



A CHRISTIAN CONGREGATION IN PYENG YANG, KOREA

The Missionary Review of the World

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SIGNS OF THE TIMES

FEDERATED EVANGELISM IN AMERICA

Cooperative, interdenominational religious movements are growing. It is a hopeful sign of Christian unity, and may lead to great advance in the kingdom of God. At Winona, Ind., recently there met a number of representative men to form a "National Federated Evangelistic Committee." This committee aims to secure the hearty cooperation of all denominations in evangelizing America. The advisory board, as thus far organized, includes such men as Bishop Joseph F. Berry, Rev. Floyd Tomkins, Dr. Cortland Myers, Bishop William Bell, Mr. E. K. Warren, ex-Governor Northen, Dr. John Balcom Shaw, Rev. W. T. McElveen, Dr. Mark A. Mathews, Mr. Melvin Trotter, and Mr. E. O. K. Hackett. Rev. Wm. E. Biederwolf has been chosen general secretary and director. Dr. Biederwolf is an able scholar, a devoted evangelist and a great organizer. The committee is planning for a number of State-wide simultaneous campaigns, in which many pastors and evangelists will cooperate.

THE CAMPAIGN IN KOREA

In Korea also the missionaries are uniting in a definite evangelistic campaign. On October 1st all the denominations working in Seoul, the capital, began union meetings. By

way of preparation the colporteurs and many volunteer workers canvassed the city in an endeavor to place a Bible or portion of the Bible in every home in Seoul. Another committee undertook to district the city so that the work of the campaign might be systematically and thoroughly divided. Missionaries from all over Korea meet in Seoul in October for their annual conferences, and it is planned to use them in the campaign. Simultaneous meetings were to be held during the month throughout the whole city, in every church, theater and hall, not only for Koreans, but also for Chinese and Japanese. Two large tents were also to be secured, holding 4,000 each, and placed so as to reach those who would not attend other meetings. A large force of trained volunteer workers were so distributed and supplied with tracts that each house in the city could be visited once a day for six successive days, different tracts being left each day. Posters and hand-bills thoroughly advertised the meetings and the committee planned to use a column a day, in all the six daily newspapers for one month, setting forth the claims of Christ and the Gospel.

Definite plans have also been made to follow up the tent meetings. A Lookout Committee is to take charge of this work, and will receive all the names of inquirers and converts.

These will be looked up and an effort made to teach them and bring them into the Church. In Songdo recently a similar campaign was started, which resulted in 2,500 professed conversions, with more to follow. Evidently the missionaries believe in works as well as prayer to win the million souls to Christ in Korea this year.

A NOTEWORTHY MOVEMENT IN CHINA

The missionaries in China have recently inaugurated a system of great evangelistic efforts that are reported to be proving unusually effective. Union meetings were held in Yang Chau, in which Baptists and China Inland missionaries worked together. A large, neat shed was erected, capable of seating a thousand people. Chinese evangelists and local missionaries conducted the meetings, and often four or five times as many Chinese gathered to hear the gospel as could be accommodated in the tent. Large numbers of inquirers were enrolled and the influence of the meetings reached for many miles into the neighboring country. Similar meetings were held in Chin Kiang, Suchau, Wuchau and elsewhere, with like results. The local chapels and churches have felt the benefit of the new interest. Such cooperation among *all* the missionaries in various centers, with proper preparation, announcement, personal work and following up of inquirers, may usher in a new era of evangelization in China.

FEDERATION IN CHINA

The Chinese Christians at the Edinburgh Conference spoke in no uncertain terms regarding the desire of their fellow Christians for Church union in China. They demand federation at

least as a first step toward union, and if the missionaries and home societies do not grant it, there is a possibility of Chinese Christians taking the whole matter into their own hands.

As far back as the Centennial Conference in 1907 federal councils were planned for each province, with foreign and Chinese delegates from each church and mission. Some of these councils have been organized, and it is probable that there will soon be established a national council, with delegates from each province.

At the second annual meeting of the Federation Council of Kiangsu province, over thirty delegates were present, half of them being Chinese; many of them wise pastors of influential churches. Great interest was shown in the map of the province, with its thirty million population, with marks showing the places where mission work is being conducted. A spirit of love was evident in the meeting, and an earnest desire to unite in a great effort to extend the work and win the province for Christ.

A STUDENT VOLUNTEER MOVEMENT IN CHINA

A very significant event is the organization of a Student Volunteer Movement in China, which took place last June. During the last two years over three hundred Chinese students in Christian colleges have pledged their lives to the ministry. These have now been organized into a band for the evangelization of China. Only students over eighteen years of age are accepted as members. They sign a declaration card and accept the watchword "The Evangelization of Our Mother Country, and of the World in This Generation."

A Chinese traveling secretary, Pastor Ding, has been appointed to extend the movement, from which great results are expected. An adequate supply of consecrated trained native ministers is one of the greatest needs of China to-day, and an earnest effort is now being made to increase the number of those who plan to devote their lives to this work. The chief obstacles have been, first, the low salaries paid to ministers (five dollars a month, when their education enables them to command one hundred dollars a month), and second, so many uneducated men have been in the ministry that college trained men have "lost face" and influence by entering this profession. The new uprising seems likely to remove these obstacles. This year many of the best students in Shantung Union College, the Methodist University of Peking, and North China Union College joined this volunteer band. "It has, for China," says Mr. Arthur Pugh, the national secretary, "the same significance that a movement would have in America that took half of the choice students and leaders of Yale, Harvard and Princeton into the Christian ministry." One volunteer was a leading Chinese professor in Shantung Union College, the leader of the Provincial Student Conference, and the author of a widely used series of text-books. His name is widely known, and his influence will be to elevate the Christian ministry in the minds of students all over the empire.

The causes of this new movement seem to have been the daily Bible study in the student associations, the presentation of the call to the ministry at the life-work meetings in student conferences, the personal influence of Pastor Liu and Pastor Ding, and the

constant prayer of the missionaries in China.

REFORM IN CHINA

Many movements are seen in China for moral and temporal reform. The abolition of the ancient educational system, the laws against opium, and the efforts to do away with foot-binding are familiar to all. There is danger lest the sweeping of the house without the opening of the doors to the gospel will lead to the entrance of other spirits worse than the first. Confucius is taught in the schools, on a par with the God of heaven and earth, cigarets and strong drink are taking the place of opium, and the emancipation without the Christianization of women may be a curse rather than a blessing.

But the awakening of the people is leading them to a recognition of the truth of Christian ideals. In China generally, and in Tientsin in particular, says the Peking and Tientsin *Times*, there are large groups of earnest, devoted young men who are loyal citizens and whose first thoughts are the uplift of China—not only the classes but the masses. They study methods for relieving poverty, curing disease, reforming morals and increasing intelligence. The "Kai Liang Hui," or Reform Society, of Tientsin, recently met at the house of the Taot'ai, On Yang Pien Yuan, a Chinese Christian leader of wealth and influence. They advocated China for the Chinese and China for Christ. The majority of those present were Christians, but they met as citizens and not as a religious body. As a sample of the ideas for which such societies stand, we give the following translations from the circular distributed at one of these meetings:

"The members of the society shall pledge themselves against (1) early marriages; (2) foot-binding; (3) concubinage; (4) slavery; (5) opium and tobacco; (6) intoxicants; (7) gambling; (8) worship of idols; (9) non-respectable office or business, such as sale of opium, cigarets, or the owning of gambling-booths or saloons; and (10) to work for the abolition of the idolatrous festivals of the fifth and eight moons, and the substitution of Christmas day as a national holiday."

Non-Christians could, of course, object that the topics for discussion were too favorable to Christianity, and in the end it was agreed that for the present the crusade of the society should be concentrated in opposition to (1) foot-binding, (2) opium and the cigarette habit, (3) intoxicants, (4) gambling, (5) prostitution, (6) foolish and unnecessary expenditure on weddings and funerals.

The hope of China is in such young men and young women dominated by the spirit and teachings of Jesus Christ.

NATIVE MISSIONARY SOCIETIES

An interesting development in the mission-field of recent years has been the formation of native missionary societies on the initiative of converts. In India the Indian Missionary Society of Tinnevely, founded in 1903, has five missionaries, an industrial instructor and sixteen catechists working among the Telugus or among the Pulayars of the Western Ghats, and the contributions to it increased by fifty per cent in 1909; while the National Missionary Society of India, which came into being two years later, has three missionaries and eleven helpers in the Punjab, the United

Provinces and Western India, and publishes journals in English, Persian Urdu, Roman Urdu and Hindi. In Mid-China the Chinese C. M. S., founded by a few laymen in 1899, has become very popular among the Christians, and now employs a clergyman and two catechists who labor in a part of the province of Cheh-Kiang where there is no foreign missionary. The Nippon Sei-ko-Kwai of Japan has a missionary society connected with it which finds its sphere in Formosa; the Lagos District Church Council and the Niger Delta Pastorate have their own missions in the regions beyond them; and the organization of the newly constituted Church of Uganda includes a board of missions which seeks to provide evangelists for Bukedi, Kavi-rondo, etc., and so far as possible the means for their support. Beyond this special evangelistic efforts are made by the native Christians in certain parts of the field. Thus, says the *Church Missionary Review*, in Tinnevely one of the Christians made the suggestion in 1907 that on a certain Sunday in August all of them should devote the whole day to preaching the gospel to non-Christians. The idea "caught on," and now, year by year, "Gospel day," as it has come to be called, is widely observed, and bands of men and women, and even of children, belonging to mission-schools, go forth on the appointed day to tell others of the glad tidings which they themselves have heard.

A NEW REPUBLIC IN EUROPE

The onward march toward freedom is again manifested in the revolution and overthrow of the monarchy in Portugal. On Tuesday, October 4th, after the palace had been attacked and

the king and queen mother had fled, the Republic was proclaimed, and a provincial government, under President Braga, issued a note to foreign powers, announcing the change in government. The revolution was brought about with comparatively little disturbance and bloodshed. It is said that not more than 500 men were killed in the fighting that took place, and order was soon restored. King Manuel found refuge in Gibraltar, and many of the former leaders have fled from the country. The new Minister of Justice, Alfonso Costa, declares that the new government will establish a thorough system of modern education, an adequate national defense, reformed colonial administration based on autonomy, religious and political liberty to all, righteousness in courts of justice, the closing of monasterial schools, and the expulsion of monks and nuns; the obligatory registration of births, marriages and deaths, and the separation of Church and State.

From a missionary viewpoint the change in the government of Portugal is of especial interest in two points; first, the reform of the religious situation in Portugal; and second, the promised extension of liberty in the colonies. Altho nominally enjoying religious liberty, Portugal has long been a land without freedom, because of the influence of the monks and priests of the Roman Catholic Church. These men have fed on the people and have used their utmost influence to prevent the establishment and growth of Christian Protestant churches in the country. There have been persecution and opposition to such extent that open preaching of the gospel and free worship has been practically impossi-

ble. In the meantime the country has rolled up a debt of \$800,000,000 for six million people. The people are largely illiterate, for 80 per cent can neither read nor write. Taxes have grown while industries dwindled. It is time there was a change.

In the colonies also there have been even more hindrances than in those controlled by France and Spain. The Portuguese possessions in Africa are extensive and valuable, and it is earnestly hoped that from henceforth these will be more real freedom and greater progress for the kingdom of God in lands under the Portuguese flag of red and green.

MODERNIZATION OF EDUCATION IN ITALY

Forty years have elapsed since Italy broke the bonds of the temporal sovereignty of the Pope, and the country has made remarkable progress during the years of religious liberty. However, the progress has been limited to the cities, because the schools in the villages and in the country, depended entirely upon the priests, and the priests, as it has been well said, acted as if it was their business to check progress. Thus a large proportion of the population in all rural districts of Italy remained illiterate, while in the southern provinces, whence the United States received an immense number of immigrants every year, the majority of the populace could neither read nor write. In the Italian army thirty per cent of all soldiers were illiterate, and the proportion among the female population of the country was far more unfavorable. Thus the cause of education remained in a deplorable state, especially in the rural districts.

At last the Italian Government

awoke to a full sense of its responsibility, and it decided to place before the Chamber of Deputies a law declaring school education compulsory, and taking the control of the schools away from the priests by placing it in the hands of the county authorities. When the new law was introduced in the Chamber, protest meetings were held by the adherents of the Papacy, throughout Italy, and more than two thousand clerical societies passed resolutions condemning the proposed law, and appealing to the members of the Chamber to defeat it. The efforts of the clerical party proved vain, and the law modernizing education in Italy was passed. The new law makes school attendance from the age of six to twelve compulsory, and safeguards the execution of its regulations in most effective manner. Great improvement has become apparent immediately after the enforcement of the new law.

It is of peculiar interest to note that this task of modernizing education in Italy has fallen to the lot of a Jewish statesman, for Luigi Luzzati, the present Premier, is a member of the ancient race.

DISTURBING NEWS FROM TURKEY

European Jewish papers call attention to a letter of the Turkish Minister of Education to the Chief Rabbi of Turkey, which is of greatest interest to all missionary societies which are engaged in Christian work within the Turkish domain. According to this official notification, no alien teachers will be permitted in the Jewish schools within Turkey in the future, and it is stated in a peremptory manner that all teachers, regardless of race or creed, must be Turkish subjects.

We are assured that a similar letter has been addressed to the head of every religious community in Turkey, so that the new order would apply also to those Christian bodies which conduct missionary schools within the country. If the regulation is enforced as far as Christian missionary schools are concerned, and all teachers must be Turkish subjects, then they all would be in the power of the Turkish Government, and the missionary societies could not call upon their respective governments for protection in case of complications and difficulties. Thus the new regulation, if enforced, would be a serious blow to Christian work in Turkey.

THE CONQUEST OF THE AIR

This seems now at least within reach, and grave questions arise, as, for instance, that of individual right of domain—how far it reaches upward as well as downward; whether if another can not undermine your house-bottom, he may threaten your house-top. Are we to have air forts to bar the passage of hostile aeronauts, and a new code for air travel and traffic?

Meanwhile the first uses of the new air vessels seem to be preparation for war. The nation that is first in army, and will soon be in navy, is already foremost in air-fleet. Fourteen airships are in commission and more ordered. The present fleet comprises vessels from 140 to 450 feet long, 20 to 40 broad, and having from 80 to 480 horse-power, with a speed of 20 to 50 miles an hour, and room for from 2 to 60 passengers. It seems as though every new invention were only turned to an engine of destruction!

PRESENT-DAY MORMONISM IN THEORY AND PRACTISE

BY REV. S. E. WISHARD, D.D.

Mormon Teaching Unchanged

The teaching of the Mormon Church concerning God, man, sin and redemption is unchanged. There is an effort to get rid of some of the absurdities concerning the giving of the book of Mormon, but the system of doctrines remains what it has ever been. Methods of pushing the work of the Church have changed, losing some of the violence that formerly characterized the system, but the instruction given to their people has taken on no modifications. Utah and the surrounding States are still clouded by the debasing doctrines of the system. As a system of religion it degrades God and seeks to exalt man, teaching that "God is an exalted man enthroned in yonder heavens," that men who live up to all the privileges of the polygamous life, and so beget numerous descendants, will themselves become gods. It continues to propagate the doctrine of polytheism. It exalts the priesthood of the Mormon Church as those to whom God has delegated His authority and power on earth, "and by possessing part of God's power, they are in reality part of God."

The president of the Church is still entitled "Prophet, Seer, and Revelator," and "Mouthpiece of God," and speaks to the people by and with the authority of God. Hence he continues to exert a controlling power over those who are trained in the doctrines of the Church. He can project them at his will into any social, political, financial or religious movement that he desires to carry forward for the advancement of the Church.

The system places immense finance the same unified, compact organization in the hand of one man to be

used as he desires, pushing its work into every State in the Union, resisting law where this can be done with impunity, trampling on the cherished principles that make possible the ideals of American homes, debauching the politics and corrupting the morals wherever it gets control of the community. There may be moral and upright Mormons, but the Church never swerves from its purpose of subjugating the people and using them for the enrichment and aggrandisement of the leaders.

The system places immense financial resources in the hands of the president of the Church. The tithing law furnishes him with a million and a half or two million dollars annually. He is president of seventeen of the largest financial enterprises in Utah and Idaho, and stockholder in almost all of them. The Union Pacific Railroad has made him director in that corporation, thus controlling Mormon patronage. This financial power moves and molds public sentiment in this time when men are bought and sold, when souls are in the market. It modifies public sentiment that might otherwise rise up in resistance to the system.

This financial power shrewdly handled has a large influence in the States and Territories adjacent to Utah. Colonization, directed by the Mormon Church, secures large material results. The leaders of the organization, trained to business, select in adjoining States the best and most fertile localities. They offer the people whom they propose to capture a fine financial scheme. They agree to locate a sugar factory or some other manufacturing plant, only asking in

return a bonus of a few thousand dollars. The proposition is accepted, and with the coming of this prosperous enterprise a Mormon colony is gathered about the business, and a church established. This new alien force enters the politics of the county and State, and from this base of operations the work of proselyting proceeds.

By this method large political influence has been secured among the people of Idaho, Washington, Oregon, Colorado and the Territories of Arizona and New Mexico, soon to become States. It was recently shown that the Mormon Church is a large factor in the "Sugar Trust," and by its financial standing is exerting a wide influence in the States in which it has colonized. The character of some of the new towns and settlements on the frontier has been materially changed. The show of financial gain has become a bribe to endure the system, and become familiar with the debasing teachings of the Mormon Church; and the keen sense of right moral living has been dulled.

The materialistic atmosphere everywhere present in our country to-day makes it possible for this unspiritual Church to push its work successfully, and so employ political manipulation as to secure Mormon ascendancy in the moral and social life of a community. This influence, once gained, is used effectively to lull the American people to sleep, while the end desired by the Church is advanced.

The Church To-day Unchanged

There are other characteristics of the Mormon Church, as definitely marked to-day as they were years ago. The system holds a tight grip on all that has been gained. The su-

premacy of the leaders of the Church, the president and his coordinate officials, stands fast in absolute control, as it did in the days when the will of Brigham Young determined every movement. This domination of "The Authorities of the Church" is not as offensively exercised as it once was, but is as certainly effective, controlling the family, the business, the politics and the life of the Church. The mailed hand has been gloved, but it is there, forcing every dictum of divine authority and power that was ever claimed for it.

The priesthood of the Church, which embraces probably ninety per cent of the male members, at the head of which the high priests stand, has surrendered none of the arrogant claims of authority over our Government, and the institutions of our country. The original statement of that authority should be understood by every patriot and Christian. It was made by an inspired (?) Mormon apostle in the following definite terms:

The priesthood holds the keys of the revelation of the oracles of God to men upon the earth, the *power* and *right* to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain and establish constitutions and kingdoms, to appoint kings, presidents, governors and judges; and to ordain and anoint them to their several holy callings, also to instruct, warn and reprove them by the word of the Lord.*

This authentic statement of priesthood authority is published and furnished to the people by the Mormon Church to-day. The end indicated in the above is sought in a way more adroitly and effectively now than in the past.

The Mormon Church has never

* "Key to Theology," Fourth Edition, p. 70.

ceased to intrigue with the directors of the public schools in Utah and Idaho; and to manipulate the schools, if possible, in the interest of the Church. The superintendent of public instruction, himself a Mormon, concedes that the public school system in Utah had its origin in the work of the Christian mission schools. But under present conditions, the Mormon directors have control of the schools, as they are largely in the majority in the State, except in Salt Lake City and one or two other cities. The State law wisely forbids the teaching of sectarianism in the schools. But Mormon trustees under the growing powers of the president of the Church, could not, or did not, resist the temptation to thrust their religious instruction into the schools.

They organized a system of religious instruction and systematically introduced it, setting apart a definite hour for the work. This was continued until the exposure of the violation of law was made during the Congressional investigation. The Mormon people have discovered the power of higher education, and have organized academic and college work for themselves. In these institutions they teach the supremacy of the priesthood over the State, the Godhead of Adam, the divine origin of polygamy, and the perpetual binding character of this order on domestic life.

Continuance of Polygamous Living

The traveling Mormon missionaries deny the existence of polygamy, or the binding obligation to accept the teaching of the Church on the subject. But the language of the profest revelation establishing polygamy is very definite. "Thus saith the Lord . . .

Behold I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no man can reject this covenant and be permitted to enter into my glory." (Doc. and Cov., Sec. 132.) This pretended revelation of the covenant concerning polygamous marriage is published in every edition of the "Book of Doctrine and Covenants." Hence, when the former president, Woodruff, issued his manifesto, he only profest to suspend for a time the practise of polygamous living. He did not destroy the "Everlasting Covenant" which guaranteed to polygamists the exalted privilege and perpetual right to "enter into my glory." Nor did he by that manifesto, which deceived the President and Congress of the United States, suspend the practise of polygamy, even for a short time. The apostles continued their unlawful living, and four of the twelve apostles entered into new polygamous relations, after the highest authorities of the Church had professedly pledged themselves and their people to faithful obedience to the law of the land. To-day men are entering into these unlawful relations not as openly as formerly, but secretly violating the constitution and laws of the State. They believe and practise covertly the revelation given by Joseph Smith, as quoted above.

We are considering present conditions. One Presbyterian pastor who has been long at work in Utah, and is well informed in reference to present conditions; one who would welcome heartily any improvement, says: "Changes, favorable or otherwise, are not visible. The Mormon Church is perhaps a little more inclined to make approaches of a kindly nature here in

Salt Lake City." This fact is probably due to the combination of men of both the political parties to resist the political domination of the Church, and the fact that they have succeeded in administering a stinging rebuke to the ruling priesthood in the city. Now, according to their long-time policy, the Mormon Church attempts by mild indirection what could not be done by direct assault.

The fact that the leaders of the Church are involved in the violation of law has a certain cohesive power, more firmly uniting the men of this un-American cult.

The Religious Policy of the Church

The policy of the Church is that of concealment at home and abroad. An organized provision for the deception of tourists has been vigorously operated for years. It is called a "Bureau of Information," and is located on the temple grounds in the city of Salt Lake, whither the travelers come. It is furnished with an abundant supply of Mormon literature, giving the Church representation of the dark history of the past. Guides are furnished for tourists, who answer all questions, disguising the past, present and future schemes of the Church. Unsuspecting travelers pass through this process of education and go forth to give what they suppose is the true version of Mormon doctrine and practise. Mormon missionaries going out into the States adopt the same policy. They deny the true conditions that exist in Utah and proselytes are won to the system through misrepresentation. A gentleman from Virginia, who had entertained two of these missionaries in his home from December to May, and had been assured that polygamy was

long since abandoned, was induced to "Gather to Zion," as the phrase is. To his amazement, on arriving among the friends of the missionaries, he found himself in a nest of polygamists, and discovered such immoral conditions that he fled back to his home in the East. This is not an isolated case, but illustrates the fact which is painfully true.

The Church is not a life, but an organization. It coheres not by its spiritual unity, but by the dominance of assumed authority, and by a great superstition. It claims to be a theocracy, ruling by divine authority all nations and governments until the coming of our Lord. It is compacted by a system of teaching that powerfully appeals to the carnal man. It has adopted the wise policy of giving every member of the Church something to do, and some promotion to expect. The tithing system ties every man, woman, and child to the support of the Church, and pours the wealth of the people into the Church treasury.

There are two organizations for the young people, the Young Ladies' and Young Men's Mutual Improvement Societies. In these societies the young people are carefully trained in the doctrines and practises of the Church. This religious education is guarded and persistent. A sixteen-year-old girl has given us a full statement and defense of Mormon doctrine, in her conversation, as clearly as the adult could. The little children are more carefully indoctrinated than the children of some of our Christian churches. Hence, on reaching maturity, they are rooted and grounded in the system.

The printing-press is systematically used for the religious instruction of

the people. A monthly publication, supposedly edited by Joseph F. Smith, the president of the Church, is provided for the young people's associations, discussing for them all the questions that pertain to their system and its defense. The theocracy, the doctrine that Adam is the God of the earth, polytheism, polygamy, the corruption and apostasy of all Christian churches, with salvation by good works and in the Mormon Church only—these are the theories which their ablest writers discuss in the monthly magazine for young and old people.

The policy of the Church in caring for their families goes into detail, and might well be adopted by all Christian churches. The Mormon organization reaches down to their families and the individual. The care of families is committed to a special order, called Teachers, whose work is separate from the preachers. Teachers are set apart definitely to the work of what may well be termed, as they conduct it, family inspection. They are to visit every family, each in his own district, at definite intervals. The object of this visitation is to ascertain if the family is holding fast to the faith of the Church. A teacher informed us that the following questions, answered in the affirmative, indicated the end sought by the teacher:

- Do you believe in Joseph the prophet?
- Do you believe in the Book of Mormon?
- Do you believe in the Book of Doctrine and Covenants?
- Do you pay tithes?
- Do you obey the priesthood?

An affirmative answer reports the family faithful, erect in the Church. The reader will understand that there is no effort to develop the spiritual

life in the family. The questions are such as might be asked in reference to one's relations to a political or social club. Questions of the spiritual life, or fellowship with Christ, of obedience to God, do not enter into this work of supervision of the family. But these investigations discover any inclination to turn from the Church, and call for the immediate intervention of the priesthood to restore the doubter to faith.

The religious policy of the Mormon Church is manifested in their missionary work, which is thoroughly organized and vigorously prosecuted. They claim to have, and keep in the field at home and abroad about two thousand elders as missionaries. Young men are trained to look forward to the time when they will be called to this work, and when called by the head of the Church, the young elder must answer and go.

They find this method of calling young men and sending them to this work an important method by which their faith is confirmed. An apostle recently said in an address to young men: "Young gentlemen, do not contradict the doctrines of the leaders of the Church, but accept them. Do not argue against them but accept them. If you do not believe them argue in favor of them, and you will soon come to believe them."

Paul explains this experience of those who do not love the truth, to whom "God sends strong delusion that they should believe a lie." (2 Thess. 2:9-12.) If a promising young man begins to question any of the gross assumptions of the system, he is presently called to go on a mission, and must brace up and defend the doctrines which he has doubted. He must

spend two or three years in this work before he is released.

These missionaries are not supported by missionary funds, but by the parents or friends of the young men, or the toil of the wife, if her husband is called to a mission. The missionaries claim to preach the gospel "without purse or script," which means that the Church gives nothing to their support. They are to depend upon the charity of the public for food and shelter, if the resources of the family at home fail them. When they secure proselytes they make themselves at home with their new friends. Since the Senate of the United States permitted Apostle Smoot to retain his seat, these missionaries are greatly encouraged in their work. They affirm that Congress has endorsed the Mormon Church, and find a wider door opened to their larger success.

Political Policy of the Mormon Church

The political policy of this people is startling, but logically founded on the doctrine which they hold and teach their people concerning government. Their fundamental position is that the Mormon Church is a theocracy, revealed to them through their prophet, Joseph Smith; and by divine direction they are in the world to rule it. They are the "Kingdom of God" set up on earth to subvert all human governments, overthrow and demolish them. This is the mission of this people, as their leaders believe and teach. And to this they are held by the authority of God which has been delegated to the Mormon priesthood, "which in reality is a part of God." Their earlier teaching was, that this must be accomplished by force, if it could not be

done otherwise. One of their earlier prophets announced in 1838 that "Within ten years from now the people of this country who are not Mormons will be entirely subdued by the Latter-day Saints, or swept from the face of the earth; and if this prediction fails then you may know that the Book of Mormon is not true." It has failed, but that failure has not discounted the veracity of the Book of Mormon in their estimation, nor turned the Church from its purpose.

In harmony with this doctrine of the theocratic rule of the Mormon Church, was the inspired (?) declaration of Apostle Orson Pratt, that Mormonism "is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are *illegal and unauthorized*." And to be a little more specific, this same prophet foretold that "the day will come when the United States Government will be uprooted, and the kingdom of our God (the Mormon priesthood) will govern the whole earth and have universal sway."

In 1889 eleven proselytes who were aliens sought naturalization under the laws of the country. Their case came before the courts, and was given a long, patient and exhaustive hearing. Testimony was given before the court establishing the fact that these men had taken an oath against this Government. The witnesses were men who had been Mormons, but who had discovered the treasonable character of the oath they had taken, and had abandoned the Church because of its treasonable purpose. After a full hearing of the case these applicants were found ineligible to citizenship,

and were denied naturalization papers. The following are the findings of the court in reference to the claims of the Mormon Church:

First: That it is the actual and veritable kingdom of God on earth, not in its fullness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the Church, who are the vicegerents of God.

Second: That this kingdom is both a temporal and spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all their affairs.

Third: That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person.

Fourth: That the doctrine of "blood atonement" is of God, and that under it certain sins which the blood of Christ can not atone for may be remitted by shedding the blood of the transgressor.

Fifth: That polygamy is commanded of God, which if a member obeys he will be exalted in the future life above those who do not.

Sixth: That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practises of the Mormon religion, and that the acts of Congress against polygamy and disfranchising those who practise it are unwarranted interferences with their religion.

At one time Brigham Young and his supporters resolved to resist the Government. He made large threats and some efforts to oppose the coming of General Johnson's army, but found it wise to change his policy.

Mormon Change of Policy

The domination of the Church over our Government has not been abandoned, but a different policy has been adopted. Under the former method of threat and some violence, difficulty was encountered on every hand. All proselytes from foreign countries, and

from our own southland, were concentrated in Utah to strengthen the resisting power of the priesthood. But open resistance to government has been abandoned. Organizations are now located wherever proselytes can be made in the States, East, West, North, South; in New York, Brooklyn, Cincinnati, Chicago, St. Louis, Chattanooga, San Francisco, Los Angeles and other cities. Extensive efforts are now made to colonize Utah Mormons in different States. As already stated, the immense financial resources of the Church are directed to planting industries in different parts of the country, about which colonies are gathered, from which political influence can be directed to control communities and States. The original aim of the Church is now sought through the play of politics.

The change of policy was clearly outlined some years ago, and definitely stated, *from which there has been no deviation in recent years*. Indeed, the Church has so far developed this policy that it has now become a practical factor to be reckoned with, controlling large districts in the interest of the original purpose of the theocracy. Indeed, the Mormon Church has no politics, but waits to bribe with its solid vote either political party that will become subservient to its now coveted purpose. We may permit the bishop to outline this purpose in the following statement. After calling attention to the rapid growth and power of the Church, he said:

We look forward with perfect confidence to the day when we will hold the reins of the United States Government. . . . Today we hold the balance of power in Idaho, we rule Utah absolutely and in a short time we will hold the balance of power in Arizona and Wyoming. . . . The active work

of the Church is carried on by a band of priests going for an extended tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona. We expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington. . . . All this will build up for us a political power which will in time compel the homage of the demagogues of the country. Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the Church. Then in some political crisis the two political parties will bid for our support. . . . We will then hold the balance of power and will dictate to the country.

This quotation distinctly maps out the Mormon political policy, as we see it to-day moving on the political chess-board. Mormon Apostle Smoot made oath before the committee of the Senate that he had to secure permission from the president of the Mormon Church to enter the race for his position in the Senate. That is, he was in the Senate by permission, and he might have truly added, by direction of the head of "the Theocracy."

Mormon Influence

From what has been said, it is clearly seen that the Mormon system disturbs the social relations and political conditions in its immediate surroundings. The Asiatic home shadows the American home, and introduces confusion into community life. The Mormon system is utterly antagonistic to the institutions of our country. Hence there must be perpetual conflict.

While the young people are thoroughly indoctrinated in the system, yet continual contact with Christian people is modifying the bitterness of their antagonism. The missionary work of the Christian Church is exerting an influence upon the young people.

The Present Outlook

The present outlook is hopeful in comparison with past periods. The American influence is growing. The Christian churches are prosecuting their work with courage and fidelity. The Protestant Episcopal Church was early in the field and has done a valuable work in the cities, without extending into the country, or smaller towns. The Baptist Church is gathering congregations in the cities. The Congregationalists were early in the work, and have added Christian educational work to the gospel message from the pulpit. The Methodist Episcopal Church has done a vigorous work, employing also the mission school work for a time. The Presbyterian Church since 1869 has employed the mission teacher and minister with encouraging results. At one time there were twenty-three Presbyterian mission schools and four academies doing Christian educational work, with a patronage of 2,300 pupils. The academies are to-day preparing students for college studies and practical life. The Westminster College is designed to provide this important educational work for the people in this most difficult field.

There are yet larger achievements to be secured in the future. The time has come when statesmen should awaken to the purpose and intrigue of the system in debauching the politics of the State and nation. The Christian churches should rise to the occasion, and, with missionaries and means, should reinforce the noble company of men and women who have devoted themselves to the regeneration of the thousands of our misled and oppressed citizens who are at our very doors. More prayer, more sym-

pathy, more help is the call of the hour.

Two things, with God's blessing, must furnish the final remedy for this unchristian, and unamerican system. The gospel of Jesus Christ must be brought in love and power to the homes and hearts of the people; and a constitutional amendment must be secured forever prohibiting polygamy in all the States and Territories of the Union.

The Basic Principle of Missions

The call of the Master is a withdrawal from everything which isolates and dehumanizes man. Christian discipleship is a condemnation of every form of worldly egotism. Egotism is concerned with the ambition of man; discipleship is concerned with the rights of men. Egotism puts everybody else into the shade; discipleship lifts everybody else into the light. Egotism is singular and travels alone; discipleship is plural and considers the crowd. Therefore, I say that Christianity is ever the condemnation of egotism as being of an alien spirit and faith. Egotism, the man-view, as opposed to discipleship, the man-view, is found in the world, but in a very subtle form it also obtrudes into the Church. There is an individualistic piety which pays no regard to the race. There are people who are as selfish in their pursuit of salvation as other peo-

ple are in their pursuit of pleasure or gold. They are narrowly personal, and not broadly human. They only know one number, and that the singular; their life has no plural significance either in prayer or in service. They fish for man, and not for men.

That is the only indictment I have against "The Pilgrim's Progress," but I think the indictment is serious and pertinent. The pilgrim is in quest of life, and God, and heaven and glory, but never once do I find him turning aside to help other pilgrims on the toilsome road. It is a very solitary journey; and the vision of men sinning, sorrowing, fainting, stumbling, falling, never troubles his soul by night or day. Never once does he kneel to pray for the folk who are still dwelling in the city of destruction; never does he bear their sin and make intercession for the transgressor. He has got his eyes on personal salvation and glory, and the whole world of men is erased.

That is true discipleship when the individual is humanized, when the solitary craving broadens and includes in its cry the silent needs and aspirations of the race. The ideal of the Christian life is not this—"Glory for *me*, glory for *me*"; but rather this—"Until we *all* come, in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Rev. J. H. JOWETT, D.D.



MISSIONS AND RATIONALISTIC CRITICISM

BY THE EDITOR-IN-CHIEF

A review is supposed to be a sort of open forum for the utterance of varying convictions and opinions. How far editors are to be held responsible for the views of correspondents and contributors to their columns is a question upon which there is no complete consensus of opinion. It may be regarded by some as a Procrustean system to hamper independence of opinion and fetter individuality of utterance by an editorial standard of sentiment and judgment, and, as ever, fatal to that freedom of discussion by which error is often exposed and truth vindicated. But there has always been conceded at least an editorial right of dissent, or even protest, when felt to be needful in the interests of candor and vindication of truth.

We have already referred editorially to a quoted article in the September issue of this REVIEW, written by an esteemed and useful missionary of the American Board in Japan,* but expressing some sentiments not a little at variance with the common convictions of the REVIEW. This article gives us occasion, once for all, and at some greater length, to express the views of the editor-in-chief upon some of the questions involved, especially touching the relations of so-called "higher-critical views" to missions.

The writer of the quoted article, in discussing the changes in religious thought which he has witnessed during the past twenty years in Japan, refers to two great branches of study as having a very wide acceptance among thinkers—"the evolutionary hypothesis," which, he says, "is very powerful in every branch of science and his-

tory and religion"; and "higher criticism," to which he refers as having "necessitated in the minds of a majority of Biblical scholars a reconstruction of theology." Thus far, he might have been simply chronicling as an observer a few facts in the development of current thought and opinion; but he proceeds to add, somewhat as an advocate, that these "newer views, in his own judgment, show with far more power the methods of God's working and the glory of His progressive manifestations to all peoples," etc. Then, after a devout and enthusiastic tribute to "the Bible" as "the supreme Book of life for the whole world," adding, "it can never fail," he says, "I welcome this new knowledge as giving us a larger Bible and a better knowledge of the methods of God's progressive revelation," etc.

Just what this somewhat ambiguous language is meant to convey, or how far these "newer views" and "new knowledge" are intended to cover the advanced views of the higher critics, we are left in doubt, but we feel a persuasion that the valued writer of this paper has been erring upon the side of an excessive charity and an over-sanguine hopefulness.

We have watched for fifty years the rapid growth of "higher criticism," and with increasing conviction that it is permeated with rationalism and naturalism, and imperils both sound doctrine and pious practise, and is especially fraught with risk to missions.

To begin with, "the gospel of the Fatherhood of God and the brotherhood of man" is, to our minds, a very elusive, if not delusive, doctrine. That there is a *natural* relation of man to God as *creative* Father, there is no

* "Twenty Years of Experiences in Japan," by Rev. J. H. DeForest, D.D., pp. 689-692.

doubt; for "we are also His offspring"; but our Lord teaches plainly that sin has perverted this natural relationship as that there is alienation and practical destruction of the filial bond, and that instead of God, the Devil is rather the spiritual father of sinning humanity; and hence the need of a new birth from above—a spiritual regeneration—to constitute man the spiritual child and son of God.* So, likewise, a new spiritual brotherhood of men is constituted by this new Fatherhood of God in Christ and by the Holy Spirit. We much fear that this preaching of divine Fatherhood and human brotherhood, without proper lines of discrimination between what was originally natural and creative and what is spiritual and redemptive only tends to exalt and flatter the natural and carnal man and encourage human pride and self-righteousness; and make Christian character more a development of something already found in universal humanity than the planting of God that He might be glorified. It is those who receive Christ who also receive the right to become children of God.† To teach a heathen that God is his Father and man his brother may lead him to infer that he needs no new and divine birth to make him a child of God, or bind him to other regenerate sons of God in a true brotherhood. What we fear is the exaltation of natural religion and the practical displacement of the supernatural.

As to the "evolutionary hypothesis," whatever it may be considered in the province of science—tho even there not a few of its advocates confess that it is an "unproven theory," and at best

only a "working hypothesis"—in the department of history, and especially of religion, we regard it as not only unproven but as very misleading and dangerous. If there be anything inseparable from Biblical teaching, there are two great positions without which Biblical history and theology fall into chaos: one is that the human race began on a comparatively high level and sank to a lower in the fall of man through sin; and, second, that in Jesus Christ we have a perfect man—the God-man—not a product of evolution, or a sort of exceptional freak of nature in giving us, in advance, a kind of anticipation of the final product, but a divinely perfect humanity due to a vital union of the Spirit of God with the seed of the woman.

These two Scriptural positions are so diametrically opposite and opposed to the teachings and inferences of evolution that it is necessary to choose between them; combination and compromise are simply impracticable and impossible; and it is becoming more and more apparent that between the two there can be no wedlock. If this doctrine of evolution is right, Scripture is wrong, Adam is a myth, and a Simian ancestor must take the place of the first man. And a more serious inference must follow as to the second man. He is not the last Adam, but, however comparatively perfect, only a sort of premature and exceptional development on the way to the final and full-orbed perfection. He was imperfect alike in knowledge and virtue, however much in both respects in advance of his day. This theory is an easy way to account for our Lord's so-called mistakes of ignorance and judgment in teaching and practise; but while it affords an explanation of

* John viii., 44.

† John 1: 12.

supposed errors, unhappily it is utterly destructive of all His claims to Deity or infallibility and finality as a preacher or even exemplar. His claims as a universal and only Savior from sin become, if not audacious assumptions, at best mistaken self-persuasions.

While Dr. De Forest is so sanguine about these newer views and knowledge as giving a larger Bible and a better knowledge of the methods of God's progressive revelation, and showing "to the whole world the wonderful life of Jesus Christ," we happen to have from all quarters unmistakable testimony to the destructive influence of these views upon the faith of the new converts in heathen lands, and the very existence of the native church. One conspicuous missionary in India writes of seeing the rapid decay of faith in the Bible and the deity of Christ where these views are taught. It is a conspicuous fact that when a very prominent higher critic recently visited India he was approached by the most successful Indian evangelist in the presidency and frankly told that the views he taught and embodied in his books were actually undermining the faith of converts all over India. He was so much impressed that he called together the missionaries of the city and locality and besought them *not to promulgate these views he had advocated!*

We are persuaded that much Biblical criticism in these days is reckless on the one hand, and distinctly rationalistic and naturalistic on the other. No one can study its history without seeing that it is very largely *led* by profest unbelievers and skeptics. There has been, at bottom of it, a determined purpose, or at best an

unconscious bias, in the direction of a desire to eliminate the supernatural in both prophecy and miracle. To eliminate this is to reduce the Bible to the level of other books and make it no more, at best, than the foremost human product of religious literature. And it must not be forgotten that the high claims of the word of God to divine authority, if unsupported, only sink it to a lower level than other books by the collapse of its unsupported assumptions. How can it be the supreme human book if at bottom its claims are either imprudently arrogant, or mistakenly confident, or fraudulently false! If Moses was a myth and the whole Levitical order a post-exilic invention and fabrication; if there is no proper prediction in the Old Testament beyond a sagacious human forecast; if the Old Testament miracles are folklore or traditional exaggerations of natural occurrences; if Christ taught as He believed and was taught, but was Himself a victim of prevailing ignorance and popular tradition, then the Bible ceases to be the final authority in faith and practise, and each man's reason and conscience become the final arbiter of truth and duty.

How these "newer views" and "new knowledge" can advance missions we are at a loss to comprehend. We had always supposed that the unique claim of missions was based upon the infallible authority of Christ and the Scriptures on the one hand, and the indispensable proclamation of His salvation on the other. If all even of His teaching were marred by uncertainty and error, and all religions are simply steps and stages in evolving a final faith and character, why expend thousands of lives and millions of money in carrying the gospel to the ends of the

earth! Why not let the race evolve toward perfection!

Before dismissing this theme we are constrained to add a few facts which are very significant:

1. Some prominent advocates of evolution have actually become its antagonists. There has been a marked reaction against it as a "scientific certainty."

2. Every new discovery in the line of archeology has confirmed and vindicated instead of impairing and condemning the Scripture statements. When the stones cry out, it is as a witness for the Word of God even where it was supposed that mistakes were most obvious.

3. Wherever the "higher critical" views most strongly obtain there has been a *loss of spiritual power*. Especially do we know of no missionary whose impulse toward the world's evangelization has been quickened by the reception of these newer views.

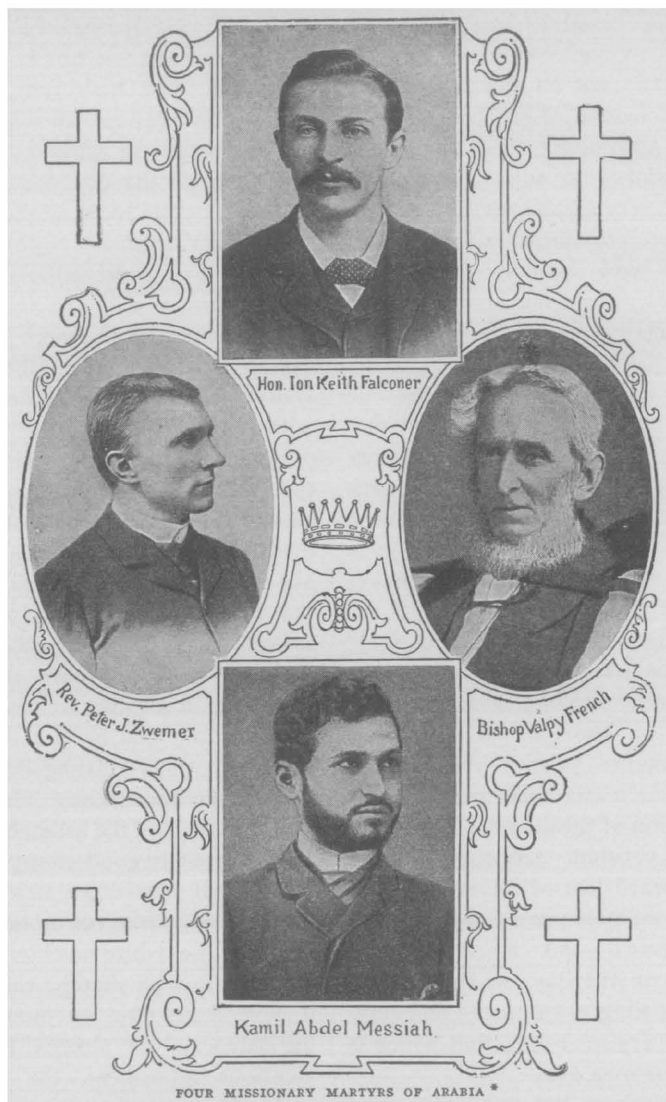
4. The constant tendency of our day is toward loss of all external authority in religion; and toward a kind of intellectual and moral anarchy where, as in the days of the Judges, there is no king to command and compel, but every man does that which is right in his own eyes.

How anything but evil can be the outcome of such teaching we can not imagine, except as good is developed by compelling more intelligent and independent search into truth and more persistent and consistent opposition to error and evil. Perhaps too much of our faith and conduct have been the result of tradition. We have believed because others have believed and done what others have done before us. We have not known for ourselves what we believe and why we

believe it. We have not looked to original sources for our knowledge, but depended on what Bacon called the "idols of the den"—the scholarly teachers, or the idols of the theater—the popular orators. Nothing will do so much to correct misleading views of Scripture as a devout and prayerful habit of close Bible search; and nothing so exalts Christ to the rank of Deity as experimental acquaintance with Him by fellowship.

Particularly do we feel convinced that the motive and impulse which, since Paul's day, have constrained the greatest evangelists of all ages, and has driven the hosts of missionaries to the ends of the earth, have been the solemn acceptance of the twofold declaration of Scripture that "death passed upon all men for that all have sinned"; and that he that believeth in the Son hath everlasting life, "neither is there salvation in any other."

For ourselves, the religion taught by Jesus Christ is good enough for us—and having tasted the new wine, we can only say "the old is better." So long as the editor-in-chief has anything to do with shaping this REVIEW, it will stand for an uncompromising advocacy of plenary inspiration, vicarious atonement, the supremacy and sufficiency of Christ and His salvation, the universality of sin and need, the personality of the Holy Spirit and His indispensable work in regeneration, and the duty of an immediate and world-wide proclamation of the gospel. To all who hold such truths the pages of this REVIEW will be welcome, whether as contributors or readers. If jealousy for such truths shall limit either our circle of writers or readers, we shall still hope to have One with us who is a majority.



KAMIL, THE MOSLEM PAUL

BELLE M. BRAIN, SCHENECTADY, NEW YORK

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

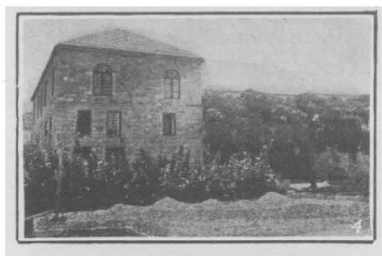
Among those who have laid down their lives for Christ in Arabia, none is more deserving of honor than Kamil Aietany, the Syrian convert from Islam, who appropriately took the name Abd El Messiah, "servant of Christ." His brief but effective service gives him rank with those heroes of

the faith, Ion Keith, Falconer, Bishop Valpey French, Peter J. Zwemer, and George E. Stone, whom God called to be pioneers in Arabia for short terms of service before they were called to their heavenly home.

Of Kamil's early life nothing has been recorded save that he was reared

* From "Arabia the Cradle of Islam." Fleming H. Revell Co.

in a Moslem home, spent seven years in a Moslem military school, and was for a time a government employee in Beirut. His father, grandfather, and great-grandfather were all Moslems, and the father, a venerable sheikh of



SCHOOL AT SUK-EL-GHARR

the most fanatical and intolerant type, had performed the pilgrimage to Mecca no less than three times.

Despite all this, the faith of Mohammed gained but small hold in the heart of the boy. In a letter to his father, written after his conversion, he says: "You know, dear father, that I neglected all religion and cared nothing about it. I devoted none of my time to the worship of God."

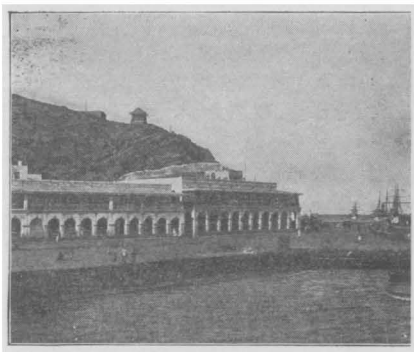
But a time of awakening came. One day, while out walking, he met a young Maronite priest, to whom he spoke of his desire to learn the French language. Being advised to go to the Jesuit College, he did so, and soon after began a course of study there. This proved to be the first link in the chain that bound him to God.

While at the college one of the Jesuit teachers gave him an Arabic Testament, but when his father found him reading it at home, he took it away and threw it in the fire. Next day the young man was given another copy and was advised by the Jesuits to tell his father that he had bought it in order to write a tract refuting its doctrines.

This greatly shocked Kamil. So strong were the ties of affection between himself and his father that the very thought of deceiving him was abhorrent. "What! lie to my father?" he cried. "Never!" and laying the book down, he went away.

But his soul was not at rest. He had discovered that he was a sinner and needed a Savior, and he must have help. Having lost faith in the Jesuits, he determined to seek the truth elsewhere.

Accordingly, on the morning of February 10, 1890, he presented himself at the door of Dr. Henry Jessup's study, having been sent there by Dr. Van Dyck, of the American mission. So bright was his face and so courteous and winning his manner, that Dr. Jessup was attracted at once. In response to questions, the young man related his experiences at the Jesuit College, and then added: "Sir, I want to know just what you believe about Christ and the way of salvation. I am not at rest. I find nothing in the



MOSQUE ATTENDED BY KAMIL'S FAMILY IN BEIRUT

Koran to show me how God can be a just God and yet pardon a sinner."

Pointing to an Arabic Bible which lay on his table, Dr. Jessup told the young seeker after God that all he

wished to know was in that and he might read it for himself. "If your father objects to your taking a Bible home," he added, "you are welcome to use my study daily, as many hours as you choose."

Then, opening the New Testament, the good missionary read passage after passage showing Christ as the only Savior from sin, Kamil listening

From this time on he was an almost daily visitor in Dr. Jessup's study. His progress was rapid and to both teacher and pupil the time spent together was helpful and precious. "It was a great privilege to hear his exclamation of joy and pleasure as he read one chapter after another in the New Testament," says Dr. Jessup. "It was all new to him and he drank it in



BEDOUIN WOMEN AND CHILDREN

with the eagerness of one hungry and thirsty for truth.

"How do you pray?" he presently asked. By way of reply Dr. Jessup at once offered prayer. As he poured out his heart in fervent petitions to God, the young Moslem knelt by his side and repeated the words after him. "I never heard this kind of a prayer before," he said at the close. "It is talking with God. We repeat words five times a day, but we have no such prayer as this." On the evening of the next day he came again and spent two hours in reading the Scriptures and prayer.

as if he had found a cool crystal spring in a burning desert. And I, too, was conscious of a blessing whenever he came."

The Kamil loved the entire Bible, the gospel by John gave him especial comfort, and he often sat far in the night reading it from a little pocket Testament that Dr. Jessup had given him. But presently his father began to suspect that he was being led away from the faith. One morning, while listening at Kamil's door, he heard him praying, and entering the room, took him to task for saying "Our Father," declaring it wrong thus to

address Allah. But Kamil assured him he was doing no harm, and the incident closed without trouble.

Not long after, his father kept him reading the Koran in the tajweed tone* until nearly midnight, so that there was no time for reading any other book. On hearing this, Dr. Jessup urged him not to wound the feelings of his father unnecessarily and never to forget the affection and respect that were due him. "I never will," was Kamil's response, and to the end he kept this promise, even when his father curst him.

At the end of a month, so rapidly had he grown in grace, Kamil deliberately decided to accept Christ and devote his life to preaching the gospel. This latter resolve necessitated a systematic course of religious instruction. This at first seemed impossible, but presently God opened the way. At Suk-el-Gharb, ten miles from Beirut, on a spur of the Lebanon Mountains, there was a training school of the American Presbyterian Mission, under the care of the Rev. O. J. Hardin. As Kamil understood Turkish he was engaged to teach it in this school, he himself meanwhile receiving instruction in the Scriptures.

His father having given his consent, Kamil left Beirut to fill his new position on March 20, forty days after the memorable morning on which he first entered Dr. Jessup's study. At first the students regarded him with no little suspicion. He was a Moslem and they were not sure he could be trusted. But his intense love for the Bible and his consistent Christian living soon disarmed this suspicion, and ere long he became a leader in the

religious life of the school. But presently rumors reached Beirut that he had become a Christian, and his father wrote him tender and loving letters expressing intense anxiety at his reputed change of faith. He pleaded with him, in the most touching way, not to bring his gray hairs in sorrow to the grave, and at length warned him that if he became an apostate and continued obstinate in his error, it might be necessary, in accordance with Moslem law, for him to take his life.

Notwithstanding his great love for his father, Kamil stood firm, answering the letters in terms of affection and respect, declaring that he was not doing wrong, but was merely trying to please God and keep His commandments.

As the summer vacation approached, Kamil began to seek for some way to serve his Master. He thought it best not to go to Beirut lest some fanatical Moslem should take his life, so he decided to go on a preaching tour among the Bedouin Arabs in the vicinity of Hums and Hamath, in company with Jedaan, a young Bedouin convert, who was his fellow student in the school and with whom he had formed a very strong friendship.

Starting out on July 28, the two zealous young disciples pushed rapidly northward until they reached the great plains dotted with the black goat's-hair tents of the Bedouin. Here, during the next two months, they went from one encampment to another, reading the Scriptures to hundreds of Arabs and sowing broadcast the good seed of the Kingdom. They returned to Suk-el-Gharb toward the end of September, and once more they took up their studies in the school.

* A sonorous intoning, almost like chanting, of which the Moslems are extremely fond.

As the months passed by Kamil's influence grew stronger and stronger. He had not yet made a public confession of faith, for it was thought best to keep him for some time on probation, but early in January, 1891, in a letter to Dr. Jessup, he said: "We have been reading Acts 8: 34-40, and would ask, 'Who shall forbid that I be baptized?'" There being no reason for further delay, the rite was administered on January 15, much to the joy, not only of Kamil, but of Dr. Jessup* and the other missionaries.

Almost immediately after his baptism, Kamil left the school to begin work in Arabia, his interest in that long-neglected peninsula having been inspired by the Rev. James Cantine, of the Arabian mission of the Reformed Church in America, who was in Suk-el-Gharb when Kamil first went there. Mr. Cantine took a great interest in the young Moslem convert and a warm friendship sprang up between them.

Toward the close of 1890 Mr. Cantine and his colleague, the Rev. Samuel M. Zwemer, who had joined him at Suk-el-Gharb for language study, left Beirut to inaugurate the work in Arabia. Soon after reaching Aden they wrote to Kamil, urging him to join them there.

This came to Kamil as the call of God, and he at once decided to obey. After spending a few days in preparation in Beirut, he sailed for Port Said and on February 7, 1891, landed at Aden, where he at once began to preach Christ to the Arabs. The special work assigned him was among the caravans that were continually arriving with coffee, dates, spices, and

wool. From the first his work was crowned with success, not only on account of his winning personality and wise methods, but undoubtedly also because on the other side of the globe there was a fellow worker praying constantly for him—a farmer in Sioux County, Iowa, who had assumed his financial support.

On March 18, less than six weeks after arriving at Aden, Kamil started on a missionary journey in company with Mr. Zwemer, along the south coast of Arabia. The carefully kept journal he sent to Dr. Jessup after returning to Aden shows that this journey, which occupied more than three weeks, was marked by peril and danger, both on land and on water. Yet the two zealous young workers went bravely on, comforting one another in times of greatest distress by recalling the sufferings of Christ and the early apostles.

In many ways the journey proved successful, for hundreds of copies of the New Testament were sold and Christ was preached wherever there was opportunity—to the boatmen on the water and the people of the villages, to the wanderers on the plains, the robbers who threatened to molest them, and the women and children who tried to steal their food.

The little stock of medicines which Mr. Zwemer carried with him did much to win the hearts of the people, and they listened with delight when Kamil read the gospels in the tajweed tone of which they are so fond. Great, indeed, was the amazement of these fanatical Moslems when the young Syrian quoted to them passage after passage from the Koran, commending the character of Christ and referring to the Tourah and the Injeel (the Old

* In his recent work, "Fifty-three Years in Syria," Dr. Jessup declares that the conversion of that "beautiful Moslem youth, Kamil," was, perhaps, the brightest event of his entire career.

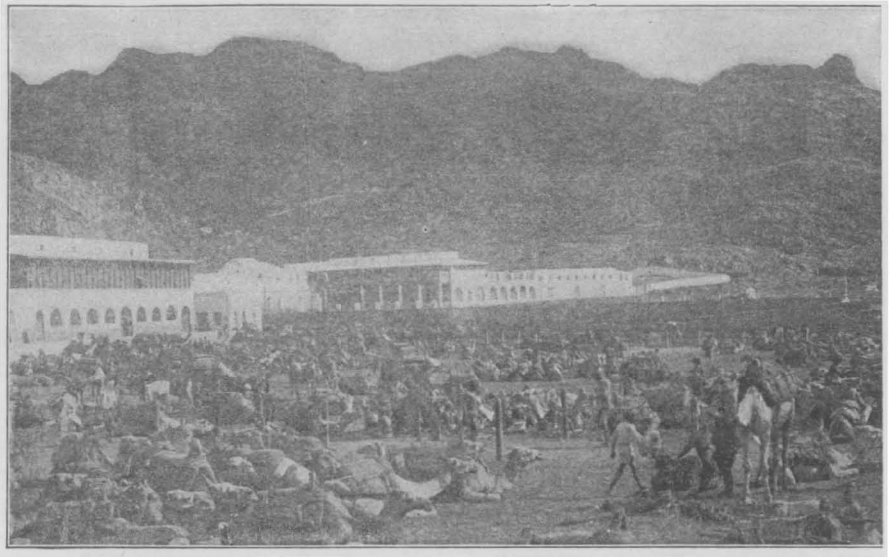


JEDAAN THE BEDOUIN, A FRIEND OF KAMIL

and New Testaments) as books given by God. Having made a thorough study of the Koran, Kamil was able, like Paul, to reason with them out of their own Scriptures.

On Saturday, April 11, the two missionaries reached Aden again, rejoicing that God had preserved their lives and had permitted them to speak

dently written by a learned Moslem sheik, in which the Scriptures were attacked in a bitter and venomous manner, and Kamil himself was cursed and assigned to hell as an apostate. This well-nigh broke the young man's loving heart. So intense was his sorrow that an attack of chills and fever came on, and a severe illness fol-



THE MARKET AT ADEN, ARABIA

in His name to those who had no true knowledge of Him or His word.

In spite of Kamil's interest in his work, his heart was ever burdened for his father, and it was his constant prayer that he might win him to Christ. With this end in view, he began on Sunday, March 26, while on his journey with Mr. Zwemer, a correspondence in which in a most skilful yet loving and respectful manner, the son set forth the errors of Islam and endeavored to show his father the truth. At first his father answered his arguments in letters as loving as Kamil's, but presently one came, evi-

lowed. Yet he never thought of recanting. In a letter to Dr. Jessup he wrote as follows:

I know that your tears will flow with mine over the great sorrow that has befallen your son Kamil. Alas! what can I do to please my dear father? For while on one hand I am bound to obey and honor him, and go to him and comfort him, yet this is impossible now, as I am busy in the vineyard of the Lord, who is greater than all. I can not leave my blessed, holy, joyous work to which the Lord Jesus Christ, Lord of the vineyard, has set me apart. Oh, my perplexity and sorrow! Oh, thou merciful and everlasting God, help me, comfort me, look upon me, compassionate me! Oh, my Savior, be gracious to Thy disciple, Thy soldier, Kamil!



THE BIBLE SHOP AT BUSRAH

I beg you, dear sir, to write me at once and comfort me with words from your own mouth. Even as my father according to the flesh has grieved me as to my earthly life, so comfort and rejoice my heart according to my spiritual and everlasting life.

About the middle of September, in company with Istefanus Mukkar, a zealous young colporteur of the British and Foreign Bible Society, Kamil made brief visits to Obock and Jabuti, on the African coast. Here as elsewhere he was greatly blest in reading the Word of God and preaching Christ to the Arabs.

On his return, Messrs. Cantine and Zwemer having selected Busrah, at the head of the Persian Gulf, as the headquarters of the mission, he was asked to work with them there. Willing to go wherever God called him, he at once answered "Yes," and on December 10 set sail from Aden.

Busrah was, on the whole, a good location for the mission, but the work there proved to be difficult. The place

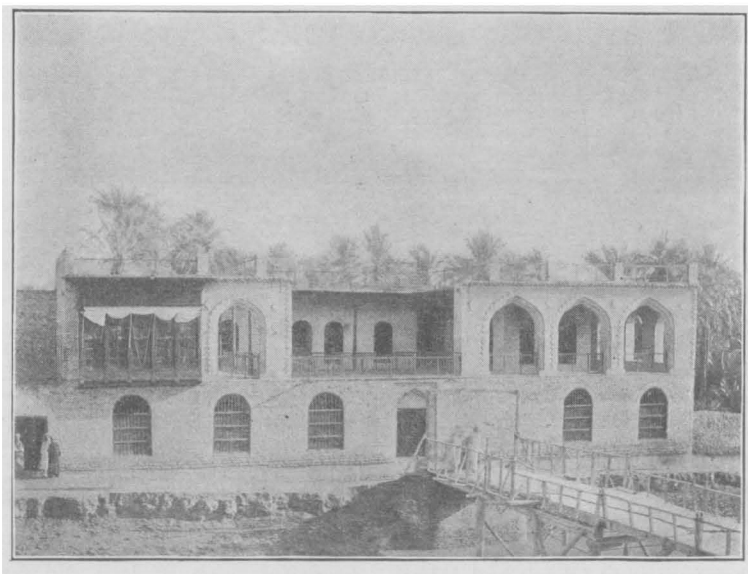
was under Turkish rule and there was less religious freedom than at Aden. Nevertheless, from the very first Kamil found wide doors of usefulness opening before him. Not only the Moslems, but Oriental Christians of various sects, came in large numbers by day and by night to hear him read the Scriptures and preach the Gospel. His wise and tactful methods and his beautiful spirit of love did much to prevent persecution, yet his journal tells of some opposition, and a letter to Dr. Jessup, dated March 4, 1892, shows that he was not without fear for his personal safety. Yet he bravely kept at his post until, suddenly, God called him home.

On the morning of Friday, June 24, 1892, on going to Kamil's house, Mr. Cantine was surprised to find him very ill. Dr. Riggs, the medical missionary at the station, tho too ill to go in person, sent him medicine by his servant, but at five in the afternoon Mr. Zwemer was met by a native

Christian with the news that the beloved Kamil had passed away. On reaching the house he found it occupied by Turkish soldiers and mollahs, who had seized Kamil's papers, sealed his room and were preparing his body for burial according to Mohammedan customs. Mr. Zwemer protested that Kamil was a Christian and would wish Christian burial, but all to no purpose. That night the body was secretly

says Dr. Jessup. "We know that he was faithful unto death. It mattered not to him who buried him or where he was buried. He was safe beyond the reach of persecution and harm."

His loss to the mission was almost irreparable. "Only the day of days will show what he accomplished for Arabia," says Mr. Zwemer. "In controversy with the Moslems he was the strongest man in the mission."



THE OLD MISSION HOUSE AT BUSRAH

buried and his grave has never been found.

So suspicious were the circumstances surrounding his death that there seems no doubt he died a martyr by poison. According to Moslem law "a male apostate is liable to be put to death if he continue obstinate in his error," but as no autopsy could be held, the truth will never be known. "The Lord Himself, the chief Shepherd, knows whether his loving child, Kamil, is worthy of a martyr's crown,"

But Kamil's work did not end with his death. In a very special manner "being dead, he yet speaketh." The story of his life, written by Dr. Jessup, and pronounced by Sir William Muir the best thing next to the Bible, that can be circulated among the Moslems, has been translated into German, Dutch, Danish, French, and Arabic. At the present time the Arabic version is having a wide circulation in Egypt. God grant it may lead many souls out of the darkness into the light.

INDO-CHINA—A VAST UNOCCUPIED FIELD

BY REV. JOHN H. FREEMAN, CHENG NIAO, LAOS

Missionary of the Presbyterian Church, U. S. A., 1895

Probably no part of the world is less generally known, or less understood, than the peninsula of Indo-China. With the possible exception of the Sudan, I doubt whether there is anywhere in the world so large a continuous and well-populated area wholly untouched by Protestant missionary effort as in French Indo-China, and the part of China's southern provinces that is, so far as races and languages are concerned, practically one with Indo-China.

Fourteen years of missionary service among a kindred people in northern Siam had prepared the writer to make careful observations during two months which he recently spent in Tonkin and southern China. Familiarity with the Tai speech, which in its various dialects is in use through most of this territory by a considerable part of the inhabitants, gave a key to conditions there that has not always been at the command of those who have written on Indo-China. The Tai is the language, or group of languages, that is spoken in almost every part of the area we are considering, but usually the people with whom the writer talked had never heard a foreigner who could speak their tongue. Yet, save for the unfriendly attitude, or open opposition of the French Government to missionary effort, the whole country is open to one who speaks the language of the people and deals with them kindly and courteously.

In speaking of Indo-China, I do not include Burma west of the Salween. Both races and history there are measurably distinct. East of that river, the peoples of Indo-China are

mainly four: the Annamese, the Cambodians, the hill tribes, and the Tai (or Dhan) peoples. It is among these last that my life work is being done, and it was to study them as they are found in Tonkin and southern China that my journey was undertaken. Incidentally, I saw much of the other three and shall speak of them briefly in their relation to missions.

1. The *Annamese* occupy the delta of the Red and Cambodia Rivers, and a narrow strip of coast line a thousand miles in length between the mouths of these two mighty streams. The area they occupy is not large, but it is far more densely populated than any other portion of the peninsula. The French authorities estimate their numbers at eighteen millions, and altho there are local variations of speech from Hanoi on the north, and Huein in the center, to Saigon in the extreme south, they are still one people, with a fairly reliable history reaching back nearly 2,000 years. Their language is written in both the Chinese character and in a Romanized script, and a large part of the men can read. The Roman Catholic Church has been at work among them for two hundred years, and claims 800,000 adherents, but save a little work by colporteurs of the British and Foreign Bible Society, no Protestant work of any sort has been done among them—eighteen millions and no missionary. A courteous, hospitable, kindly people, ready to purchase and read Christian literature, entirely open to missionary effort, as the success of Catholic missions show, they demand our efforts.

2. The *Cambodians*, lying between the Annamese on the east, and the

Siamese on the west, are now under French rule, but their relations with the Siamese in the past have been close and long continued. The Siamese differs from other Tai forms of speech, largely by admixture of Cambodian words, and most of the Cambodians speak more or less Siamese. However, the Cambodians are not Tai, but a distinct race with a speech and written character of their own. They probably number less than two millions. No Protestant missionary work has been done among them, and but little by the Catholics. As Christian work progresses among the Siamese, they ought to evangelize these, their next-door neighbors.

3. The *Hill Tribes* of Indo-China consist partly of the aborigines who were driven into the hills by the Tai invasion 2,000 years ago, partly of tribes who have come in more recently. Their languages are legion, but are said to be mainly of the same general character. All are without a written character. They number altogether less than a million, divided into many district tribes, of whom the Kah Mook of French Laos, said to number 100,000, are probably the most numerous. So far as I am aware, no work has been done among them by the Catholics, and by Protestants only by the Baptists in the Shan States for the Moosuh. Work was begun by the Presbyterians for the Kah Mook in French territory, but has been entirely forbidden by the French.

4. The *Tai* or *Shan* races. The Siamese are the best known, but by no means the most typical of the Tai peoples. The Laos of northern Siam and the Lao and Tai Dum (Black Tai) of French territory are more typical, but the same race and the

same speech occupy most of Tonking outside the delta of the Red River, and are to be found in all parts of Kwangsi and Kweichau provinces of China, as well as in many parts of Yunnan and Kwangtung provinces and the island of Hainan. In his recent journey, the writer made a vocabulary of four hundred words belonging to farm and home life, and of these, by actual count, five words in six (335 out of 402) were readily identified with words in every-day use in Chieng Mai, a thousand miles away to the south and west. These words represent the dialect of the Tho and Nawng, who number (French Government estimate) 200,000 on each side of the Tonkin-Kwangsi border, or 400,000 in all. They have no written character. They are not Buddhists, and so have not the religious and polite vocabulary of the southern and western Tai. Still, it was not difficult to converse with them in regard to the farm and the market, the home and the chase. Farther east, I saw some of the Chwang people who form the bulk of the population through northern Kwangsi, and parts of Kweichau. They did not seem to me to differ much from the Thos, save that those I saw used more Cantonese words. This is probably not true where, as in northern Kwangsi, they form the bulk of the population. In fact, vocabularies I have seen, taken in Kweichau province, would indicate this. To make a long story short, the original home of the Tai race in China's four southern provinces is still the home of a very considerable part of that people. Throughout Kwangsi and Kweichau, in the island of Hainan (the Loi people), and in some other parts of the province of

Kwangtung, in eastern and western (but not central) Yunnan, they form a large part of the population, Roman Catholic writers say one-half. Say one-fourth, and you still have over five million of the Tai in southern China, and for these, as for the two millions of them in French territory, no Protestant missionary work in their own tongue (with slight exceptions of which I will presently speak) has yet been attempted. There is a very successful work among the Meos, and promising beginnings among the Loles, but among the Tai, far more numerous than either, practically none. Also very few of them have been reached through work in the Chinese dialects, or by the Catholics. The political boundary between Tonkin and China makes no racial division. All Siam, French Laos and Tonkin, the Shan states of Burma, and China's four southern provinces are alike Tai territory. The six to eight millions of Siam and the half-million or more in Burma, are measurably within the reach of the Presbyterians in Siam and the Baptists in Burma, but at least two millions in French and five millions in Chinese territory are beyond the reach of present organized mission work. Adding to them the eighteen millions Annamese, two million Cambodians, and a million of the "hill tribes," we reach a total of twenty-eight millions in continuous and fairly well-populated areas at present wholly untouched by Protestant effort in their own tongue. These figures may not be correct, they are only estimates, but where else will you find an equal number of people approaching these in intelligence, yet beyond the reach of any present missionary work?

A little work is being done. Its centers are as follows: 1. At Song Khon, on the lower Mekong, there is a single station of the Swiss Church, with two missionaries and perhaps fifty adherents. They are at work among the Tai Lao. 2. Mr. Clark, of the China Inland Mission in Kweichau, 800 miles north as the crow flies, has studied the Chwang dialect, and translated Matthew, printing it in a Romanized character. His ordinary work is in the Mandarin, but he has baptized a very few of these Tai people—four, I think. It is utterly impossible to represent the Tai speech in Romanized characters. Probably this is one reason for the present slight results of his efforts. Whether it prove wise in the end to prepare a literature in Tai character or not, a missionary familiar with the language and written character of the literate Tai farther south and west would have a very great advantage in acquiring the Tai dialects in China. 3. A Scandinavian mission working in a district south of the city of Canton (500 miles from the last) has begun work among the Tai there. 4. Altho the Tai districts of China have less missionaries even proportionally than the more densely populated areas of the empire, yet in several districts a small number of adherents are found, among the Tai who speak Cantonese, notably in Lungchow and Nanning, Kwangsi. But it is just those missionaries who are closest in contact with the Tai who realize how fruitless effort for this greatest of the non-Chinese races in south China is likely to be, unless it be through the medium of their own tongue. Is it not possible that God has delayed effort for this race in China, till a concerted and intelligent

effort based on a knowledge of the language and written character in use among the Tai in Siam could be begun?

The Annamese are wholly under French rule; diplomatic pressure may be necessary ere the door shall open wide for work among their teeming millions, yet that door, too, shall open. But in southern China, in districts where work for other races is already in progress, is a wide-open door among a most kindly people, deemed difficult of access only because they naturally hold aloof from what comes to them in the language or garb of the Chinese, who have been their enemies and oppressors for two thousand years. Through the millions of Tai in China, the door may soon be opened to the other unreached millions in French territory. The key to all may be the Tai language and the Laos

character, in which that language is already written and printed for the millions of Siam, Burma and western Yunnan. In such a systematic effort, the Presbyterian Church and its missionaries who are familiar with the Tai language must be in the van, but the task is too large for one church. They should seek and receive the hearty cooperation of all agencies already at work in South China, or in those parts of it where the Tai are a considerable part of the population. But in whatever way, and by whatever agencies, the problem may best be solved, let us not forget to count Indo-China and southern China with its twenty-five to thirty millions of unevangelized Annamese, Tai, Cambodians and hill tribes, one of the greatest "unoccupied fields" for which the Church is bound to pray, to labor, and unitedly and prayerfully to plan.

HOW GOES THE BATTLE?

BY FRANCIS E. CLARK, D.D., LL.D.

A hurried journey around the world gives one a bird's-eye view of the progress of the kingdom, which a more leisurely journey or a longer stay in the different countries, tho more valuable in many ways, might obscure.

Hastening from one country to another one sees only the outstanding peaks of progress, to be sure, but it is worth something to see these Himalayan outposts of advancement, and to become convinced from actual observation that there is no withdrawing of the army of the Lord into even temporary winter quarters.

This round-the-world journey, the

fifth I have made during the last seventeen years, was undertaken primarily for the sake of attending the World's Christian Endeavor Convention at Agra, India, but it has taken me to Cairo, Rangoon, Batavia, Manila, Canton, Nagasaki, Kobe, Osaka, Kioto and Tokyo, as well as to several centers in India, besides Agra. In all these cities I have seen the missions and the missionaries, the schools and the native workers, and have had some unusual opportunities to learn of their encouragements and discouragements in this year of grace.

Indeed, our experiences in mission lands began before we reached the

nearest great outpost of missions in Egypt, for at Funchal, in the island of Madeira, we found a little band of Methodist missionaries holding the fort in the midst of an intensely Catholic community. Their commodious and comfortable headquarters face a beautiful park in the best part of Funchal, and here a faithful company of Portuguese converts gather from week to week to hear the purer gospel.

Madeira is not only Protestant missionary ground to-day, but she has sent out her evangelists to other lands, for from Funchal, some fifty years ago, went the honored and beloved Dr. Calley, driven from Madeira by strenuous persecution to Brazil, where he founded the first permanent Protestant mission in that great empire, now become the great republic of the South.

The Congregational Church that Dr. Calley founded in Rio de Janeiro is still flourishing, and has been the mother of several other churches, and a missionary society called "Help for Brazil," which has extended his influence far out toward the boundaries of the republic. Tho Dr. Calley has been dead for many years, I found, when in Brazil three years ago, that his memory was still kept green by the Protestant Christians, and Madeira was considered the birthplace of their faith.

In Egypt, as is well known, the United Presbyterians have the field largely to themselves; and splendidly do they cultivate it. All things considered, there is, perhaps, no more flourishing mission in the world than this.

Its schools, its churches, its hospitals, its distinctive evangelistic work, stretch far up the Nile, and dot the

Land of the Pharaohs with blest life-saving stations. The great Arabic school in the busy heart of Cairo, attended by hundreds of young men and boys, might almost rank as a university, and yet, large as are the numbers enrolled, and popular as is the curriculum, its faculty does not forget that it is a *Christian* mission school, established by the prayers and the money of devout men and women, whose great desire was not that the classics and higher mathematics should be taught, but that it should always be a Christian college, where the Bible is the greatest of all text-books, and there a Christian manhood should be developed.

In my opinion the great danger of higher education in non-Christian lands, to which not a few institutions have succumbed, is to minimize the Christian teaching, lest the popularity of the school be endangered with non-Christians. Surely, this was not the design of those who gave their hard-earned money to found these schools, and, so far as this temptation is yielded to, the result is a misuse of trust funds.

A beautiful building for the women's college of the mission is just completed, and, in desirability of location and fine architectural proportions, it holds its own among the palaces of Cairo.

I address on two occasions large audiences, and was struck with the intelligence of the students, drawn from several nationalities and from all walks of life in Egypt. Our party of Christian Endeavorers bound for India were particularly gratified to learn that the number of Endeavor societies in this mission has grown, within the last year or two, from seventeen to sixty, and that more and

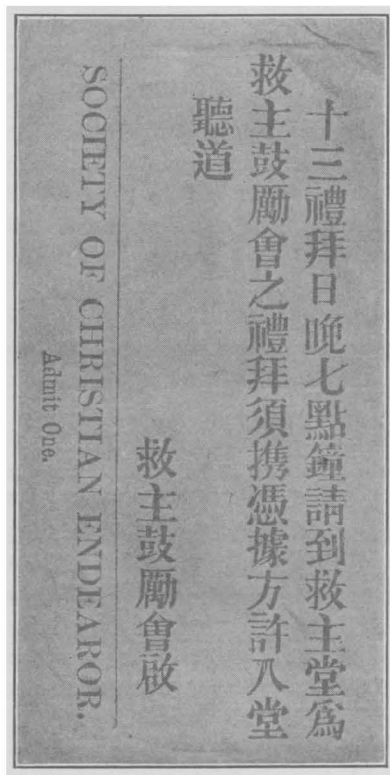
more the missionaries were using the organization as one of their chief methods of evangelization.

After Cairo, Bombay was our next stop, and here we received a hearty welcome from the native Christians, prominent among whom are Mr. and Mrs. Karmarkar, well known in Amer-

we had ventured upon purely missionary soil. Indeed, it was the first world's Christian convention of any kind that had ever been held in India, and by far the largest representative gathering of Christians from many lands that had ever been held anywhere on missionary soil. Four thousand native Christians, four hundred missionaries of all denominations, nearly one hundred Americans, and representatives of a score of nationalities, who spoke more than thirty different languages, were there; and, at the consecration meeting, the roll was called not by societies or districts, but by languages, and, one after another, they responded, singing the praises of Zion, or repeating the promises of Scripture, in more than a score and a half of tongues; a prophecy of the glad day when every nation and tribe and kindred and tongue shall acknowledge the rightful sway of the King of kings.

The convention met in a great "white city" of more than four hundred large tents, the Vice-Regal encampments, which had been kindly loaned by the Viceroy of India. The addresses were given in two of the largest tents, which, when crowded to the utmost, would hold some two thousand people each. One of these tents was devoted to the English speakers, and the other to the Hindustani speakers, the two chief languages of the convention.

Great as was the spiritual uplift of the meetings, their intellectual quality was of a high order. Such speakers as President King, of Oberlin; Dr. Robert Hume, of Ahmednagar; Drs. Anderson and William Carey, of Bengal; the Bishops of Lahore and Lucknow, who both spoke most brotherly



TICKET TO CHINESE CONVENTION

ica, who are doing so much for the uplift of their own people.

However, we did not tarry long in Bombay, but hurried on to Agra, where was held the fourth World's Convention of Christian Endeavor Societies—in many respects the most memorable of all the series. Former world's conventions have been held in Washington, London, and Geneva, Switzerland, but this was the first time

words in favor of unity and fellowship, besides other eminent missionaries from Burma and southern India, contributed addresses of earnestness and power.

In spite of a single depressing note of despondency, from a high-church missionary from England, regarding the defection from Christianity of the educated Indians, the whole tone of

course, greatly to the outside interest of the convention, and pointed or illustrated the moral of more than one of the addresses.

As in Cairo, we were gratified to learn of the rapid progress of the Christian Endeavor movement throughout India.

The eight hundred societies which we knew existed, had grown to 1,339



A CHRISTIAN ENDEAVOR SOCIETY OF CHINESE SCHOOL GIRLS

This is the society of the Presbyterian High School at Teng Chou fu, Shantung. There is a great demand for these graduates as teachers all over China

the convention was cheering and optimistic. There are evidently few discouraged hearts among the Christians of India.

The vicinity of the Taj Mahal, the most beautiful structure in all the world, whose marble dome soared into the air in full view of the convention camp, less than half a mile away, and also of the magnificent Pearl Mosque a little farther away, in the heart of the native city of Agra, added, of

within little more than a year, and the prospect of still larger growth, under the leadership of the twenty new native secretaries for whom the convention provided funds, are most encouraging.

Great credit is due to the general secretary of Christian Endeavor for India, Rev. Herbert Halliwell, and to the noble body of missionaries of many denominations who have rallied around him for the success of this

convention, and of the work throughout the great peninsula.

Our next meetings of importance were held in Rangoon, in the fine new Cushing Hall of the Baptist College, which was crowded with bright-faced Burmese and Karen students, and others who composed as attractive an audience of nearly two thousand as I ever saw.

The Baptist mission throughout Burma has been wonderfully successful, especially in its work for the Karens, and its history should be a constant encouragement to Christians the world around, proving, as it does, how persistent, faithful evangelism can leaven a nation with the truth.

A Sunday at Insein, as a guest of President Smith of the theological school, whose father was the beloved author of *America*, showed me the source of much of the power of this mission, for here are in training for the ministry more than a hundred bright, alert, consecrated Karen and Burmese young men. As I saw them on Saturday on the baseball-field, as eager and strenuous as any of our own college boys, and, the next day, in their chapel, earnest, reverent, devout, I felt that much of hope for the strong races that inhabit Burma was found in the theological school of Insein.

Manila, after Rangoon, was the next port, where we saw much of Christian work, and here, too, the outlook was distinctly encouraging. Together with the evils which have come with the American occupation of which we hear so much in some quarters, there has come more of good. Protestantism every month is gaining a securer hold; the power of the friars is waning in spite of what many con-

sider the unworthy truckling of our Government to them; and especially are American schools, under the care of a multitude of brave and devoted "Yankee school-marms," spreading the best kind of American ideas throughout the island.

The Presbyterian Church, under the care of Dr. S. B. Rossiter, is not only a spiritual power but a social rallying-place for Americans of no small value. The Young Men's Christian Association, in its new and remarkably beautiful quarters, is also of great value to American young men. Right here I am glad to bear my testimony to the sterling quality of the Y. M. C. A. workers I have met in many places on this journey. I rejoice in the splendid equipment of the association in some of the cities I have visited, and in the moral, social, and educational influence of the organization abroad, as well as at home.

In Hongkong we had time to visit only the important mission of the American Board under the care of Dr. C. R. Hagar, and in Canton the girls' school of the same mission carried on by Rev. Mr. Nelson, and the great Presbyterian mission with two important centers in different parts of Canton.

Large, intelligent and earnest congregations greeted us in both these cities. Of Dr. Fulton's remarkably successful work I will speak a little later.

In Japan we enjoyed a succession of large meetings, and found the student population and the people of the churches most responsive to the Christian appeal and the Christian ideal.

The welcome to the large party of Americans from the steamer *Cleveland*, of which the Christian Endeavor

contingent was only a portion, was particularly cordial and hearty in Japan. In no other country were we received with such open arms of hospitality. The very children and the babies upon their mothers' backs lined the streets and shouted "Banzai." At every door American and Japanese flags were intertwined and every municipality, through its mayor or its chief officer, gave a formal address of welcome.

Of course, this was a national welcome of the people of one friendly country to another; but, whenever it was possible, the Christian welcome was no less hearty; and as the representative of a distinctly Christian organization, which has some 5,000 members in Japan, I was accorded the high honor of an audience with His Majesty, the Emperor.

What, then, to summarize, is the outlook for the cause of our Master from a journey around the world in this year of our Lord?

In the first place, I was impressed with the increasing place accorded to the native Christian worker. More and more we are all coming to see that if a country is to be evangelized it must be through its own people; Christianity can not always be an exotic, if it is to grow strong and vigorous in any land. It must root itself in the soil. For many years this has been foreseen by the wisest missionaries, and they have been willing to decrease that the native Christians might increase.

Rev. A. A. Fulton, D.D., of Canton, one of the most successful missionaries whom China has ever known, told me that for the cost of one foreign missionary he could equip and set at work twenty native workers,

and that these twenty could do a hundred times as much evangelistic service as the foreign missionary could do. Of course it will, however, be necessary to send missionaries to most countries for some years to come.

In Japan the missionaries have long foreseen that their work must be largely advisory and supervisory, and that, more and more, the Japanese must be the preachers and teachers, the evangelists and pastors.

In India the native races are, by nature, more dependent upon the foreigner than in other lands, but even there the native worker is ever coming into a larger and larger inheritance.

In this disposition of the missionaries, and in this wisdom of the governing boards at home, I greatly rejoice, for I believe there is no other possible hope for the evangelization of these nations except through their own people. No nation in all the history of the world has ever been Christianized but by its own Christians, nor, I believe, will this law ever be reversed.

Another gratifying feature of the Christian life in these lands is the growing unity of the denominations. How small and paltry do the denominational names sound in these far-off lands! What does a Japanese care whether he is converted by a member of the Methodist Church, North, or the Methodist Church, South; whether the missionary whom he honors is at home called a Congregationalist or a Quaker?

Far more rapidly than in the home land are unworthy and unnecessary denominational distinctions disappearing, while all the great, vital distinctive truths that have called the denominations into being are maintained or so blended into others that the sum

total of religious truth is not diminished.

As an illustration of this greater fraternity of these modern days on the mission field, Bishop Harris, the honored Bishop of Japan before the amalgamation of the Methodist forces in that country, and now the Bishop of Korea, told me that in his present field of Korea the Methodists had just transferred to the Presbyterians, for geographical reasons, thirty-one of their churches, and had received nearly as many into their mission from the Presbyterians.

A quarter of a century ago, I venture to say, any such transfer on either side would have been impossible.

Bishop Bashford, of China, has allowed at least some of the Epworth Leagues in his field to join the fellowship of the other young people's societies, as Christian Endeavor societies.

The Epworth Leagues of Japan have become "Wesley Christian Endeavor Societies," and Bishop Warne, of the Methodist Episcopal Church of India, generously pledged himself personally for the support of a native Christian Endeavor secretary. All these brotherly acts point in the same direction.

Indeed, as I look over the whole field, so briefly visited, and especially as I compare what I have seen now with the impressions of my first visit seventeen years ago, I can only repeat with joy the words of the Psalmist and say:

His name shall endure forever;
His name shall be continued as long as the
sun;
And men shall be blest in Him;
All nations shall call Him Blest.

Blest be His glorious name forever;
And let the whole earth be filled with His
glory.

EVOLUTION AS A MISSIONARY ASSET

BY REV. DELAVAN L. LEONARD, D.D.

Many times in the gospels the kingdom of heaven is likened to a seed, tiny and seemingly lifeless, but possessing a capacity for growth and wondrous transformation. First the blade appears, then the ear, then the full corn in the ear. Tho a mere seed, when planted and watered it sends forth roots, stem, branches, leaves, blossoms and fruit. The divine method is substantially the same in all realms; whether physical, political, social, intellectual, moral or religious. The kingdom of heaven was not launched until after long centuries of preparation through the law and the prophets, even Egypt and Persia, Greece and Rome, making important

contributions. And when at length Christianity was introduced, it was but in seed form, as the New Testament abundantly proves. How crude were the conceptions of not a few is apparent on well-nigh every page of the Acts and Epistles. Advance, enlargement, came seemingly by chance. What multitudinous schisms and heresies. The truth progrest but slowly, and only by continual warfare with error, while the movement was from the simple to the complex, from unity to diversity. In like manner, when through Luther the Reformation came, it began as an infant, with cradle and nursing necessary to life and growth. What amazing progress

has ensued since the day the hero without flinching faced the magnates of Church and State at Worms. Moreover, religious liberty, republican institutions, all the good things pos-
sessed by the twentieth century, were wrought out only by sweat and blood.

The First Missionary Society

In tracing missions to their origin, as the term is now understood (that is, a definite, systematic, and wide-spread effort to carry the glad tidings to every creature), we have need to go backward not much more than a century; tho, as there were reformers before the Reformation, so also there were missionaries by the score and hundred all through the centuries back to Pentecost. In other words, missions began October 2, 1792, in Kettering, England, in Widow Bebee Wallis' back parlor, when twelve humble men brought into being the Baptist Missionary Society, the first of its kind the world ever saw. If anybody inquires in what sense that exceedingly inconspicuous act was the seed which already has produced a world-wide harvest, an adequate reply is at hand. Until then, through all the centuries, from Paul's day down, all efforts had been put forth by individuals and had ended with their lives; or else were carried on by such methods and under the sway of such forces that converts were Christian scarcely more than in name. All honor, indeed, to the Moravian Church, which even yet has no equal for devotion and readiness to suffer and die for Christ's sake and humanity's sake. But Carey did what neither Zinzendorf nor his successors have ever done, for he planted a seed so pregnant with vital force that ever

since it has gone on growing continually, multiplying its kind, kindling and shaping the evangelizing activities of every considerable body of Protestant Christians. This was Carey's supreme service to Christendom and to humankind. To be sure, in a sense "all things were now ready." The Wesleyan revival had made a wide-spread general preparation. And besides, the great world of darkness had just been revealed and made a reality by the voyages of Captain Cook; while it was soon to be brought much nearer, made far more easily accessible, for Watt had already fashioned his steam-engine, Fulton even now was busy improving methods of water transportation and travel, while Stephenson, inventor of the locomotive, was a lad of eleven years. All these forces, so diverse, were destined to work wondrously together.

That the movement of the Baptists to organize, as they did under Carey's insistent urging, was timely and commended itself as rational and feasible, is seen in the fact that, almost at once, at least soon after Carey's letters began to reach England, other similar organizations began to spring into existence; the London Society in 1795, in Edinburgh and Glasgow the next year, the Church Missionary Society in 1799 (composed mainly of members of the Established Church, but then and ever since manifesting a spirit wholly catholic and fraternal), while two years before the movement had reached the continent and the Netherlands Society had come into existence. During the next decade not much development was made, the Napoleonic wars so absorbing thought and feeling. However, in 1804 the British and Foreign Bible Society

was organized, purely missionary in design (tho when the agitation for it first began the design was simply to supply Wales with the Scriptures in the vernacular), and since it has become an instrumentality second to none for the world's redemption.

In the New World, Eliot, the Mayhews and David Brainerd had carried the gospel to the Indians, tho only to those of their immediate neighborhood. But in 1806 occurred the epoch-making haystack meeting which two years later bore fruit in the organization of the American Board, fashioned substantially after the Carey pattern. The American Baptists followed in 1814, and the British Wesleyans the same year, the Basle Society in 1815 (first of German bodies, tho located upon Swiss soil), the American Bible Society in 1816; in 1819 the American Methodists joined the goodly company, and the Berlin Society the same year. Seven date from the second decade. In the twenties, four were added; in the thirties, nine; in the forties, fifteen; the fifties, twelve; sixties, nine; seventies, eight, and four in the eighties. If great and small be reckoned in, since Carey's epoch-making experiment was launched some two hundred societies have begun to be in Christian lands, of which about fifty each are located in the United States, Great Britain, the Continent, and other regions (Australia, West Indies, etc.). This is a part of the world-harvest which, within a little more than a hundred years, has been reaped from Carey's planting. But only a part, as we shall see.

It may seem to some, at the first glance, that when Carey and his fellow Baptists organized upon lines purely

sectarian, not even inviting the cooperation of Christians of other names, they showed themselves to be narrow, bigoted, and hence lacking in one of the fundamental virtues. But, if we take all the facts of the case into consideration, it may appear that instead they did just what was wisest and best. This is a part of the preamble to their resolution to organize: "As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called the Particular Baptist," etc. It was a matter of judgment rather than of preference. And that they judged wisely is curiously supported by the fact that in the first two attempts made to organize upon a union basis (the London Society and the American Board), the union lasted but a few years, all but one withdrawing.

Of course, it could not be that such a radical revolution could be wrought in the thought and life of Christendom except in the face of objection and opposition. Such, for example, in the General Assembly of the Established Church of Scotland, when it was proposed to organize a missionary society, a debate followed, Mr. Hamilton, seconded by Dr. Carlyle, contending that "to spread abroad the knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." The proposal to appoint a col-

lection for missions "would be no doubt a legal subject of penal prosecution." But one saint wiser than his generation was present; for then the venerable Dr. Erskine arose, and calling to the moderator, "Hand me that Bible," read the closing verses of Matthew's Gospel, "Go ye into all the world, and preach the gospel to every creature!" Something similar occurred on this side of the ocean when a shrewd, thrifty, conservative Yankee of Boston objected to missions on the ground that the stock of piety was so small it was all needed at home, there was none to spare for export. But his mouth was shut by the counter suggestion that Christianity was such a commodity that the more of it was given away the more remained to enrich the giver.

As further evidence of the forlorn condition of Christendom even in lands where intelligence and gospel light were most abundantly diffused, the fact is to be recalled that for near a generation no man of high official standing in the Established Church of England took any part in founding missions or securing needed funds, nor did a single clergyman offer himself as a candidate for missionary appointment. And hence the Church Missionary Society, for many years, secured its representatives from other countries, in the main from Germany. And Sydney Smith, rector, prebend and canon that he was, could put to paper in the *Edinburgh Review* a screed against missions, heaping ridicule and scorn upon "consecrated cobblers" and all soft-hearted and sentimental souls who essayed to transform respectable Hindus into hypocritical and sneaking saints. Certainly, there was crying need of some

movement which should rouse Protestant Christendom from its slumber or stupor, and stimulate to activity for the spiritual betterment of the millions perishing in the lands of darkness. It was Carey's high privilege to be called to perform just this service, to start a process, to fashion an instrumentality, which within a century should bring to pass such magnificent results as we are able to chronicle, the certain prospect of steady and accelerated advance until the kingdom is established in every clime among every people.

Women's Boards

But, not only has the fashion become universal of each denomination organizing by itself, differentiation of another kind has come to prominence, by Christian women setting up societies of their own to work in their own way for the redemption of their sex in the lands of darkness. Carey and Morrison and their successors had not labored long abroad before the fact became evident that, on account of their rigid seclusion, the women of the Orient could be reached with the gospel only by their sisters from the West. But at first the "regular" boards had no thought of commissioning any except men, and were controlled and managed wholly by men. If women went out, it was only as wives, and because the missionary must needs have a home. The first unmarried woman to be commissioned was Fidelia Fiske, who was sent to Persia by the American Board in 1843. But by this time the situation began to be seen and felt. No action was taken, however, until after the visit home of Rev. David Abeel, of China. Halting in England, he made a touching plea

for the "misjudged and neglected sex" in the Celestial Empire; and almost at once the Society for Promoting Female Education in the East was formed. Since then two others have been added, the Church of England Zenana Missionary Society and the Zenana Bible and Medical Mission.

The same appeal was made in this country, but without producing any results. However, in 1860, Mrs. Doremus, of New York City, was moved to agitate until the Union Woman's Missionary Society was the result, undertaking both to raise money and to send out representatives of the sex. It was ten years later before the first woman's board auxiliary to a "regular society" came into being, which ever since has been invaluable cooperation with the American Board. Then almost at once similar bodies began rapidly to multiply, all the land over and in other countries, until now well-nigh every considerable society has associated with it a body of earnest women. In some cases the two organizations are in close sympathy and act in harmony, while in others the women do their own work in their own way, in some cases with considerable friction resulting. But, on the whole, there can be no sort of doubt that this form of division and specialization has been greatly to the furtherance of the gospel, both by increasing the receipts and the number of toilers in the field. Some years since Dr. Dennis estimated that the forty-two women's societies in the United States were receiving contributions annually to the amount of nearly \$1,500,000, and were represented abroad by 1,233 missionaries and 2,339 ordained and unordained native workers.

Bible Societies

Such is the confusion of tongues under the sun that the languages and dialects approach the multitudinous. And every soul reached and redeemed by the gospel must needs be supplied with the Word of Life in the vernacular. The task of translation is most difficult, and for the most part must be performed by missionaries. Carey was a pioneer in this form of service, and has had no equal either in the extent or importance of his work. After translation comes the printing, an expensive undertaking, to further which Bible societies were soon called into existence; as we have seen, one as early as 1804. The National Bible Society of Scotland followed in 1809, and the American Bible Society in 1816. These three are also the most important representatives of their class, but at least fifteen others have followed, upon the Continent, in South America, India, etc. The number of versions in which the Word, wholly or in part, has been printed is 425, and the number of copies issued annually is upward of 2,500,000; of these about 100,000 being Bibles, 230,000 Testaments, and 2,225,000 Portions. The British and Foreign Bible Society has reached an income of \$1,140,000, and in all has issued more than 200,000,000 volumes, while the American Bible Society, with an income now of \$500,000, has printed 80,000,000.

Other Publishing Societies

The American Tract Society has given most substantial aid in furthering the diffusion of the gospel by publishing, for use upon the foreign field, not less than 5,000 books and tracts, in upward of 150 languages. The Religious Tract Society of London sends

abroad to mission lands not less than 10,000,000 every year, and in 230 tongues. In addition, other similar organizations located in India, China, Japan, Korea, South Africa, etc., are doing important work. The Christian Literature Society of India circulates books and tracts by the million, as also does the Society for the Diffusion of Christian and General Knowledge among the Chinese. The grand total of books and tracts thus distributed amounts to 15,000,000 every year.

Medical Missions

Strange to say, for some reason, during nearly a generation after Carey's epoch-making venture, both at home and upon the foreign field, at one point both the spirit and example of the Model, the divine Missionary, were wholly unheeded, were seemingly unthought of. Missions were designed to save men's souls, while with their physical well-being it had nothing to do. Whereas, with Jesus, from the beginning to the end of his ministry, the presence of disease and suffering appears to have saddened and pained even more than that of moral evil. At least, healing was always coordinate with teaching. And yet, in spite of this patent fact, the first medical missionary was not commissioned until 1816, when the American Board sent Dr. Scudder to India; but he had not been sought for, instead he had offered himself for service. However, more and more as one field after another was occupied, the woful condition of the sick and afflicted in every non-Christian region, whether in Moslem lands, in China, India, Africa, or the islands of the sea, made itself deeply felt among all the friends of missions. Therefore, before long,

medical missionary societies were formed; with training schools, both at home and abroad, in order to secure physicians of both sexes, to train up native physicians also, and as well to build hospitals and dispensaries. So that to-day not less than 800 are ministers to the sick in the foreign field, two-thirds of whom are men. The number of hospitals has reached 370, and of dispensaries more than twice as many. The number of hospital patients reaches about 2,250,000 annually, while the number of treatments reaches about 5,500,000. To these are to be added nearly 100 leper asylums and hospitals, with 30 schools and homes for the blind. Nothing amazes and impresses the non-Christian world so much as this phase of missionary toil. By it suspicion and dislike are soon disarmed, with gratitude and affection taking their place. And we are learning that the gospel makes mightily for the betterment of the entire man, whether body or mind, soul or spirit.

Schools and Colleges

Educational missions have also been evolved by observation of the intellectual needs of all unevangelized lands. The well-nigh universal ignorance of the masses, more utter and amazing than we at home can at all imagine, presently made it evident that intelligence as well as piety were essential to the betterment either of the individual, or society. Besides, native workers of both sexes must be trained for the performance of their tasks. Therefore, schools of almost every kind and grade have been established, from Robert College at Constantinople and the Syrian Protestant College of Beirut down through every

grade. Nearly 100 colleges have been established, of theological and training schools at least 350, of boarding- and high-schools nearly 1,000, for industrial training 150, scores of medical and nurses' schools and kindergartens and elementary day-schools nearly 20,000.

In this connection mention must also be made of the really amazing development of missionary literature for home use, not only in the amount, but also in the quality. Claudius Buchanan's "Star in the East," and Melville Horne's "Letters on Missions," on which our fathers feasted, would act to-day as soporifics rather than as stimulants, tho the volume first named kindled to a flame Judson's faith and zeal. That generation was feasted upon the lives of David Brainerd, Harriet Newell and Henry Martyn. But since those primitive times mission literature has been revolutionized as to its character, and as to quality has increased a hundredfold. There is, of course, vastly more to write about after a century of missions in every land. We are abundantly supplied with history and biography, books general and books special, relating to all the more important fields, and to every phase of missionary work. Not a few of the authors rank high for ability and fame. So that in our time there is no possible excuse for either ignorance or lack of interest. It is almost easier to be well informed than ill informed.

Industrial Training

This phase of missionary activity was early thrust upon the attention of those who went forth to the lands of darkness to lay foundations for the kingdom of heaven. In tropical re-

gions, like much of Africa, and the Pacific islands, the natives were lazy and utterly shiftless, toil was to them an evil and disgrace, while their dwellings were comfortless, and of clothing at best they had next to none. Nor were they possest of tools or of mechanical skill in the slightest degree. Paul's principle was proved to be sound, "If any will not work, neither let him eat." In other countries, like India, to become a Christian was to become an outcast, and to be deprived of all means of support. In cases not a few it became apparent that trades should be taught, and means be provided whereby a decent livelihood could be gained. And hence it has come to pass that nearly 140 industrial training institutions and classes have been established.

Other Forms of Activity at Home

The Young Men's Christian Association, beginning in England in 1844 and entering this country in 1851, in 1889, organized a foreign department, which has since moved forward until it is to-day found active in almost every land, in 43 cities in China, 54 in Japan, 151 in India, 20 in South America, etc. The Young People's Society of Christian Endeavor has penetrated to the ends of the earth, has organized its tenth legion to strengthen missionary finances, and this year held a World Convention in Agra, India. The time would fail me to speak of the Student Volunteer Movement, launched at Mt. Hermon in 1886, tho not fully equipped until two years later in the same place, when 100 put themselves on record as willing to enter the foreign field if the way was opened. These significant movements have been blest with such ideal leaders as

Clark, Mott, Beach, Wilder, Zwemer, and Ross Stevenson.

In some respects by far the most significant development of all is found in the latest phase of activity, the Laymen's Movement, engineered so ably by J. Campbell White, looking primarily to a twofold, tenfold increase in giving, so that the world's redemption may be brought near. Successful business men, connected with great business enterprises, known far and wide for their ability and energy, are enlisted, who also would apply business methods for the furtherance of this by far "the greatest work in the world."

Carey and his friends, with but £12 2s. 6d., set out to bring the world to Christ. Tho launched with enthusiasm, at the end of the first year the American Board had but \$999.52 in its treasury. Probably the annual giving of Christendom has now reached \$25,000,000. But with the experience of a century to direct, with so many instrumentalities fashioned and tested, with the whole world made known and easily accessible, and the manifold uprising in the Christian world during the passing generation, men and women offering themselves as never before, the hope and expectation are by no means absurd or extravagant that the day of redemption is near at hand, that by a great host fully equipped the final assault upon the errors and woes of the unevan-

gelized will ere long be made. Such, certainly, are the signs of the times.

Summary of Growth

A statement of the harvest already reaped from the seed which Carey sowed, in order to be at all complete, must include, in addition to the sum mentioned above as representing the zeal of Christendom for the world's redemption, nearly \$5,000,000 received annually from the mission-field. The number of ordained missionaries has risen to nearly 6,000, and of unordained to nearly 3,000, while of wives there are approximately 6,500, and of unmarried women 4,400; a total of 20,000 who are making proclamation of the glad tidings in the world-field. Their efforts are reenforced by the co-operation of 5,000 ordained natives, and of unordained natives so many as to raise the total to nearly 100,000. The force in the field numbers, then, nearly 120,000; quite an army, indeed! And further, as abundant justification for the life-toil of such a force, with the expenditure of a sum so great, nearly 1,300,000 children are receiving instruction in nearly 30,000 schools; the adherents (those who "adhere" to the missionaries, or put themselves under their instruction and care) number not far from 4,300,000, and the church-members aggregate over 2,000,000, of whom upward of 164,000 were received to membership last year. Think of it! There is an average of 3,000 in heathen lands who confess Christ every Lord's day!

THE PRAYER OF CHRISTIAN SOUTH SEA ISLANDERS

A German missionary heard the following prayer repeated by Christian South Sea Islanders at the close of the service. "Grant, Oh Lord, that the good words to which we have listened be not like unto the beautiful Sunday clothes, which we lay aside speedily and put away until the Lord's Day comes again. But let these truths be like the tattoo-marks upon our bodies, which can not be removed while we are alive."

HOME MISSIONS—NEW AND OLD

BY J. ERNEST MCAFEE

Associate Secretary of the Board of Home Missions of the Presbyterian Church

There are some things we have learned how to do. Extending the Church into new country is one of them. Of course, knowing how and actually doing the work may be two very different propositions. With all of their knowledge, the home mission forces have in some instances come far short of actual achievement.

There is the case of San Francisco. Credible reports give the Protestant church-membership in that city of 400,000 as 10,000. Even that figure, it is said, allows for the padding of some church rolls. Nor is the Catholic Church more than a nominal factor in the spiritual forces of the city. The moral and civic conditions in San Francisco have certainly been exploited sufficiently in the secular press of the country. The plain historical fact is that San Francisco was terribly, grossly neglected by the home mission forces during its formative period. The home mission agencies knew well enough, doubtless, in 1850 and during the decades following, but they certainly did not do, and to-day, well as we know how, the business is not being done at many points where great and influential centers of population are forming.

But we do know how. If we did not we certainly should be dull pupils in a school of long experience. This has been the one perennial, persistent task of the American Church: the following of our ever-expanding American civilization in its century-long conquest of new country. The problem of church expansion, as a problem, has been solved. To gain adequate results there need only be a working out

and along the lines where enterprise has proved successful.

Times change, and methods of pioneering are to-day vitally different from those of the past generation. But methods of church extension can be readily altered to fit the conditions. The fathers shouldered the ax and blazed the trail for civilization through the virgin forest, or trudged on for almost endless days behind the slow-paced oxen and the prairie-schooner. We go pioneering these days in Pullman coaches and 60- and 100-ton freight-cars. The home missionary astride his saddle-bags and plodding horse can not keep up with to-day's procession, but the change may be made by him as well as by other pioneers. He may climb aboard the Pullman car if the expense is not too great. Money will solve that simple problem, and money is plentiful these days with other important leaders and ought to be with the home missionary.

There is now not even the excuse of a blunder for failure of the Church to keep pace with our national expansion. Failure is a plain unromantic crime.

The real problems of to-day's home mission enterprise begin to emerge where our civilization folds back on itself. The place to seek the hopeless look, the bewildered countenance, the despondent spirit, is among the so-called home mission fields of the older sections of the country. Conditions of life are easier on these fields, far easier as many are inclined to reckon them. Cities are not far away, with all their manifold attractions; the public library is perhaps immediately

around the corner; the trolley-car gong clangs within hailing distance. Even if the village is six miles from the railroad, what are six miles with a good horse? These home mission fields of the East and Middle West are comparatively "easy berths," but for the wo-begone feelings and for hopeless drudgery go to these "easy" fields. The men in the "hard" fields of the frontier are the fellows who wear the cheery countenance, move with the springy step and are sure there is a God in the heavens—however pessimistic they may be over His present reign on earth.

Several superficial reasons for this difference are advanced with more or less finality. It is asserted that the very hardness of the frontier holds the secret, that the "easy berth" is too easy, and by the very virtue of its easiness makes a weakling of the "incumbent"; human nature likes to triumph over difficulties, finds its deepest joy in doing so. Such explanations may satisfy some observers, but the reasoning is really very superficial. The hard nut to crack in the line of spiritual enterprise will be found today not far beyond the suburbs of our large cities.

Again, it is often concluded that the difference pointed out above is due to the finer stuff in the sturdy fellows who seek the frontiers. These hopeless plodders of the older sections are natural-born weaklings. I am far from accepting the explanation as final. I have seen a great deal of the men in both sections of the country.

Others claim that it is a matter of atmosphere. The very air of the West is full of hustle. The missionary can not fail to imbibe the ozone of enterprise and push from the circumambient

atmosphere. The stagnation of the East saturating the air fills the missionary's lungs no less than those of his neighbor. All of which is, perhaps, a statement of fact, but it does not finally offer the explanation sought, even tho it may embody a generally accepted truth. In so far as the statement is true, it turns the tables and demonstrates that the stagnant Eastern community is the hard field and the frontier the "easy berth."

Some time ago I received a letter from a young man who had just completed his theological course and had assumed charge of a church in a back-east, stagnated community. He announced: "I can not stand this. The devil is so little active here that the work is not even entertaining." He went West in a few months to a section where the devil wears red paint and whisks his tail till the atmosphere fairly scintillates. The truth is, the young fellow fled the hard field and sought the easy. The former field was somewhat more than twice as hard, for there was a double task: he must first stir up the devil and then fight him. The first half of the task is often even more trying and delicate than the second. The biggest devil the home missionary of to-day has to encounter is stagnation. Once get the old fellow to daub on his red war paint and to lashing his tail, and the battle is half won.

The general run of theology is more conservative in the West than in the East, but the difference does not finally count for much in the present reckoning. Fortunately or unfortunately, there is not a great deal of theology being preached either East or West. It might be easy to find the explanation of the greater conserva-

tism of the new country. Perhaps the young fellow going West from the seminary finds little occasion to readjust his theological beliefs; he uses the pat formulas supplied him by his theological tutors and text-books. These are accepted as a matter of course by his hearers, who feel the need of little theology, and who are rather disposed to take that little in the conventional, stereotyped form. So the minister never really finds occasion, in the press of other more urgent concerns, to reconstruct his theology. But whatever be the facts here, divergences in theology do not account for the difference, certainly the formulas of theology do not; the conservatism of the Westerner does not hearten him, and the liberalism of the Easterner does not unnerve him. There is a profounder significance still in the situation.

The exactions of method are different in the East from those of the new country. Few of the frills of church enterprise are needed under the more primitive conditions of the frontier. Their lack is supposed greatly to jeopardize the success of church work in the longer-established communities. The old and hackneyed naturally palls upon the satiated attention of the communities where the Church is an old story. The difference is real here, tho the analysis of causes is superficial. It is true that simple, hackneyed methods of church work meet with better success in some sections of the West than they do in the East. All the conditions in new country are more or less primitive. The senses of people are less jaded. In localities where the mere preaching of a sermon is a sensation by the very virtue of its infrequency, the preaching creates a sen-

sation, and the inhabitants turn out in numbers. No particular "attractions" are needed to make a Sunday-school go where a Sunday-school is of itself a curiosity. At least no great art is demanded in getting it started. The sky-pilot of an isolated camp needs no surplice, no pulpit, no choir, no side attractions whatever. The very fact of a strong man speaking strong, confident words on a neglected but important theme is its own attraction, and draws the crowd.

But even such an analysis does not carry one far, for he reaches only the discovery that raw, unspoiled ungodliness has less jaded senses than the other sort. The prospect still appals when the senses of this unspoiled nature no longer respond to the simple attractions. Close students are not satisfied with the conclusion that the "plain preaching of the simple gospel," as the phrase runs, is the panacea for the ills of the stagnated home missionary community of the older sections. For the most part, those who work that phrase to a weariness either demand primitive conditions for the demonstration or else notably fail in the demonstration when the results are scrutinized.

It is not certain that the demand for the social as distinguished from the individualistic interpretation of the gospel completes the analysis and lays the proper emphasis for the new home missions, tho the recognition of that demand may clarify conceptions to a degree. An individualistic interpretation of the gospel naturally does find a readier acceptance in new country than it does in the older sections. In a land where society itself is saturated with the doctrine of "every fellow for himself and the devil take the hind-

most," the gospel must conform if it would "attract." The great social vision of Christianity is only a grotesque specter to such a community, and its individualistic phases or half truths are distorted into what serves for the whole substance. It is a lamentable truth that the social vision of Christianity has not yet dawned upon all of its ministers. The average young minister, trained in the average theological seminary, is prepared to preach a gospel of individual salvation with all the cogency and assurance of long tradition. He, therefore, has an inadequate gospel for the real needs of the home mission field in the older sections. He must get the vision, or strike out for a region where individualism is the accepted and every-day working creed, or else fall into the round of the dull duties which blight the soul of many a minister of the older East. It is true that the need of social salvation is rising at least to the sub-consciousness of our older sections, and all the ringing of changes upon the salvation which redeems men "one by one" fails to satisfy this distinct need or to repress the full consciousness of it.

But all is not yet said. A serious difficulty is, that many who are supposed or suppose themselves to have the social vision have only seized upon a social formula. Institutional methods are thought to solve the problem of home missions in the older sections. But they do not. The solution still waits, with all of our assiduity in extending institutional methods to our smaller or more isolated churches. Sometimes they work, but so frequently they do not that their success would seem to be little more than chance. The trouble with institutional methods

is that they are methods. Usually they are just what somebody, theorist or other, has precisely cut out and hung up to dry. They are formulas which have worked somewhere, have happened to work, or which some intelligent soul devised to work under certain specific conditions. Then a hundred other blundering souls commit the sacrilege of applying them to very different conditions. But the so-called institutional church is no panacea for all fields, because no method can be a panacea. No formula can take the place of brains.

This brings us to the heart of the matter—or to the head of it—brains must have the emphasis of the new home missions, sanctified brains. Home missions have always had heart in them, but to-day and to-morrow they need brains to give direction to the power of the heart-beat. And the brains need to be at the task every day in the year. The three cardinal graces of this ministry, as of all human character, are faith, hope and love. But the three technical graces are mixableness and sticktoitiveness and gumption, or, to couch the ideas in more refined phrase, sympathy, perseverance and ingenuity—and the greatest of these is ingenuity. At least it is one of most pressing demand just now. How to get out of the ruts and not suppose that cheap sensations will do the work is the test of to-day's saving grace.

The home missions of the frontier are commonly more successful than those of the older sections for the reason stated: by dint of a long and toilsome experience we have learned how in new country, certain generally accepted methods are applicable; formulas of theology which have come

down the line and which have been put into the mouth of the average minister, serve all the purposes calling for formal theology; and so the good work goes on—until the conditions change. In the older sections the conditions have changed, and they change on the frontier also, change so rapidly as to take one's breath. Certainly there has come a vital and fundamental change in the older sections. Certain self-appointed diagnosticians loudly prescribe the application to conditions from which they themselves are careful to keep aloof—"the plain preaching of the simple gospel!"—which do dispute the gospel by restricting it to a particular method of presentation. From another quarter vital change is met by the prescription of another method claiming favor from its newness, namely, the method of institutionalism. In the meantime the home missionary of the stagnated community of the older country wears a hopeless look and despondent countenance.

The new home mission emphasis falls upon no method or formula, new or old. It changes its method and its formula, changes them as promptly as conditions change. It sanctifies the divinely scientific spirit which accepts the great eternal principles, and reckons nothing else sacred while it applies those redeeming principles to the actual conditions of need. It seeks the young man who will throw off the shackles of mere tradition or pet prescription and will, in the fear of God and the enlightenment of His spirit, ask and answer just one question about the "charge" to which He goes: "What does this community, what do these people, need for its their, redemption?"

The "older sections," now so rapidly spreading over our land, are exceedingly uninteresting as home mission territory—as the common run of missionary enthusiasts view the case. It is usually very difficult to work up missionary enthusiasm unless there is a cowboy or a case of stark physical need thrown in to furnish "color." Young ministers, the majority of them, avoid the old, stagnated home mission fields, or try to, as they would avoid contagion. But when the new emphasis has been well placed no enterprise will so throb with interest. The young fellow who can try out his brains on a community where all traditional methods have played out, where the old homogeneous population has given place to a cosmopolitan aggregation gathered from the ends of the earth—a spectacle which many an Eastern community now presents—will find the chance to get so fully at the sheer essences of human life and of the divine redemption that he will run in where now he runs away. This is now the region where outworn formulas show threadbare and the real thing in spiritual values is compelled to demonstrate itself. You can not be sure elsewhere but that tradition is being made to serve for truth, can not be sure but that what seems vital is simply the incident of some other man's success.

We shall reach the realities of the gospel when we solve this new home mission problem, for the genius of the gospel is redemption, reconstruction. Elsewhere we are only at the primitive spiritual task of construction. God's crowning work is not creation but redemption. This new home mission task will be profoundly thrilling when we partake of His deeper counsels.

THE INDIAN NO PROBLEM *

BY GEN. R. H. PRATT, U. S. A., (RETIRED)

From a magazine for October, telling about some Indians, I abbreviate as follows:

Fred Big Horse, a Sioux Indian, is now an extensive ranch owner in South Dakota, having taken up this work after leaving the government service as additional farmer. In a letter recently received from him, he says: "I am interested in Christian Society work; I am now president of the Brotherhood Christian Unity. This organization is the largest among the Dakotas, and has over \$1,000 invested in its work. The organization has become a recognized power for good."

Mr. Reuben Quickbear is at present leading a delegation to Washington, D. C., to confer with the Secretary of the Interior on certain treaties. He has been a delegate to Washington several times before. Mr. Quickbear has been clerking for the Jordan Merchandise Company. He has a good home and excellent stock. He is secretary of the General Council of this reservation. It is through the influence of this council that the old chief's influence is dying out and the influence of progression is taking its place.

Chauncey Yellow Robe has been doing well, and is at present instructor in farming at the Rapid City school.

Clement Soldier married a young lady who was a student, and is considered one of the most progressive men on the reservation. He is at present doing clerical work in the agent's office.

I knew these when, as boys and young men, they made their start into civilization from the condition of purely camp Indians, living in teepees, unable to speak or understand English, brought up on wild meats, berries and roots, thinking only of the chase, the dance, and war. The great change was wrought quite entirely through a trip out from the reservation among the whites, that lasted some years, during which they were under civilized educational and industrial training. Had their education and industrial training been carried further, and their civilized environment been prolonged even to permanence, the results would surely have been a complete transformation. Practically the same

presentation of results, from the same cause, can be shown in every Indian tribe in the United States.

Carlos Montezuma is a full-blooded Apache Indian. When he was thirteen years old he was captured by the Pimas and brought to their camps, where he was offered for sale, a horse being the price asked. A traveling photographer, who happened to be in the Pima camp taking photographs, became interested in the boy and offered \$30, the price of a horse, which the Indians accepted. He brought the boy East, and had him with him in his gallery in Brooklyn, Boston and Chicago. He sent him to the public schools, and finally, through the interest of a lady of means, he entered the Illinois University. He developed special aptitude for chemistry, and when he graduated a place was found for him in a drug store near the Chicago Medical College, where, as a clerk, he supported himself and earned the means for carrying himself through a course in the college. He graduated in 1888, and under the advice of friends, put out his sign in Chicago. After a year or so he yielded to the request of the Commissioner of Indian Affairs, and served most creditably for several years as an agency and school physician under the Indian Bureau East and West, but returned to Chicago, and for a dozen or more years has been in successful practise in that great city. He knows nothing of his native Apache language, nor is there a trace of Apache superstition or custom to be found in him.

Civilization is Only a Habit.—One of the principal men of the Comanches is the son of a white mother and a Comanche father. His mother belonged to one of the first families of Texas, and lived in the central part of the State. The Comanches, in one of their raids, captured her when she was about fifteen years old. She became the wife of a young Comanche

* Reprinted from "Proceedings of the Delaware County Institute of Science."

of some importance, had a number of children, forgot her mother tongue, and was lost to her people for many years. Finally, she was discovered and induced to return to her childhood's home. She spoke only Comanche. Her habits and dress were entirely those of the Comanche Indians. Her relatives were very kind, and drest her in the garb of civilization and treated her with every mark of affection. She was not long with them before she showed discontent, and finally disappeared, and alone traveled the hundreds of miles between her relatives' Texas home and the Comanche camps, to be with her husband and children. These facts I had from Horace P. Jones, a most reliable white man, who lived with the Comanche Indians from 1856 until his death in the late eighties. I have known the son forty years. . . . I have known scores of such cases.

Savagery is Only a Habit.—America stands preeminent for the unity of races and the personal freedom of the individual, and it has established beyond peradventure that the real problems are methods and systems, and not man himself.

The assimilating and utilizing of all people within its jurisdiction is both the prerogative and duty of the nation, because national preservation requires it. To leave or to build any race or class as special or alien to the general welfare hinders growth, multiplies expense and fosters anxiety and violence.

There really is no problem in the Indian himself; the difficulties we contend with in our efforts to unify and utilize him as a man and a citizen are of our own creation. Long experience with Indians confirms my text. The Indian is rather raw material in the forest, mountain and plain to be brought into and put through the proper refining influences of our civilization mills of to-day, wrought into shape and then sent to work on the great oceans of our industry and thrift.

History, our own experience and

common sense ought to have shown us decades ago that if we really wanted to civilize the Indians, we were pursuing a course designed to exactly frustrate our wishes.

Our success in Americanizing, if not entirely assimilating, black savages forty times more numerous now in America than our Indians, and our success in reaching happy results on the same line with foreigners from almost every land, and our failure after centuries to accomplish any material like results with the Indians ought to have led us to hunt the reason and adopt different methods long ago. Bringing negroes from many tribes in Africa here and scattering them, even under the heel of slavery, ended their gibberish and gave them the richest language in the world, and made them a valuable part of our industrial population, and where there have been wide individual opportunities they have risen to respectable place and prosperity. With all their limitations, they are ten millions of rapidly increasing people, a nation in numbers, saved by the brotherhood of contact to usefulness and civilization. On the other hand, the very existence of the tribesmen from where they were taken hangs in a balance because of the disabilities of their ignorance and degeneracy, due solely to the lack of brotherhood and the greed of civilized countries.

The first great barrier to be thrown down in all work of assimilating and unifying our diverse populations is the barrier of language. The process of giving the American language to foreigners who are willing to disperse among us, is so simple and effective that it gives us no concern; scarcely, in fact, attracts attention. No school is needed, no special teacher or organized effort. It simply does itself. Is there not a lesson in this?

We organize and force upon the Indian, through our sustaining of the tribal relation by the segregating system of Indian reservations, a condition exactly the reverse of this, calculated to not only discourage but to en-

tirely prevent his obtaining a usable knowledge of the American language, life and industries except in the impractical way we choose to dispense to him by theoretical schools established in his communities.

The foreigner, while getting the language through freedom of association, continues also to obey the decree of the Almighty—"In the sweat of his face shall man eat bread"—and thus without school or special teaching imbibes and absorbs all the vital principles of our America, and accommodates and unifies himself with them. On the contrary, all our work for Indians, including Indian schools on the reservations, is weak and inefficient because lacking in the essential elements of practical experience, association and competition. It is, therefore, not calculated to beget in the Indian the courage and ability to struggle, but rather educates in him a fear of these conditions and makes him shrink from the very competition necessary to enable him to reach his place as an independent man and citizen.

Suppose we should take twenty thousand of the assisted emigrants landing on our shores, belonging to any nation under the sun—England, Scotland, Arabia, Hungary, Italy or Africa—and put them on a reservation in South Dakota, as we have the twenty thousand Sioux, who have been there under our care for four decades, place over them agents with a few employees and establish among them schools for their own children only, make them amenable to a bureau in Washington to the extent that they can not leave the reservation without its consent, issue rations and annuities to them and treat them as tho they were a separate nation, would they ever develop into capable Americans? Would not these very conditions hold them to their past?

Why then is it worth while for us to expect a contrary result from Indians so placed?

Are not the conditions we have forced upon and maintained among and about the Indians entirely the

cause for their non-acceptance of our civilization? Is the fault at all theirs? We make a great pretense of helping, and do give inordinate sums of money in purchase of land and for their support, their schools, for their agricultural and other necessary development in preparation for citizenship, but does it accomplish the purpose?

None of our Indian tribes, and very few individual Indians, have been favored with anything like the same opportunities to acquire the true spirit of America, which we at once freely give to foreign emigrants. Many individual Indians have risen far above what their privileges would imply, and all Indians within my knowledge are fully up to their opportunities. I can therefore safely say, "The Indian is No Problem."

The United States Government has expended in material, machinery and instruction in agriculture for the Sioux Indians a sum that will exceed many times in value the amount that could have been realized for all they have ever raised, due entirely to improper and inefficient control and meager instruction remote from practical examples.

In twenty-six years we paid forty million dollars for support of the Sioux, and almost as much more for lands purchased from them, and army expenses to keep them on their reservations.

Suppose one-fourth of this vast sum had been expended in the proper education of their children in the surroundings of our American thrift and in encouraging and helping them, old and young, to emigrate into and distribute and make themselves useful throughout our communities, can there be any doubt that the Sioux would now be English-speaking, intelligent, useful, self-supporting citizens?

Of the many demoralizing influences we have devised for our Indians, we can count upon money annuities and the payment to them per capita of large sums for lands ceded by them as among the most fruitful and disastrous.

This system was adopted early in our intercourse with them, and has grown in volume through the years, until now it is not uncommon to pay to one tribe millions of dollars. . . .

Money never has and never can settle the obligation resting upon us toward this Indian brother of ours. What he has always needed, and needs now, is fraternity and its privileges. We forcibly made ourselves our Indian "brother's keeper," and he always has had far more right to rise against us in judgment, and greater cause to condemn us, than the negro ever had.

General Milroy, agent for the Miamis and Pottowatomies in Indiana, in his annual report in 1847, gave a picture of the drunkenness, debauchery and crime produced by the payment of the annuity he had made that year to those Indians, and statistics to show how by the hundreds, year after year, they had murdered each other when under the influence of drink procured from designing white men with the money we gave.

He stated that probably in the history of the human family there was no other parallel case where a whole nation had actually destroyed itself by assassination. General Milroy's picture is applicable to-day and bears on many tribes.

We have not only turned our own hands against them to destroy them with violence, but we have led them and continue to lead them, to destroy themselves. Inviting the Indians to always look to the Government for support instead of continuing to rely upon their own right arm, is another of the great evils of the system. Be the amount ever so small, the receiving of it is to them the greatest of all the events of the year. The payment of \$4.00 or \$5.00 per capita brings a whole tribe together at the agency, bag and baggage, men, women and children, teepees, dogs and ponies, to the entire neglect of their farm patches. Immediately they get their money they turn it over to the authorized trader, who, taking advantage of

his exclusive privileges and their vanity and necessities, teaches improvidence through trusting them to the amount of the payment, and too often with goods at inordinate prices. The stubborn fact remains that we have scarcely any Indians in the United States free from bureau control, and the evils named, and many others consequent upon our bureau system of sustaining and forwarding tribal conditions, are in the way of any complete, individual development and growth into real citizenship. . . .

The arguments and devices we resort to, to keep up these tribal organizations, are unworthy of our civilization. Any careful examination into these conditions will prove that the Indian is to be exonerated from being dependent and worthless, and that we are entirely the guilty cause of his slow progress in civilization.

The early death of the "Freedman's Bureau," with its "forty acres and a mule," was an infinite blessing to the negro himself and to the country as well. Far better for the Indians had they never been placed under such a bureau system. Then the great law of necessity and self-preservation would have led the individual Indian to find his true place, and his real emancipation would have been speedily consummated.

What I contend for in part is that the small number of Indians in the United States, especially the Indian children, shall have privileges beyond the tribe, the privilege of seeing and learning what the United States does for other men, and may do for them.

Reservations for Indians mean now, and always have meant, reservation from experiences and from opportunities for right education and civilized industrial development. The policy is wrong. We should not only be willing but helpful to get the Indians, and especially the children, out into the active life of the nation. Help them less in tribal education and help them more to come into individual relations with our general industrial and educational systems.

We do not hesitate to take a million foreigners into our country in one year, and at once disperse and citizenize them. We count it righteousness to invite and persuade the boys and girls of all countries to abandon their homes and languages and come here to become a very part of our population. We give opportunity for the boys and girls in the slums of New York to escape from their surroundings of ignorance and vice, and enter the well-to-do homes of our people all over the country. . . . Left in the slums of New York they would probably never have reached any such usefulness or distinction. Taken into better influences, they become great and good men.

We compelled the negro, and invite the Huns, the Italians and every one else, to come and live with us. Why hesitate to be equally generous and invite the Indians to full enjoyment of the same chances?

We have only 270,000 Indians outside of Alaska. If instead of forcibly holding them together on reservations and in tribes, our every influence helped them to opportunities away from the reservations, their interests and ours would soon be assimilated, and that would be the end.

"The contact of peoples is the best of all education." Thousands of instances prove that Indians, by association with our own people, become in all respects like them—in thought, speech and usefulness. Schools exclusively for Indians are just as well calculated to build and keep the Indians intact as Indians, as church schools are to build and keep churches intact. Under federal principles we have established the public-school system, where people of all races may become unified in every way and loyal to the Government.

We do not separate the people of each nationality into schools exclusively for themselves, but we provide that the youth of all our people may go into all schools.

We shall not succeed in Americanizing the Indian until we work on

him in exactly the same way. . . .

The Missionary Among the Indians.

—The missionary goes to the Indian; he learns the language; he associates with him; he makes the Indian feel he is friendly and has great desire to help him; he even teaches the Indian English; but the fruits of his labor have been too often to strengthen and encourage the Indians to remain separate peoples. Those Indians who desire to become civilized and to live like white men, who would with little encouragement go out into our communities, are the first to join the missionary forces. They become his lieutenants to gather in others.

The missionary must necessarily hold on to every help he can get in order to forward his scheme and plans so that he may make a good report to his Church, and in order to enlarge his work and make it a success he must keep his community together. Consequently, many who would care to get out into the nation and learn from actual experience what it is to be civilized, what is the full length and breadth and height and depth of our civilization, are led to stay and help the missionary.

The operation of these tribalizing missionary systems has been disastrous to any individual escape from the tribe, has vastly and unnecessarily prolonged the solution of the question, and has needlessly cost the charitable people of this country large sums of money, to say nothing of the added cost to the Government, through prolonged supervision and the delay in accomplishing their civilization and citizenship.

If, as sometimes happens, the missionary helps one go out and get these experiences, it is only for the purpose of making him a preacher or a teacher or help of some kind, and such an one must, as soon as he is fitted, and much sooner in most cases, return to the tribe and help the missionary to tribalize his people. . . .

The missionaries dictate what our policy shall be with the tribes, and their dictations are always along the

lines of their colonies and church interests, never toward citizenship, and the Government must gage its actions to suit the purposes of the missionary, or else the missionary influences are exerted to defeat the purposes of the Government. Thus, the Government in paying large sums of money to some churches to carry on schools among Indians only builds hindrances to Indian citizenship. . . .

We make our greatest mistake in feeding our civilization to the Indians, instead of feeding the Indians to our civilization. America has different customs and civilization from Germany. What would be the result of an attempt to plant American customs and civilization among Germans in Germany, demanding that they shall become thoroughly American before we admit them to the country?

It is equally a mistake to think that the Indian is born a savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language, superstition and life.

We, left in the surroundings of civilization, grow to possess a civilized language, life and purpose. Transfer youth from our highest civilized families to savage surroundings, and they will grow to possess a savage language, superstition and habit. Transfer the savage-born youth to the surroundings of civilization, and they will come to possess a civilized language and habit.

These results are inevitable and established over and over again beyond all question, and it is also well established that those advanced in life, even to maturity, of either class, soon lose the already acquired qualities belonging to the side of their birth, and gradually take on those of the side to which they have been transferred.

No evidence is wanting to show that the Indian can become a capable and willing factor in our industries, if he has the chance. What we need is administration which will give him that chance.

The highest purpose of all Indian schools ought to be to prepare the young Indian to enter the public and other schools of the country, and immediately he is so prepared, for his own good and the good of the country, he should be forwarded into these other schools, there to temper, test and stimulate his brains and muscles into the capacity he needs for his struggle to secure the good things of life in inevitable competition with all our other people.

The missionary can, if he will, do far greater service in helping the Indian than he has done, but it will only be by practising the reality of the brotherhood he preaches.

As his work is to lift into the higher life the people whom he serves, he must not, under any pretense, give the lie to what he preaches by discouraging any individual Indian from going into higher and better surroundings; but, on the contrary, his duty is to encourage and help the Indian to do that. If he fails in thus helping and encouraging the Indian, he is false to his own teaching and stands in the way of progress.

Investigation proves that no Indians within the limits of the United States have acquired any sort of capacity to meet and cope with the whites in civilized pursuits, who did not gain that ability by going among the whites and out from the tribes, and that many have gained this ability by so going out. Theorizing citizenship ability into a whole body of people segregated away from citizens is a slow operation.

The Indians can never come to understand or use American citizenship theoretically taught to them on Indian reservations. *They must get into the swim of American citizenship*, and like ourselves feel the touch of it day after day, until like us they become saturated with the spirit of it, and thus like us become equal to it. Then and then only they will become civilized.

THE CONVERSION OF RAINISOA

"This my son was dead and is alive again; he was lost and is found."

AFTER THE GERMAN OF PASTOR KOPP, BY REV. LOUIS MEYER

Near the outskirts of the populous village of Ankorona, almost in the center of the great island of Madagascar, stood a little Protestant church. It had been built of turf and sod and covered with straw, and presented in its decaying state an altogether pitiful spectacle to the eye of the beholder. But far more pitiful and far greater than the decay of the building, was the spiritual decay of the members of the little Protestant congregation of native Christians which was wont to worship in it. The Mpitandrina (native pastor of the church) still held regular services on every Sabbath, but very few members came. Once five were present, and when fifteen came at one time there was great rejoicing. During the week the house of God was used for secular purposes. Rice was thrashed in it, the carpenter used it as a most convenient work-shop, and no one, not even the Mpitandrina, objected. At long intervals, Raba, the native evangelist to whose circuit Ankorona belonged, came to the little village, but he never attempted to change matters.

Then came the great revival among the native Christians of Madagascar. Raba was filled with new zeal, and many of the congregations under his care were revived, but Ankorona remained without signs of spiritual life, and Raba considered its case as hopeless.

Near to the decaying church there stood the shop of a butcher, Rainisoa by name. He was a notorious drunkard, ill-famed because he maltreated his mother, his wife, and his only daughter, whenever he returned to his home drunk. Naturally, he did not attend the services at the church, upon whose rôle of members his name was still found. Raba, the native evangelist, pitied the man, who seemed to be spiritually dead, and often went to him, bought a piece of meat from him, and sought to draw him into conversation. But Rainisoa kept silence, answering only with a scornful look

and a satirical shrug of the shoulders. The evangelist, filled with true zeal, did not become discouraged, but renewed his loving efforts to reach the stony heart of the butcher. All his attempts seemed to be vain.

One day the butcher asked the amazed evangelist to visit his home.

"Man," said the evangelist, "you are strong. Do you know whence your strength came?"

The quiet, surprising answer was, "God gave it."

Some time later the evangelist was again invited to the home of Rainisoa, who had prepared a meal for his guest. Again Raba asked a question. "Whence did you get your daughter? Did you buy her?" The butcher quietly answered, "God gave her to me."

Other visits to the butcher's house followed, and at each of them the man of God, touched by the wave of deep revival sweeping over his native land, tried to lead the stony-hearted butcher to meditation over his state and to deep self-examination. Slowly and sparingly he set before the starving soul the spiritual nourishment, that the hunger might be awakened. At last, a desire after higher things sprang up in the soul of Rainisoa. It seemed as if he could no longer live without the kind man. Frequently he had questions to discuss and tried to prolong the visits of Raba.

The Mpitandrina and the other members of the little congregation were at first indifferent to the growing friendship between the man of God and the notorious drunkard. Then they became amazed, and, at last, they indignantly cried out: "What business has the evangelist with such men?" But Raba continued his visits and his loving talks, and lo, Rainisoa began to come to church again. Then the women of his household were amazed, because he ceased to drink, and they no longer feared that he would beat them.

Soon after this Rainisoa became sick, and Raba nursed him back to

health and afterward took him to his house. Then Rainisoa's eyes were opened and he began to understand what it meant to be a true follower of Jesus. When he returned to his home he was gentle, kind, and loving to his own family; he helped the poor, he nursed the sick, and he dug the grave for those who had died friendless, and buried them. It was a wonderful change. The members of his church and the other inhabitants of the village, many of them heathen and many Roman Catholics, did not trust their eyes when they observed the changed life of the butcher Rainisoa, whom all had despised.

Many a nominal Christian sought for the reason of this marvelous change, and found it. A strange movement started in the little congregation. The old Mpitandrina saw the church filled with an attentive audience but found no answer to the question, "Whence this zeal?"

Then the Roman Catholics approached Rainisoa, and asked him to join their Church, but Rainisoa refused to listen. They came again, and told him that their Church was the only true Church and far better than the Protestant. It was much easier to pray there, because they could go to confession and get absolution for sin. Rainisoa was influenced by their suggestions as to the ease of indulgence and absolution, and, tho he did not join the Roman Catholics, he fell into grievous sin. Raba heard of the fall of his beloved friend and went to him with sorrow in his heart. When he entered the house, he could not speak and the tears ran down his cheeks. At last he said, "My child is sick, dangerously sick. It is in danger of death." Then he left the house.

When he returned in a short time, Rainisoa, as if he did not understand

of whom the evangelist spoke, asked, "How is your child?"

"It is still very sick," was the answer.

"Can it be saved?"

"I do not yet know."

Raba left the butcher to his thoughts, and at his third visit Rainisoa broke out into the words, "I know the sick child—it is I!" In humble repentance, in deep humility and sorrow, he acknowledged his sin. From that hour on, he became a true follower of Christ and a blessing to many souls.

In the little native congregation at Ankورونا new life commenced. Rat-simandesy, the son of the Mpitandrina, never had attended the services of God's house. He joined himself to Rainisoa and became a pillar of the church. The carpenter, who once used the church building as his work-shop, was converted. The aged pastor became deeply ashamed of his past indifference and remissness, and the whole congregation was filled with new life and zeal.

The dilapidated church building was repaired. Forty large pews were placed in it, but still the large congregations which assembled every Sabbath can scarcely be accommodated.

The new life is not confined to the village of Ankورونا. Rainisoa, the butcher, has many friends and customers in other villages, and he does not hesitate to tell them all of the great things which God has done for his soul. He has learned that witnessing for Christ is his solemn duty. His wife aids him loyally. Thus the work of the Lord prospers in Ankورونا; believers are being revived, heathen brought to Christ, and God is glorified.

"Joy shall be in heaven over one sinner that repenteth." "He was dead, and is alive again."



EDITORIALS

THE EDITOR'S TOUR AND REPORTS

The editor-in-chief has left for a tour of the mission fields of Asia that will probably extend over nine or ten months. He plans to write monthly letters to the REVIEW, giving the results of his observation and investigation. He has prepared a series of fifty questions that will be submitted to missionaries of all denominations and all countries, so that he expects to present not only the result of his own study and investigation, but also the opinions and experience of men and women who have lived and worked on the fields. We ask the earnest prayers of our friends for Dr. and Mrs. Pierson, and Miss Anna Pierson, that their health may be preserved, their way prospered and their mission blest, and that this tour, which crowns fifty years of active service for the Kingdom of God, may accomplish great results in the cause of Christ.

THEATER REFORM

A new witness has come to the front, no less a man than the Rev. Charles N. Sheldon, known as the author of "In His Steps." He has described in *The Independent* how he was led to study the theater in order that he might discover whether this popular institution was susceptible of such reform as would make it what Pollok said it might be but never had been—a school of good morals. He thus sums up the character of twenty-seven shows that visited the town:

Five of the twenty-seven were clean and good, had some definite lesson to teach, without a syllable or scene throughout that could offend the most fastidious man or woman. Seven of the twenty-seven were of the doubtful order—that is, they were for the most part good as to acting and such matters, but contained at least suggestive dialog or questionable ethical teaching. The remaining fifteen were what could truthfully be called bad in the sense of suggestiveness; or the theme of the play itself revolved about some phase of human frailty, the discussion of which by the theater, as experience shows, does not help to better conditions but rather incites the passions, just as hanging used to do when it was performed in public. It is not a deterrent to evil, but rather a pandering to vulgar things, leaving in the mind a brown

deposit which gradually coats the finer sensibility of virtue or takes the bloom off the necessary innocence of youth.

Dr. Sheldon also discuss the effect that the theater has upon the habitual theater-goer, and he concedes that it is not permanent in its incitement to righteousness, but produces a more or less *blasé* condition of mind. He says:

The theater seems to create an artificial atmosphere. It is glamour and dream life. Young men who are caught by the fascination of the nightly attendance on the theater become dissatisfied with real life. The atmosphere of the play affects them not as an incentive toward the cleaner and more ambitious righteousness but rather acts as a sensational tickling of certain emotional parts of their nature, and there is no question whatever concerning the rousing of certain passions in the inveterate theater-goer which, as far as my observation goes, tend toward demoralization of character.

Our civilized cities are vulgarized by staring billboards which depict women indecently clad advertising theatrical presentations. Very few persons seem to think anything is wrong about this; but if the persons portrayed on the billboards were suddenly to come to life and get down off the boards and walk along the street the law of any town in America would instantly arrest them for indecent exposure. The same thing is true of the things that are said and done on the stage. Actors and actresses will say and do things on the stage of a theater which could not be said and done on the street or on the sidewalk of any town without subjecting them to arrest. . . . There seems to be one rule for the theater and another for common, everyday life.

Dr. Sheldon says that the trouble with most of those who attend the theater is that they fail to discriminate and so go alike to good and bad without studying to know the character of the actors or the play itself.

He refers to a play given in a university town before scores of college boys and girls. It represents an almost brutal portrayal of the utter selfishness of a man who, to gain his own desire, would sacrifice even his own wife, a play wholly unfit for young girls to see, attended by boys as escorts. And then he asks the unanswerable question, What excuse can any theater offer for putting demoralizing plays before the public simply for the sake of pecuniary gains

which may come to the purses of the managers?

This gives us an opportunity to say what we have often witnessed before, that it is not what the theater might be but what it is that causes the opposition of so many high-minded men and women to the theater as an institution. There must be some reason why, with all the attempts to elevate the theater, it has remained in almost every case so degraded. It is said that Booth sunk a half a million dollars in the city of New York in the endeavor to found a school of the drama where no plays would be represented except those which were elevating and uplifting. We fear that there are not enough people in the community that are of a high tone of morality who are ready to uphold any dramatic institution where no appeals are made to lower propensities.

MISSION TO LONDON TAILORS

A humble woman, Miss Angelica Fraser, now nearly eighty-eight years old, has for fifty years conducted a mission among the tailors of the world's metropolis. When Charles Kingsley wrote "Alton Locke" in 1850, the moral and physical environment of this class of working tailors was deplorable and Miss Fraser and her helpers set themselves to the task of improving their lot, and with very marked success, as we know by years of personal acquaintance. To stimulate and encourage like efforts in other directions, we record the main facts in this consecrated career, only premising that this simple-minded woman has no conspicuous intellectual qualities, and belongs to the mediocre class, so that her case presents no exceptional features to discourage any other from "going and doing likewise."

In 1856 she began the mission to tailors, having some years previously removed to Edinburgh. An eye-witness describes his surprize at seeing this little lady, sitting on a camp-stool in the midst of about forty men: "She began by engaging briefly in prayer, and then read a portion of Scripture;

then for about three-quarters of an hour from a book, entitled, 'Samuel Budget; or the Successful Merchant.'" On much the same lines Miss Fraser and her "lady readers" still conduct their work. In 1873 a room was rented in Edinburgh, in which the notorious infidel, Donald MacCallan, was converted, and two years afterward a private prayer union was started. Of the subsequent work of the *Tailor's Magazine*, for the past eighteen years the organ of the movement, says:

"In 1879 family circumstances led Miss Fraser to London, and she was also attracted by the possibility of enlarging her sphere of labor, and of influencing especially the numbers of young country tailors who annually migrate to the metropolis. Edinburgh was left in charge of Miss Orr, assisted by other 'lady readers,' but Miss Fraser has kept up her connection with Scotland by annual visits, and has even extended her operations to Belfast. The history of the Tailors' Hall is largely the record of Miss Fraser's work in London, a work pursued in her own quiet, tactful, unobtrusive way, until her old friend, Mr. John Williamson, published abroad, in 1906, almost against her will, the fact that she had completed fifty years for tailors, and had, therefore, reached her jubilee year. She still toils on with the same persistence, but with failing physical powers, and the entire trade has reason to have grateful memories of her unflinching goodness."

On the 18th of January, 1909, a petition signed by representatives of all sections of the tailoring trade was sent without Miss Fraser's knowledge to the King, craving from his majesty his royal recognition of her life-work on behalf of this section of his subjects. In reply, his Majesty graciously asked Miss Fraser to accept from him a brooch as a small token of his appreciation of her work.

It only remains to add that the work is not confined to the United Kingdom, but has extended to Australia, India, Egypt, and New Zealand, and we reecho the confident hope of its

venerable founder exprest in her New Year's letter: "We look for . . . increased interest in all departments of the work, wisdom for carrying it on to all connected with it, and ways and means for making it in the future much more useful than ever it has been in the past."

COMMERCIAL TRAVELERS

No class of men need looking after by our churches more than this host of men whose business exiles them for most of the time from home and church, with all their wholesome restraints. If some enterprising city pastor would issue an attractive invitation-card, address individually to those traveling men, assuring them of a welcome at the church of his charge, and mailing it to them personally, the card being to the ushers as a letter of introduction, we believe thousands of these stray visitors to our cities would be found attendants at our houses of worship.

Pertinent to this suggestion, we find a late notice of a dinner, given in New York, to the pastor of the Marble Collegiate Church, Dr. D. J. Burrell, by men who described themselves as "half in and half out of the Church," and who find at that house of worship an occasional home when in the metropolis. One young man from Johannesburg claimed to represent 30,000 who find their way annually to this church of the strangers which, if it be not an exaggerated estimate, implies an average each Lord's day of five hundred such strangers. These "birds of passage" presented Dr. B. with a walking-stick and hand-bag, probably in token of their peripatetic habits; and his response was very happy.

He said: "I don't believe there ever has been such a banquet since the world began, and I'm proud to be a man among men. That's what I want to be. I am proud to be a minister, but I wish to be a hearty, honest man. I wear a gown on Sunday. It's the custom of my Church, and I make no

protest against it. I have grown to be fond of it. But sometimes I wish I could stand up without it and talk to you like a man among men. I have a mighty parish, with parishioners in every city in the world. When you flit in and out of New York, come in and call me your pastor."

THE INFLUENCE OF A STOLEN BIBLE

In one of the stations of the Methodist Episcopal Mission in India a Christian convert recently died, by name Jhwian Das. He had been a highway robber, by profession a thug. A native teacher going to a certain village in the exercise of his ministry was attacked by this reprobate and his clothes were taken from his person, as were also some portions of the Word of God which he had with him. The robber took the books to his house where he had a son who was a schoolboy, and who naturally asked his father to let him have the books, which he did. One day the robber recalled the fact that he had had some books in his booty and asked his boy to read to him. The lad began to read in the Book of Numbers. By what we call chance he opened the book at the very chapter (Numbers 32: 23) where the sentence occurs: "Be sure your sin will find you out."

The father had no sooner heard that sentence than he began to tremble and show signs of great agitation. His boy naturally asked him what the matter was, but he got no reply. Some time after, the father took the book himself and began to read, but he fell again on the same verse. Deeply convinced of sin and opprest with fear of its coming judgment, he began to read first in the Old Testament and then in the New, and passed from law to grace and learned of the Savior from sin. He went to the station at Badaon, where he was baptized. He lived an exemplary Christian life to the time of his death and was a thoroughly changed man. Even a stolen Bible may prove the power of God unto salvation.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Vision of Church Union

The Churchman recently published an article in which the writer supposes 1,000 Christian persons, Episcopal, Methodist, Presbyterian, Baptist and Congregational, were cast by shipwreck on an uninhabited island. He sees plainly that they would all worship together, without distinction and without clashing. He even sees that, if the way opened, they would do missionary work among the heathen people of adjacent islands, without emphasizing denominational differences, telling only the great Scriptural, central, saving truths. He thinks, however, that this union would be possible *only on condition that no ministers were among them*, for if there were a minister for each one of these groups there would be organized five churches of 200 people each, with much friction and mutual opposition.

The Laymen's Follow-up Campaign

This year the Laymen's Missionary Movement will lay primary emphasis on the training of ten thousand members of missionary committees. To this end conferences of the committeemen are to be called in the twenty-five cities where meetings were held in the recent campaign. At the first of these conferences held in Greensboro, North Carolina, the members endorsed the following features of the Standard Missionary Church:

1. A missionary pastor.
2. A men's missionary committee.
3. A missionary Sunday-school.
4. A program of prayer for missions.
5. Systematic missionary education.
6. An every member canvass for missions.
7. A weekly offering for missions.

Another Phase of the Laymen's Movement

Says *The Interior*: "Dr. Charles E. Bradt, central district secretary of the Presbyterian Board of Foreign Missions, issues circulars calling for 10,000 'key men' in Presbyterian congregations to associate themselves as a national bureau for distribution of

intelligence concerning missionary needs in foreign lands. To secure that information, Dr. Bradt and four or five friends propose to travel around the world next year, visiting all the foreign countries where the Presbyterian Board has missions planted. What they learn, circulated by the body of cooperating correspondents, is expected to lift many churches to a higher standard of mission benevolence."

The Baptist World Alliance

The Philadelphia Committee of the Baptist World Alliance has perfected its organization and is already actively at work. The following officers have been selected: Chairman, Howard Wayne Smith; Vice-chairmen, George D. Adams, D.D., Harry S. Hopper, W. W. Keen, M.D., A. S. Hobart, D.D., E. W. Powell, S.T.D., William H. Main, D.D., John P. Crozer, D. P. Leas; Secretary, Orlando T. Steward; Treasurer Hon. Ernest L. Tustin; Assistant Treasurer, George B. Walker, Esq.

Headquarters have been established at 1701 Chesnut Street, and the meeting of the Alliance has been called for Philadelphia, June 19, 1911.

Bible Study for Men and Boys

A survey of Bible classes for boys and men in the leading churches of thirty-three typical American cities has recently been completed by the International Committee of Young Men's Christian Associations. The object was to get at facts with a view to improve conditions and to promote effective cooperation of all the agencies at work in the field of Bible study.

The two most serious problems developed by this survey were (1) that the number of strong, well-trained, and spiritual men in the teaching force is inadequate, and (2) that probably more than ninety per cent of males above twelve years of age are as yet untouched by Bible study, and with present methods are largely inaccessible. The so-called Home Department does not meet the need; the "Extension" Bible class is much more prom-

ising. The Young Men's Christian Association extension classes in over fifty sorts of places—e.g., camps, car barns, factories, forts, post-offices, shops, wholesale houses—revealed to the leaders in nearly every one of the conferences held the missing link in elementary religious education for boys and men. Among the lessons of the survey are these: There must be cooperation, federated effort. Recent literature on successful methods must be read. Trained teachers and variously adapted graded courses are indispensable. The Bible class should be a center of varied interest, social, athletic, moral, civic. Churches and associations must have a scrap-heap for obsolete methods. Notwithstanding all the inefficiency and inertia "a genuine, pervasive, and abiding revival of Bible study by boys and men is not simply coming; it is here."

The Country Church in America

At a Conference on Rural Life, held at Amherst, Massachusetts, this year, one of the important topics discussed was the rural church. The following interesting and suggestive resolutions were adopted:

1. In common with all churches, the country church should emphasize evangelism, moral reform and missions as vital issues in its policy.

2. The country church should be a sympathetic center for all the legitimate interests of the entire community.

3. The different church organizations of each country community should federate for consolidation somewhere, and cooperation everywhere.

4. The country church should make a thorough survey of the community as the basis of its work.

5. The country church should promote or inspire:

- (a) The improvement of schools and their consolidation wherever possible.
- (b) All movements looking toward better farming.
- (c) Public recreation through playgrounds.
- (d) Public health and better living conditions.
- (e) Cooperation with grange and other community organizations for plans of progress.

(f) An Old Home Week. Promote active connection with old and former members.

6. Within the community the country church should determine its policies by the needs of the marginal man.

7. The pastors of country churches should receive salaries commensurate with the present prevailing economic conditions.

If the rural Church would preserve its own life it must work for the sake of the community. It must forget denominational ambitions; it must resist pressure from "officials higher up"; it must surrender its spirit of aloofness.

A Navaho Translation of the Bible

The American Bible Society has added to its list of versions a translation of the Book of Genesis and the Gospel of Mark into the language of the Navahos. This is the first publication of the translation of the Scriptures into the tongue of these people. The version has been prepared by the Rev. Leonard P. Brink, of Tohatchi, New Mexico, connected with the Southwest Indian Conference, an interdenominational mission at work in that region. There are said to be 25,000 Navahos in the United States, and there are at present Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them. These Scriptures will help in the education of the people, and in the formation of a Navaho literature.

East Indians Flocking Hither

A new menace to the country is reported by the San Francisco papers in the rapidly increasing number of Hindus coming to America. Until a year ago, a Hindu was a rarity in the West, but during the past year about 5,000 have landed at San Francisco, and they are now coming in at the rate of nearly a hundred per week. The immigration inspectors predict that the flow of Hindus will spread to such an extent that the entire Pacific coast will be swamped with the riffraff of India unless immediate measures are adopted by the Federal Government to check its entrance to this country. San

Francisco is the only port on the Pacific coast where the Hindu influx is allowed to flow unrestrained. At Seattle this class of immigrants has been prevented from landing on the ground that they were confest polygamists and therefore prevented by the law of this country from getting an entrance. British Columbia has barred them, altho they are also subjects of Great Britain.—*Christian Observer*.

Rome Gains, but Loses More

A Roman Catholic statistician is quoted in one of the journals of that Church as saying: "The natural increase of the Catholic population of the United States for 1909 should be one birth in the hundred of population; that is to say, 140,000. The supernatural increase, if we may so name the increase through conversion, is estimated as 30,000. According to the *Sacred Heart Review*, there came to America in the year ending June 30, 1909, 440,000 Catholic immigrants. That was an off year. The number this year has been much greater. These sums total 610,000 new Catholics added to the population of the United States in one year. But the actual increase as noted in the official statistics of the Church was only 112,576. Where are the ninety and nine? Where are the 478,424—almost half a million? The statements of fact made above practically amount to this, that half a million Catholics arrive in America every year and are straightway lost to the Church. Most of these are immigrants."

Surely the Negro is Rising

It may be a matter of surprise to learn that there are at the present time 14,000 negroes in the employ of the United States Government—a larger number than ever before in the history of the country. There are a number who receive salaries of \$2,500 to \$5,000 a year, some as much as \$10,000—the minister to Liberia. Nearly 300 negroes are postmasters, while about 3,000 are connected with

the post-office department. There are a number of high-grade negro clerks in the patent office at Washington. One of these is an expert examiner who has held his position for twenty-two years. He has traced more than 1,000 patents issued to members of his race. In the Government departments in Washington are 5,768 negroes on salaries. There are 48 of them in the Library of Congress, and one of these has identified 6,000 works of negroes in the library.

A Chinaman Then and Now

Forty years ago a Chinese boy landed in San Francisco and began his new life as a street pedler. He was like any other heathen Chinese, no better, no worse. After about three years he managed to open a small shop. By and by he began to go to mission meetings in Chinatown, and by the time he had been eleven years in the United States he became a Christian and was baptized. After forty years in the United States, he is a merchant, a member of the company that pays \$100,000 a year rent for its place of business; he is an elder in the Presbyterian Chinese Church in San Francisco; his eldest son is a graduate of the University of California, and a mining engineer of repute, and his second son is a student at Yale.

Will the Mormons Leave?

Are the Mormons about to abandon Utah? So declares Hamilton Smith, a priest of the Mormon Church, who has just participated in the closing of a sale of 50,000 acres of land to the Mormons in the State of Coahuila, Mexico. Smith is authority for the statement that President Diaz has assured the Church that polygamy and all other practises of the Church will be permitted without interference in Mexico. Smith also states that his people will abandon Utah and adjoining States in the not far distant future and settle in Mexico, where they will not be persecuted for their religion and its practises. The Mormons already own 65,000 acres of land and have a

well-established colony adjoining the 50,000 acres just acquired.

Mexico's Centennial

The month of September was a notable month in the history of the Republic of Mexico. Great centennial celebrations will be held all over the republic. The Protestant churches were deeply interested, taking advantage of the centennial for the advancement of the spiritual life of the nation. The American Bible Society has cooperated and has sent to Mexico an edition of its new revision of the four Gospels of 100,000 copies for wide circulation throughout the country. In addition to this, a special and most attractive edition of the Rev. H. B. Pratt's translation of the Proverbs of Solomon in the Version Moderna has been prepared in the vest-pocket series, with the national colors upon the cover, and a special grant of 20,000 has been sent to the agency to be used in connection with this celebration. Members of the International Sunday-school Union made a missionary tour of the country in connection with the centennial.

Our Duty to Latin-America

Brazil is our Samaria. When the Savior gave to His apostles the great missionary chapter of the Church, He placed Samaria before the pagan lands of the world. There were geographical and religious reasons for this order. Samaria was the nearest neighbor to the Jew, and her religion was a corrupt and apostate form of the Jewish faith. The Samaritans, too, had in them the making of fine evangelists, and when converted they would be as zealous as their Jewish brethren in publishing salvation unto the ends of the earth. And just so is Latin-America a Samaria to Protestant North America. It lies just at her doors. Romanism, too, the religion of Latin-America, is a corrupt form of true Christianity, and who can doubt, in view of what they are doing for the evangelization of their own peoples, that the Latin-Americans, once brought into the fold of evangelical

Christendom, will make splendid companions in arms for the conquest of the rest of the world for Christ?—S. R. GAMMON, in *The Evangelical Invasion of Brazil*.

EUROPE—GREAT BRITAIN

The First Universal Race Congress

A Universal Race Congress is to be held in London, July 26-29, 1911, to study the relations existing between the East and the West. The program is to include a discussion of the various races, tribes and nations, anthropologically, sociologically and politically, but no political resolutions will be considered. Many eminent men of all nations have agreed to be present and speak. Religious topics seem to have been omitted in one address on "The Influence of Missions in Egypt," and one on "Religion as a Consolidating and Separating Influence."

What One Society Reports

According to the last annual report of the London Missionary Society, the total income for last year was £191,390, including £33,576 received and appropriated at mission stations. The expenditure was £1,857 in excess of that amount. This deficiency has been wiped out since the annual meeting in May by a gallant effort of some good friends of the society. There is, however, an accumulated deficiency of £41,488 "borrowed from the reserve funds of the society." There are 295 European missionaries, with 962 ordained native agents and 4,091 preachers. The church membership is given at 86,494, an increase of 1,668, with 300,052 native adherents, an increase of 4,522. In the day-schools there are 80,453, and in the Sunday-schools 80,408 scholars. In the medical missions there are 38 fully qualified medical missionaries. There are 48 hospitals (including leper asylums) and 33 dispensaries.

Among the specially interesting pages in the book are those referring to the development of the nationalist movements all over the world, to meet

which the society's missions are developing native self-government and native education within the churches. For instance, in Benares, a Hindu pastor has been appointed, and the local church developed along modified Congregational lines. In Amoy, the Chinese churches have met together and formed their local council. They are raising their own funds and developing their own institutional life. In India the Church has formed local missionary societies, which send out workers from the comparatively Christian centers into those which are yet untouched.

A Movement to Catch Men

The Catch-My-Pal Movement originated in Armagh, Ireland, in 1909. On July 13 of that year Rev. R. J. Patterson, a Presbyterian pastor in that city saw six drunken men lounging in a street near his home. He promptly drafted a pledge and these six men were charter members of what is called the great "Protestant Total Abstinence Union." At the first anniversary celebration last July, Mr. Patterson reported that 120,000 men and women were enrolled pledging themselves with a vow, "for God and home and native land to see this thing through." From Ireland the organization has spread into England, Scotland, America and South Africa. One great source of its growth is the requirement that each signer shall bring a friend to sign the same pledge.

How to Save Money for Missions

We have received a check for £6 6s. 6d. from a friend who desires to be anonymous but who explains the origin of his contribution thus: "Saved—By not smoking, 3s.; by traveling second class instead of first in the steamer, 7s.; a missed cup of tea, 6d.; an unbought suit of clothes, £4 15s.; as a regular subscription to the society, £1 1s.; total, £6 6s. 6d." We commend the contents of our correspondent's letter to the prayerful attention of our readers.—C. M. S. *Gazette*.

THE CONTINENT

A Belgian Missionary Church

The Missionary Christian Church of Belgium is small and young. It has only 7,000 members and between thirty and forty ministers and evangelists. It is only a few years old, altho the evangelical society of which it is the outcome has had a history of about seventy years. Its ministry and its support are largely alien. The ministers are for the most part Swiss, a few are Dutch; only two are native Belgians. The operations of the Church cost about £10,000 annually. Of that sum only £4,000 are raised in the country, the remaining £6,000 being contributed abroad. Switzerland, which is so bountiful in supplying ministers, is also the most generous in monetary support.

Buddhism in Europe

The magazine of the German Baptists, *Unsere Heiden-mission*, reports that the Buddhist priest Nyanatiloka has arrived at Lugano as guest of the publication *Coenobium*, and for the purpose of founding the first settlement of Buddhists in Europe. His intention is to live the life of a hermit in the middle of some forest. A Dutchman and a German student, who accepted the tenets of Buddhism three years ago, are to share his solitude. Later on, Bikkhu Silacca, of Rangoon, India, is also to join them. Seven German followers of Buddha will bear the expenses of the first Buddhist congregation, and an enlargement of it is already planned, an architect of Breslau making the plans for additional hermitages.

It is said that the priest Nyanatiloka is an excellent and famous philosopher and Orientalist. He has published a work entitled "The Word of Buddha," in which he treats the "four great truths."

Protestantism in Spain

In a recent report of the Spanish Evangelical Society we find an enumeration of the disabilities under which Protestants still suffer in the priest-ridden land. It seems to be

easier to open an anarchist club in Spain than a Protestant school or chapel, and it is quite doubtful if a declared Protestant could obtain full justice in the courts. He scarcely could obtain a Government post, and the professor's chair is closed to him. Even the press does not like to employ him.

Yet there are 216 places in Spain where Protestant chapels and schools flourish, and the schools are crowded by the children of freethinkers and of Roman Catholics, who prefer their more methodical instruction and better sanitation to the so-called lay schools and the parochial schools. Three Protestant publishing houses also issue devotional, controversial, and educational works at low prices.

We are sorry to learn that on account of lack of funds the Spanish Evangelization Society feels compelled to think of retrenchment and of the closing of some missions. God forbid it!

Spain's Liberality to Romanism

The Spanish Government pays for the support of the Roman Catholic clergy out of the general revenues of the nation about \$8,000,000 annually, besides other large sums paid the Church for other purposes. Besides this direct payment there are indirect contributions, amounting in the aggregate to large sums, in exemption of the very large, fine, numerous properties of the many orders from taxation, either land, personal, or manufacturing. In some communities the orders come into disastrous competition with the citizens, especially women. The making of elaborate patterns in linen, which formerly gave employment to many outside, has passed largely into the hands of inmates of converts. Men suffer from similar competition of monks. Members of religious orders are not required to pay \$300 tax for exemption from military service as other citizens do. A religious school pays no tax at all, while secular schools pay tax and pay it six months in advance.

Practical Cooperation of Missionary Societies

The monthly "Reports of the Rhenish Missionary Society" draws our attention to a remarkable case of practical cooperation of two missionary societies. The faithful missionaries of the London Missionary Society have been laboring among the inhabitants of the Samoan Islands, with much blessing for many years. The natives of the islands (about 39,000) are now practically Christian, for the London Missionary Society reports more than 34,000 profest Christians, of whom almost 9,000 are communicants. Among the congregations of the London Missionary Society a lively missionary zeal has begun to develop under the faithful preaching of the gospel, so that the pastors and missionaries began to look around for a field suitable for their effort. Their attention was directed to the great island of New Guinea, and more especially to the northeastern part of the island, which is occupied by Germany, and is commonly called Kaiser Wilhelm's Land.

The Conference of Samoan Missionaries resolved, a little more than a year ago, to offer to the Rhenish Society its brotherly cooperation by furnishing Samoan evangelists and teachers for the work of that Society in Kaiser Wilhelm's Land, and an invitation was extended that a representative of the Rhenish Society might visit the Samoan congregations and plead for volunteers for northeastern New Guinea. Missionary Hanke, one of the tried Rhenish missionaries, went to Samoa last June, and was gladly received as he spoke in a number of the Samoan congregations.

Rev. Mr. Newell, of the London Missionary Society, also attended the annual meeting of the Rhenish Missionary Society at Barmen on August 3d, and assured the friends of the German Society of the readiness of the missionaries of the London Missionary Society, the English society, to cooperate earnestly in the preaching of the

gospel in Kaiser Wilhelm's Land. It was a living illustration of English and German Christians' willingness to co-operate and unite in preaching the Gospel unto the uttermost ends of the earth!

Nine days later (August 12th), Mr. Newell, who had labored and preached so faithfully in the Samoan Islands, entered into rest. German missionaries laid upon his grave, which is in German soil, a wreath upon whose ribbon was inscribed, "To the memory of the great friend and promoter of missionary cooperation." The cause for which he pleaded so eloquently once more, a few days before his earthly career closed, will not be forgotten, and we expect to see soon Samoan evangelists and teachers cross the wide expanse of the Pacific and the Indian Oceans to aid the Rhenish Society in New Guinea.

Baptists in Russia

A press correspondent in St. Petersburg writes that Baptists are making headway in the Czar's dominions. A congress of eighty-six delegates met recently in St. Petersburg to discuss the things that pertain to the kingdom of God. Thirty-two men and two women of the delegates had been imprisoned for their faith. Ostensibly, religious freedom was proclaimed in Russia in 1905; but, for all that, persecutions are not unknown even to-day. The Orthodox Church, with iron impartiality, treats the Romanist and the Baptist alike. Recently a Romish priest was sentenced to three months' imprisonment for baptizing a Russian baby, and Pastor Pavloff was similarly sentenced for presiding over a conference which had the sanction of the authorities! It is hoped that even now the foundation stones are being laid of the First Baptist Church in St. Petersburg! We hope that the seed thus sown in tears and suffering may yet bring forth an abundant harvest to the glory of God! —*The Christian.*

ASIA—MOSLEM LANDS

Armenian Church Reforms

The Armenian Patriarch, at Constantinople, recently issued a circular calling a council on September 27th to consider proposed reforms in the National Church. In the past, the introduction of changes in the ritual and traditional customs of the Church have caused many quarrels, so that it is feared that the present movement may cause disruption if pressed to an extreme. It is a hopeful sign, however, when the head of the Church recognizes the need for reforms, and desires to see them introduced. It is hoped that a systematic effort will be made to educate the clergy and members of the churches, and to prepare them for these reforms.

The religious council of Adrianople makes the following suggestions:

1. To abolish hindrances to marriage created by godfatherhood and relationship by marriage, and to modify those created by blood-relationship.
2. To perform the marriage ceremony at any time, in the churches or in the houses, whenever necessary.
3. To prepare a new code controlling divorce, dowries, and allowances.
4. To allow the widows of priests to remarry.
5. To allow priests to remarry without depriving them of orders.
6. Not to refuse ordination to a man who has married more than once, or who has married a widow, or who has had no issue of marriage.
7. Not to reserve the high offices in the Church for the celibate clergy.
8. To permit celibate clergy to marry if they express a wish to do so.
9. To determine the maximum and the minimum duration of the litanies, the rites, and the ceremonies, leaving each congregation to choose the longer, or the shorter.
10. To leave to the individual believer to determine the time and the nature of his fasts.
11. To require a careful examination of the candidate for ordination.
12. To classify the sees and dioceses in such a way that the clergy may pass through degrees of promotion according to fitness and experience.
13. To prepare laws and regulations for the punishment of the clergy who violate the laws and requirements of the Church.

14. To oblige the celibate clergy to go to the more distant dioceses before they are given positions as *Arachnorts* of the sees.

15. To license worthy priests to preach and give them the right to bear the crozier (symbol of authority to preach), reserving to the celibate clergy the right to wear the cowl.

16. To remove the restriction against marrying more than three times.

17. To require medical certificates from those who ask for licenses to marry.

18. To perform the regular burial service for the unbaptized children of believing parents.

19. To allow clergymen to officiate at the funerals of suicides outside of the sanctuary.

It is necessary to respect the customs of each community, and allow any change made to be voluntary, because a custom, which may appear strange to the great majority of the nation, may have a vital importance for one of its small parts, and its compulsory removal would be "an occasion for stumbling."

Uprising of Moslem Women

One of the worst features of Mohammedanism heretofore has been the degradation of woman. Polygamy has been practised extensively for centuries, and women have been regarded as the slaves of man and were supposed to have no rights which a man was under any obligations to respect. But there are evidences that a new leaven has been working in the Moslem world. It has been explained as the "spirit of the times." A better explanation is that it is a result of the propagation of Christianity throughout Mohammedan countries. There has come a new era to Turkey, there has been great discontent in Persia, a new consciousness has come to Arabia and to Egypt, and an awakening among the Mussulmans of India, and in all these lands, according to Mr. Saint Nihal Singh, the editor of *Hindustani* (Lahore), "men and women are coming into the arena who are fiercely fighting prejudices in order to invest woman with her inalienable rights." It is cited that in Turkey advanced Turkish women aided and

abetted the revolution. In Persia advanced Persian women are doing everything to keep up the spirits of their revolutionary brothers and husbands.

Mohammedanism Decadent

Dr. Julius Richter, author of "The Missions in the Near East," writes with authority. He says that of the 225,000,000 of Mohammedans, but 35,000,000 are at present under Moslem rule, while 160,000,000 are under Christian rule. The Sultan, the "Commander of the Faithful," the true head of the Church, rules over 18,000,000, while the Christian king of England rules 80,000,000, the French republic and the King of Holland each 29,000,000, and the Czar of Russia, 14,000,000.

He says there are five causes contributing to this result: (1) Mohammedan governments are incapable of developing the internal economic resources of the countries ruled; (2) they have political incapacity, unable to settle internal or international disputes; (3) is the contradiction between the teaching of the Koran and the facts of permissible deeds; (4) the splitting up of Mohammedanism into sects; (5) added to all this is the moral deterioration that is eating at the vitals of Mohammedan nations.

Islam Not Moribund

The political movements of Mohammedanism challenge the attention of the world. The despotism of the Turkish rule was its weakness. The new régime grants toleration and places itself in many things alongside the advanced nations, but it is more intensely devoted to the new Islam. The unrest in Egypt is not so much against British administration as a demand for the sovereignty of the Crescent flag. In the centers of Mohammedan culture the new spirit is most aggressive. The press has taken the place of the sword and learned men defend the Koran. Missionaries by the hundred go forth from Egypt and Morocco to the pagans of Central Africa. Whole tribes have accepted

the new teaching. In Syria, Persia, and parts of Asia there is a special activity with wonderful results. Christianity is face to face with a new Islam and must gird itself with new power or suffer repulse in the East. In the pride of our missionary success we have overlooked the fact that this great enemy has put on new strength and is more exultant and defiant than for many generations.

A Missionary Honored

The Sultan of Turkey has bestowed the highest Turkish honor, the decoration of the order of Medjidie, upon Dr. F. D. Shepard, a missionary of the American Board. Dr. Shepard has been a medical missionary in Turkey for thirty years. He was made chairman of the committee that distributed the relief fund of \$50,000 after the Adana massacres, and he is so greatly honored by the Turkish governors of his part of the country (his station is Aintab, 1,000 miles from Constantinople) that they recommended to the Sultan that this decoration should be bestowed upon the missionary. The order will admit Dr. Shepard instantly behind any door in Turkey except those of the Sultan.

INDIA

What Keeps Hindus from Christ?

The committee of the Edinburgh Missionary Conference names these hindrances:

(1) The chief hindrance is not to be found in Christ, but in the heart of men.

(2) The general absence of the sense of sin as against God. A Vedantist (Swami Vivekananda) deplores that it is "a libel on humanity to speak of men and women as sinners."

(3) The eating of the flesh of the cow by Christians. "A resolve on the part of missionaries to refrain from eating beef would remove a serious obstacle to the acceptance of the Christian faith by Hindus."

(4) This process of new caste formation has been going on far more

rapidly since intercommunication has become more complete.

(5) The ignorance of the great mass of the people is given as "the greatest of all intellectual hindrances."

(6) The widely diffused influence of pantheistic ideas, with the resultant lack of moral earnestness.

(7) Another intellectual hindrance is caused by the historical character of the Christian faith. . . . "Is it possible," they ask, "that our faith in God should be made to depend upon the veracity of an historical fact occurring many centuries ago; and that our salvation should be staked upon it?"

(8) The conception of a suffering God is another serious intellectual hindrance. "In Hinduism a suffering deity is altogether unknown. Christ on the cross is constantly misunderstood by the people of the East. In the myriad incarnations of India not one fails to be triumphant, and not one of them is found to suffer seriously for men."

The Work of One Hospital

The name and fame of Dr. Wanless, of the American Presbyterian Mission, Miraj, have spread far and wide in India, and the report of his hospital and dispensary work for 1909 is interesting to every one who rejoices in suffering alleviated, altho Dr. Wanless describes report writing as "about the hardest job we have to tackle in the routine of our work." Fifteen thousand six hundred and ninety-five outdoor patients with a total of 36,984 visits and 1,492 in-door patients were treated at the hospital in 1909, the combined number of operations at hospital and dispensaries numbering—major, 1,550; and, minor, 1,446. At the two out-stations of Ashta and Vita the total number of patients treated exceeded 11,000. Dr. Wanless says:

"The most pathetic feature of our work is the ever increasing stream of hopeless cases who come for treatment. Attracted by 'cured patients,' these poor hopeless chronics turn up from all over the presidency, and often far beyond; some of them spending,

for them, a very considerable sum to reach the hospital, and then only to be told that nothing can be done for them. Their usual plea is that 'we have heard the name of this place, and we have come a long way of many days' journey, and are we not to be helped, is there really no hope?' Some have spent their all and to no good purpose, and, alas! we, unlike our divine Master, are hopeless to relieve them. Were it not for the many we are able to help, life here would be depressing indeed. There is satisfying compensation in the blind who do see again, in the lame who can be made to walk."

Christian Lyrics in Bengali

Rev. William Carey, of the English Baptist Mission, Barisal, East Bengal, India, writes asking if any of our readers can help him to obtain a copy of "Christian Lyrics in Bengali," published at Serampore in 1802. Even single hymn sheets published earlier than 1802 would be prized by Mr. Carey.

CHINA

The Oldest of Empires

Rev. A. H. O'Brien writes in the *Herald and Presbyter*: "In antiquity China excels." They say: "Good enough for our fathers, good enough for us." This is seen every day in every walk of life. For instance, the boats, with their square fronts necessitating double the amount of force to propel them as boats of the same size patterned after our modern models with pointed bows. See the mechanic with his tools. He draws the plane to him, as did his fathers before him, while we push it from us. China to-day beats out her copper and her brass as did Israel long before Christ's time. China is the only great nation that was, and is to-day. Babylon, Assyria, Egypt, Greece, Rome and others have come and gone, while China remains the same. She was before they were, and China is to-day a strong empire, compact and mysterious, and wielding more power among other nations than ever before in her history. Where did China come from? I do not

know. No one else knows. The doors of history are closed to her beginning. Some say that, away back 2,852 years B.C., Fuh-Hi was the first emperor; but the time is so remote that the theory must depend upon tradition for its support.

The China of the Future

English is to be taught in all the higher schools. The Prince Regent, by imperial decree, has made English the official language in all Chinese schools of "modern learning." The effect can not but be far-reaching in making English more than ever a *lingua franca*, a world language; and the indirect help to missions, which are themselves in a very real sense the original cause of the decree, must inevitably be very great also. The necessity of providing some standard medium for education in the sciences and the arts had long been pressing in China. A memorial of the Ministry of Education, on which the Prince Regent bases his decree, expressly recognizes the inadequacy of Chinese to render technical and scientific terms, notes the incongruities that have arisen through the rivalries of foreign trained instructors, and says the time has come for uniformity. English, it continues, was the first of foreign languages introduced in China; it is most widely used there and in the world. Most imported text-books are in English.

A New Anti-foreign Movement at Hangchow

The anti-foreign movement in China has assumed a new form at Hangchow. A few months ago a quarrel arose with some Japanese shopkeepers, which eventually led to the closing of the Japanese shops and the removal of their owners to a spot outside the city. Encouraged by this success the gentry and prominent men of Hangchow proceeded to draw up regulations which they proposed should in future govern the renting of property by foreigners, including missionaries. According to these proposals no

foreigners will have the right of renting houses excepting (1) those employed by the Chinese Government; (2) teachers employed in Government schools or industrial establishments, and mechanics; (3) consuls of every country and their assistants; (4) missionaries and missionary physicians, who, however, must produce passports showing that they are engaged in benevolent and not lucrative occupations. Moreover, it is said that even in these cases so many safeguards, restrictions and penalties are prescribed that few Chinese landlords are likely to incur the trouble and risk incurred in letting premises to a foreign tenant. The most serious feature of this movement, according to the *North China Herald*, is that the Hangchow Chamber of Commerce is the body mentioned in the regulations as the arbiter in all the negotiations between landlord and tenant, and the authority for whose approval agreements must be submitted, and with whom all questions of punishment or recommendation for punishment are to rest. The Chinese officials are ignored, indeed they appear to stand in some awe of the agitators, and it will be exceedingly difficult for individuals, or the representatives of missionary societies to secure property in Hangchow.—*The Church Missionary Review*.

Results of Missions in China

Back of the extension of Chinese commerce, the traveling of its prominent citizens in western countries, the education of her sons in occidental institutions of learning, and the influences of the struggle of Japan, all of which have been credited as being contributory factors in the awakening of China, is the work of the Christian missionaries, who have given the Chinese object-lessons in Western civilization. Bishop Graves of the Protestant Episcopal Church, after thirty years' residence in China, concludes that there is no doubt about mission work being worth while.

"I can recall when foreign education in China was an unheard-of thing,"

said Bishop Graves, "when it was considered absolutely unnecessary to educate women, when there were no Chinese physicians, and when the Chinese press existed for only the official few. The Chinese have seen the efficiency of mission schools, mission hospitals and missionary physicians, and they have served as models for the Chinese to build their schools, hospitals and the basis of their practise of medicine. Government officials have even come in and actually measured desks, seats and other equipment of missionary schools to be used in establishing government schools. Missionary work is touching the Chinese national life in vital points, and is providing the impetus to the present moral awakening."

What a Photograph Says

The frontispiece in the July issue of the *Chinese Recorder* is a group of 24 young Chinese men, and we venture to say that no one would look at the picture without having their attention arrested in more than usual degree. The photo is taken in Japan, and includes one Chinese pastor and 23 other Chinese Christians, of whom the inscription tells us that "practically all of these have been baptized in Tokyo during the past year." They are members of the Chinese Union Church in Tokyo, which numbers considerably over 100 members, practically all of whom were not Christians before going to Japan. Not a few have already returned to China and borne faithful witness to the power of the gospel in their own lives.

Chinese Evangelists

Experience gained at Nanking has led to the holding at Soochow, China, of a series of tent meetings, under Anglo-Chinese and inter-mission auspices, with results that are truly noteworthy. From the first gathering to the close, the tent, capable of holding at least a thousand people, was crowded. All classes of Chinese attended — merchants, scholars, and coolies. Over 1,600 persons signed

cards expressing desire to understand more about the gospel, or as the expression of a definite wish to acknowledge the Lord Jesus Christ as Savior and Lord. At almost every service many made public profession of accepting the Savior. But, certainly our readers will be specially interested in this statement concerning the *personnel* of the conductors:

"One thing, if not the thing, to be noted about these meetings was the work done and the responsibility borne by the Chinese Christians and helpers. The preaching was done by a splendid trio of pastors and evangelists—Li, Yu, and Tsa. They were ably assisted by local pastors and helpers. Only one sermon was preached by a foreigner. A large corps of ushers and personal workers, all Chinese, were present at each service, and did most efficient work. A foreigner led the singing, and foreigners 'kept the door,' but the greater part of the work was done by the Chinese. They are now having the difficult task of following up, by personal visitation, the work thus begun."

Honor Bestowed Upon Missionaries

The Prince Regent of China has bestowed the Star of the Double Dragon on the Revs. Arthur Sowerby and Evan Morgan, and on Dr. E. H. Edwards and Dr. B. C. Broomhall, all of whom are connected with the English Baptist Missionary Society. Mr. Sowerby has received that of the third rank in the second class, and the other three that of the fourth rank in the third class. All these brethren are Shansi missionaries, tho, as is well known, the Rev. Evan Morgan is now associated with Dr. Timothy Richard in the issue of Christian literature in Shanghai. It is wonderful to reflect that it is only ten years since the Boxer tragedies in Shansi, when every British missionary society missionary who was in the province was put to death. To-day the Imperial Court graciously recognizes the good service rendered to China by the missionaries.

KOREA

Korea from Henceforth

The treaty by which Japan has annexed Korea has been made public, the cause being given as the inability of Japan to maintain peace and stability in Korea in any other satisfactory manner. It is announced that "His Majesty the Emperor of Japan will accord to their Majesties the Emperor and ex-Emperor and His Imperial Highness the Crown Prince of Korea and their consorts and heirs such titles, dignity and honor as are appropriate to their respective ranks, and sufficient annual grants will be made for the maintenance of such titles, dignity and honor." Also that appropriate honor and treatment will be accorded all other members of the imperial family; that proper recognition in titles and money grants will be made to such Koreans as are worthy of special honors; that as far as possible Koreans will be employed in the public service of Korea, and that, in consequence of the aforesaid annexation, the Government of Japan will assume the entire government and administration of Korea and undertake to afford full protection for the persons and property of Koreans obeying the laws there in force, and to promote the welfare of all such Koreans."

Christian Unity in Korea

Bishop Harris, of the Methodist Church, writes home: "The seven missions at work in Korea, representing seven communions, are in thorough and most brotherly understanding one with another. No more remarkable sight has been offered in the Christian world than that which appeared last autumn, when, through a rearrangement of boundaries between the Presbyterians and Methodists, scores of congregations and thousands of converts were transferred from one to the other communion; the whole movement being achieved, not only without loss of prestige, but with an actual gain of emphasis upon the Korean Church's heart-union and oneness of purpose in Jesus Christ.

Korea is now plotted out into great parishes worked by the different communions with the greatest possible economy of force, and therefore the largest efficiency."

Home Missionaries in Korea

A missionary of Seoul, on the way home from a service outside the East Gate, overtook a couple of women with their Bibles and hymn-books tied about their waists climbing one of the hills. On asking one of them, whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Altho the hill was rather steep, the women did not seem to notice it, and when we stopt, after some puffing on my part, I asked their ages. The one said sixty-six, the other sixty! "Does not this walking tire you?" I asked. "Oh, no," they replied, "for we go so often, and much farther than this." "Oh, you are Bible women?" "No; we go to read and pray with the women, for we want them all to know of our happy faith," was the answer, with such bright faces as carried conviction of their joy. With such home missionaries, is it any wonder Korea is becoming a land of Christians?—*Missionary Herald*.

School for Deaf and Blind

It is estimated that there are about 14,000 deaf-mutes in Korea. These must live lives of perpetual silence and can not know of the gospel until ways have been found for giving them the instruction. This work has engaged the thought of missionaries for a considerable period and Korean teachers were sent to China to prepare to teach the Korean deaf-mutes. There is now a school for the deaf at Pyeng Yang which has made an encouraging beginning. During a tour in China we had the privilege of visiting the remarkable school for the deaf at Cheefoo in charge of Mrs. Annett T. Mills, and there met Mr. and Mrs. Yi, who were attending the school to receive training preparatory to instructing Korean deaf-mutes. We note that Mr. and

Mrs. Yi are now at Pyeng Yang in charge of a similar school, and have already seven pupils—four boys and three girls—who are making most encouraging progress. The Koreans think the results of the instruction almost too wonderful for belief.—*Missionary Herald*.

JAPAN

Anti-Christian Forces in Japan

Bishop Honda (Methodist Episcopal), the first Asiatic Christian to be raised to this ecclesiastical rank, has been spending a few months in this country, and gives the following figures showing the hold which Shintoism and Buddhism have upon Japan, and how they form the very warp and woof of the social fabric. The number of Shinto temples is 117,818, and of Buddhist temples 109,739; a total of 227,557. The number of priests and preachers is 199,751, of whom 78,787 are Shintoist and 120,964 Buddhist. Many priests are graduates of American and European universities. A new Shinto sect called "Tenoikyo" was started by an old woman, and is now sweeping the country. With a history of only about twenty-five years it numbers not far from 3,000,000 adherents, making appeal mainly to the superstition and avarice of the masses.

Progress of Christianity in Japan

The Christian churches in Japan are subject to the same influences as in England and America. The people read books and keep themselves informed of all new movements. But I may say that the great crisis of doubt has been successfully passed through, and the Christian churches have emerged from it greatly strengthened. The tendency of the Church leaders is to encourage evangelical enterprises. Some of these leaders who were formerly very radical in their theological views are now becoming very strongly conservative. The Japanese Christians are absorbed in aggressive efforts to evangelize the whole country. The churches are becoming more

spiritual, more aggressive, more evangelical. It is true that the Protestant churches only number 100,000, after fifty years of effort. But you must understand that you can not take Japan by storm. The Japanese see Christianity as a great religion, and to the Christian missionaries they say, "Yes, we admit there is much in the claims of your religion. But we are very busy, and we have not had time to consider it fully. You must be patient with us. It took us 600 years to appropriate Buddhism. We must accept Christianity intelligently, with reverence and permanence." I don't know of a scholar in Japan who is anti-Christian. I have lived there thirty-seven years, and it has been a revelation to me how Christianity has permeated the life of the nation. It is evident in all walks of life. A Japanese statesman recently said to me, before my departure for Europe, "Say that Christianity in Japan is moving forward slowly but very surely. It is not blazing at the tree-tops, but it is in the grass and the undergrowth."—A. P. G., in *Methodist Times*.

AFRICA

The Religious Census of Uganda

The census of Uganda taken in 1909 shows the number of Protestant Christians in twenty centers to be 159,830, Roman Catholics 182,682, Moslems 51,729, and heathen 273,146. Thus Protestant Christians number one-fourth of the population.

Sleeping Sickness Decreasing

The annual report of the principal medical officer of the Uganda Protectorate for 1909 states that the preventive measures enforced against sleeping sickness in 1908 continue to show most encouraging and satisfactory results. During the past year a total of 23,996 persons were removed from contact with the fly, and altho it is to be feared that many of these persons are already infected, it is to be hoped that further infection among them will be either prevented or be of quite exceptional occurrence.

From the statistical tables which deal with the kingdom of Uganda we learn that the yearly total of deaths from the disease has decreased from 1,723 in 1908 to 925 in 1909, or nearly fifty per cent; also, that the total of deaths on the mainland has decreased from 550 in 1908 to 231 in 1909, and the total on the islands from 1,173 to 694 during the same period. No cases or deaths from sleeping sickness have been reported from Ankole or Toro.—*Mercy and Truth*.

Christian Convention in Natal

Arranged primarily for the Natal stations of the South Africa General Mission, the scope of the convention held at Ntabamhlope on August 4-6 was subsequently enlarged, and invitations were sent to at least twelve native churches within a thirty-mile radius. Besides the native evangelists present there were representatives from the Lutheran and Presbyterian churches. The meetings began with a prayer-meeting on the Wednesday evening. Each day a sunrise service was held, when informal talks were given and much prayer made for blessing on the day's work.

Sunday was begun with a well-attended early prayer-meeting, and at noon a united communion service was held, followed by an open-air meeting attended by about 400 people. At the after-meeting in the church, some ten souls professed conversion, and many came forward to dedicate themselves afresh to God. The attendances right through the whole five days were excellent, showing that even ignorant native Christians are hungry for the kind of teaching that was provided. On the last day a thank-offering was taken; it amounted to thirty shillings, tho this is famine time for many of the people.

ISLANDS OF THE SEA

Good Tidings from the Philippines

Missionaries are able to send home such good tidings as these: "Wonderful changes have taken place in these islands since American occupation twelve years ago. The govern-

ment is better, sanitary conditions are very much improved, the intellectual and educational conditions are making much progress. Five hundred thousand children are studying English in the public schools every year. A large number have entered higher schools, and many are now holding positions of honor and responsibility, who made their start five, eight and ten years ago.

"Progress is being made in means of communication and transportation also. Good roads are being built, concrete bridges are being constructed, contracts for five or six hundred miles of railroad are being pushed through. About four or five hundred miles have been constructed, and regular trains are running. Telegraphs, telephones and regular mail service are being established over the islands. About 150 missionaries are at work. The Presbyterians were the first to enter; the Methodists and Baptists soon followed. The Episcopalians, Congregationalists, United Brethren, and Christians have taken up work since. The territory has been divided up among these denominations, all of which are doing aggressive work. There is very little overlapping.

"During the ten years, about 50,000 converts have been brought into evangelical churches. Ten thousand members have been gathered into Presbyterian churches. Hospitals, schools, seminaries and churches have been established here and there on almost all the larger islands."

OBITUARY NOTES

James L. Humphrey

The Rev. James L. Humphrey, M.D., who fifty-one years ago baptized the first Methodist convert in India, passed away at his home in Little Falls, New York, Monday, September 5th, in his eighty-second year. With his death there passed the last member of the first party of Methodist missionaries who went out to join Dr. William Butler in building up a Methodist Church in India. Dr. Humphrey was assigned to Bareilly in February,

1859, after the Sepoy Rebellion. Perceiving the need for medical mission work in northern India, he took up the study of medicine and continued his training in the Albany Medical College during his first furlough. Upon his return to India Dr. Humphrey became active in training young men and women for medical work, and at the same time ministered to the physical and religious needs of multitudes. He retired from active service finally in 1900, since which time he has resided in Little Falls, N. Y.

Alexander Sutherland, D.D.

Canadian Methodism has suffered a great loss in the death of Rev. Alexander Sutherland, D.D., who for thirty-five years had been a leader of foreign-mission work in that church. Alexander Sutherland was born in Guelph, Ontario, September 17, 1833. His early years were spent amid the hardships of pioneer life, with very meager opportunities for education. At thirteen he was forced to leave home and earn his own living, and for seven years he was a printer, but continued the process of self-education which had been begun in his childhood. At nineteen he was converted and joined the Methodist Church. Three years later he entered the ministry, and in 1858 he enjoyed one year of college training at Victoria College, Cobourg.

In 1874, at the first General Conference of the Methodist Church of Canada, Dr. Sutherland was elected to the office in which he was destined to do his greatest work—that of general secretary of the Missionary Society of his Church. Since that time he has traveled from Newfoundland and the Bermudas to British Columbia; has three times visited Japan; has for several years published the *Missionary Outlook*, and has succeeded in increasing the annual income of this Society from \$118,000 to nearly \$600,000. To him more than to any other man does the Church owe the success of that mighty movement which culminated in 1883 in the union of all branches of Methodism in Canada.

FOR THE MISSIONARY LIBRARY

THE INDIAN AND HIS PROBLEM. By Francis E. Leupp. 8vo. \$1.50, *net.* Charles Scribner's Sons, New York, 1910.

This is a calm, sagacious and judicial discussion of one of the six greatest practical problems which perplex American statesmanship, and perhaps not less difficult of solution than the kindred problems of the negro, the wage-worker, the socialist, and the drunkard. Happily the writer of this book, himself identified with the problems of which he treats, brings to the consideration of them the mature conclusions of a close observer who is gifted with a judicial mind.

We have been greatly impressed in reading this book with the intelligence, moderation, impartiality, and wisdom which it displays. It seems to us a permanent contribution to the whole question of the treatment of the Indian by the Government and by the people. He seems to understand the idiosyncrasies of the Indian character. He has made himself familiar with the Indian's history, habits, and tendencies. He has looked carefully into the whole system by which he has been defrauded of his rights, or turned into a practical pauper, or prevented in his true development. We have been greatly impressed with the sound sense and sanity of the whole book, which has not, so far as we have discovered, a line in it that seems not to have been well considered. The reader may not agree with all of the conclusions of the writer, but he can not but admit that the writer knows a great deal more about the subject upon which he is treating, and has had a great deal wider opportunity for a sagacious and judicial conclusion. We commend the book especially to the students of the Indian question and those who are interested in the wild Red Man of America. It is refreshing to note how the attitude of the Government toward these wards has changed since the Indian Commissions were appointed, and how a new and merciful policy has been inaugurated since the minds of first-class men have been directed to the solution of this perplexing enigma.

RECENT CHRISTIAN PROCESS. By Lewis Bayles Paton. 591 pp. \$3.50, *net.* Macmillan Co., New York.

In this volume is embraced a little library of nearly ninety essays and treatises, prepared by almost as many different writers, each regarded as, in his department, an authority and a leader. These papers, of course, cover a wide range of themes from Semitic philology and Oriental archeology, through all the branches of Biblical study, including the apocrypha; then the modern churches, their creeds and politics, the pulpit and pastorate, worship, work, administration; the Sunday-school, public school, press and its products, family and social life; the various organizations of young people, and the home and foreign mission fields.

In its way the book is encyclopedic, and will be consulted by those who wish information and inspiration along the lines of the various matters discussed.

Some of these papers are rather highly flavored with "higher criticism" to be palatable to conservative believers, but others are moderate, reverent, and eminently practical. Dr. Bishop's paper on "Public Worship," Dr. Stimson's on "The City Church," Dr. Barber's on "Temperance Work," are examples of the practical themes treated; and the dozen papers on the foreign mission fields are of special value.

AN ORIENTAL LAND OF THE FREE. By Rev. J. N. Freeman. 12mo, 200 pp. 50c, *net.* The Westminster Press, Philadelphia, 1910.

This volume is especially welcome because of the scarcity of missionary books on the Laos of northern Siam. This is the exclusive mission field of the Presbyterian Church in the United States. The people are simple-minded subjects of Siam, France, England and China. They call themselves *Tai*, or "The Free," and number about three million. The description of social and religious customs is interesting, but the chief value lies in the story of missionary work—the touring, hospitals,

schools, and growth of the native Church. There is an open door among the Laos, the outlook is encouraging, but the need for more workers is urgent. Questions in the appendix make the book well adapted to study classes.

CHANGING CHINA. By Rev. Lord William Gascoyne-Cecil. 8vo, 342 pp. 10s. 6d. James Nisbet & Co., London, 1910.

This interesting volume is the result of visits to China in 1907 and 1909. Lord Cecil describes the awakened China—its national characteristics, foreign relations, railway and river development, anti-opium movement, woman's advance and educational progress. He takes up the religions of China and the work of Roman Catholic and Protestant missionaries, the effect of the spread of Western literature, medical missions and Anglo-Saxon ideals. It is a thoughtful study of China as it is to-day and well worth a careful reading.

Lord Cecil holds that the two causes for the awakening of China are (1) Christianity, and (2) the new national movement. Both of these are important, but it would be difficult to separate them entirely. None can estimate the effect of the long and patient years of education of Chinese children in mission schools and the steady and increasing flow of literature throughout China from the mission presses. The shock that brought China to a right-about-face, march! was no doubt the series of disasters and blows to national pride and conservatism in the China-Japan War, and the Boxer rebellion, followed by the gleam of hope in the victory of her neighbor, Japan, over Russia, the great European power.

Lord Cecil believes that the only hope for China, and for the Western nations who may find themselves in conflict with an awakened giant, is the building up of Christian morality and ideals that will enable China to adopt reforms and come abreast of other nations in such a way as not to menace her neighbors and rivals.

One of the greatest difficulties in

persuading the Chinese to accept Christianity is the prevalence of immoral Westerners in treaty ports. The Celestials not unnaturally conclude that Christian civilization does not produce morality and they are not able to distinguish between Christians and others from Christian lands.

There is no doubt, as the writer maintains, that a great crisis is before us in China. The nation containing nearly four times as many people as the United States and Great Britain together is adopting Western civilization with all its power. If this movement is to be for good and not for evil, China must also adopt the religion of Jesus Christ, with its morals, its benevolence, its aggressive progress for peace and righteousness.

OVER AGAINST THE TREASURY. By Rev. Courtenay H. Fenn. 12mo, 100 pp. 60 cents. The Westminster Press, Philadelphia, 1910.

This short story, if thoughtfully read, may start a revival in many a church. It describes a vision of Christ sitting "over against the treasury" at the time of the annual missionary offering and the results that followed. No one can estimate the new life and joy that will come into all the activities of the Church when the presence of Christ is realized in daily life. Mr. Fenn has spent fifteen years as a missionary in China, and gives a brief for foreign missions that can not be withstood.

There is inspiration in this story for every pastor, and for every Christian. It reminds us of Dr. A. J. Gordon's "How Christ Came to Earth." Read the vision; it is worth while.

STUDENTS AND THE PRESENT MISSIONARY CRISIS. The Rochester Convention of the S. V. M. 8vo, 614 pp. \$1.50. Student Volunteer Movement, New York, 1910.

Those who attended the Rochester convention will never forget the deep impression made upon them by such addresses as those of Robert Speer, Sherwood Eddy, J. Douglas Adam, Bishop McDowell, Samuel M. Zwemer, Alfred E. Marling, and others. It was impossible to attend all the meetings, but they are here given in a

full report of the conference. The volume makes not only a volume for reference and information, but for inspiration as well. The reports are well edited and are supplemented with a valuable bibliography of valuable missionary books, to which are added some on Bible study and of a devotional character. The index makes the countless number of topics treated available for ready reference. The convention was necessarily limited, but the influence of these reports need not be so circumscribed in time or space.

THE RELIGIONS OF EASTERN ASIA. By H. G. Underwood. 12mo, 268 pages. \$1.50, *net*. The Macmillan Co. 1910.

We have not here a scientific study, but a more popular and practical study of the religions of eastern Asia. The religions here described are Taoism, Chinese theistic worship of the Lord of Heaven; Shintoism, the hero worship of Japan; Shamanism, the spirit worship of Korea; Confucianism, the ethical and political philosophy of western Asia; and Buddhism, the ascetic religion of the East.

The most unique and valuable portion of the book is the concluding chapter giving the comparison between the Eastern theistic religions and the religion of the Old and New Testaments. The most advanced religions are Confucianism and Buddhism, but their failure is evident to any traveler.

THE GEORGE JUNIOR REPUBLIC. By William R. George. Illustrated. 12mo, 326 pages. \$1.50, *net*. D. Appleton & Co., New York. 1910.

The story of how a gang of city hoodlums has developed into an orderly, working, law-making, law-abiding, self-governing and (theoretically) self-supporting citizens of a miniature republic is of fascinating interest. There is both romance and reality in the enterprise which is no longer an experiment but a success.

The account of this work as told by Mr. George, the founder and "daddy" of the republic, reads more

like a novel than a history. It is full of human interest, and of incidents both tragic and humorous. Boys will be interested in the story as they have been in making the history, and students of boys and girls will find here valuable hints on the prevention of crime and practical uplift of waifs of the slums.

THE FOREIGNER. By Ralph Connor. Illustrated. 12mo, pages. \$1.50. Fleming H. Revell Co., New York. 1910.

Ralph Connor is always an interesting story-writer, and he has here taken a dramatic plot that stirs the heart. The story deals with a family of immigrants who settle in the Canadian northwest and find the conditions of the new world different from the old; but they bring with them much of the grinding toil, the bloody feuds and the loose morality that prevailed in the old world. The picture presents a strong claim of the need for Christian work among these foreigners, and no picture can paint it too vividly.

THE ARMENIAN AWAKENING. Leon Arpee. Illustrated. 12mo, 235 pages. \$1.25, *net*. University of Chicago. 1909.

The Armenian Church has an ancient history. Mr. Arpee here gives us that portion of it relating to the years 1820 to 1860. It is claimed that the Armenians were Turkey's pioneers of enlightenment and liberty. The author advocates a Protestant Armenian Church—the original policy of the missionaries in Turkey. We read this volume with growing interest in the Armenians, and a growing hope that their Church may become enlightened and spiritually guided and empowered.

MISSIONARY METHODS FOR SUNDAY-SCHOOL WORKERS. By George H. Trull. 12mo, 267 pp. 50 cents. *Sunday-school Times*, Philadelphia, 1910.

Many missionary enthusiasts do not realize what a tremendous field for cultivation lies in the Sunday-schools. Here is the source from which we must secure our future missionary leaders, our writers and speakers, our intercessors, our givers and our re-

cruits. It is also true that Sunday-school enthusiasts do not realize what a great stimulus and strengthening may come to Sunday-schools through a wise use of missionary facts and interest. Let both classes of workers examine and use Mr. Trull's second edition of his book on missionary methods and they will be convinced. They will find hundreds of suggestions and places, a graded list of books and many missionary charts. The experience and methods of many schools is given in full. This book will furnish the ideas, schools must furnish the workers—then results are sure to follow.

NEW BOOKS

- A BLUE STOCKING IN INDIA. By Winifred Heston, M.D. 12mo, 226 pp. \$1.00 net. Fleming H. Revell Co. 1910.
- RECRUITING FOR CHRIST. By John Timothy Stone, D.D. 12mo, 224 pp. \$1.00 net. Fleming H. Revell Co. 1910.
- THE SCIENCE OF POETRY. By Hudson Maxim. Illustrated, 8vo, 294 pp. \$2.00 net. Funk & Wagnalls Co. 1910.
- CHINA MISSION YEAR BOOK. By Rev. D. MacGillivray. 12mo, 400 pp. \$1.00 and \$1.50. Christian Literature Society, Shanghai. 1910.
- FROM HAUSALAND TO EGYPT. By Dr. Karl Kumm. 16s. Sudan United Mission, 16 New Bridge Street, London, E.C.
- THE EXPANSION OF CHRISTENDOM. By Mrs. Ashley Carus-Wilson, B.A. 6s. Hodder & Stoughton, London.
- SALVATION IN HINDUISM AND CHRISTIANITY. A Comparison and a Contrast. By Wilhelm Dilger. Translated from the German original into English by Miss Louise Aehler. 8vo, 537 pp. Basel Mission Book and Tract Depository, Mangalore. 1910.
- ECHOES OF EDINBURGH, 1910. An Account and Interpretation of the World Missionary Conference. By W. H. T. Gairdner. 12mo. \$1.00 net. Fleming H. Revell Co. 1910.
- THE REPORTS OF THE COMMISSIONS OF THE WORLD MISSIONARY CONFERENCE. 9 vols., nearly 3,400 pp. 75 cents net per volume, \$5.00 net complete set. Fleming H. Revell Co. 1910.
- TWENTY YEARS AT HULL HOUSE. By Jane Addams. Macmillan Company, New York. 1910.
- WITH STEVENSON IN SAMOA. By H. J. Moore. 12mo. Small, Maynard & Co., Boston. 1910.
- SKETCHES FROM THE KAREN HILLS. By Alonso Bunker. 12mo. \$1.00. Fleming H. Revell Co. 1910.
- BILLY TOPSAIL AND COMPANY. By Norman Duncan. Illustrated, 12mo. \$1.50. Fleming H. Revell Co. 1910.
- DOWN TO THE SEA. By Wilfred T. Grenfell. Illustrated, 12mo. \$1.00 net. Fleming H. Revell Co. 1910.
- GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. By H. P. Beach and James S. Dennis. \$4.00. Student Volunteer Movement, New York, 1910.
- ARMENEN ERNST UND JETZT (Armenia Past and Present). By C. F. Lehman-Haupt. 8vo. 14 marks. B. Behrs Verlag, Berlin-Zehlendorf, 1910.
- THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By Dr. John R. Mott. 12mo. Young People's Missionary Movement, New York, 1910.
- TRAMPS IN DARK MONGOLIA. By J. Hedley. Illustrated, 371 pp. 12s 6d, net. Fisher Unwin, London, 1910.
- SERVICE ABROAD. By Bishop H. H. Montgomery. 188 pp. 2s 6d. Longmans, Greene & Co., 1910.
- CHILDREN OF ARABIA. By John Young, M.D.
- CHILDREN OF AFRICA. By James B. Baird. Illustrated. 12mo. 1s 6d, net, each. Oliphant, Anderson & Ferrier, Edinburgh, 1910.
- ADVANCE IN THE ANTILLES. By Howard B. Grose. 12mo. 35 cents, paper; 50 cents, cloth, net. Young People's Missionary Movement, New York, 1910.
- QUIET DAYS IN SPAIN. By C. Boque Luffman. 8vo. \$2.00. E. P. Dutton & Co., New York, 1910.
- AN ARTISAN ON THE ZAMBESI (Wm. Thomas Woddell). By Rev. John MacConnachie. 12mo. Oliphant, Anderson & Ferrier, Edinburgh, 1910.
- THE LIVING ATONEMENT. By Rev. J. B. Champion, D.D. 12mo, 346 pp. \$1.25. Griffith & Rowland Press, Philadelphia, 1910.
- EXPANSION OF CHRISTENDOM. By Mrs. O. Carus Wilson. 338 pp. 6s, net. Hodder & Stoughton, London, 1910.
- PROTESTANT MISSIONARY DIRECTORY FOR INDIA, 1910. Compiled by Joseph Inglis. Scottish Mission Press, Ajmer, India.
- MISSIONARY METHODS FOR SUNDAY-SCHOOL WORKERS (new edition). George H. Trull. 12mo. 35 cents. *The Sunday-school Times*, Philadelphia, 1910.

NEW PAMPHLETS

- KOREA FOR CHRIST. By Geo. T. B. Davis. 6d. Christian Worker's Depot, London.
- CONCERNING HUNAN AND CHANGSHA. By Marshall Broomhall. 6d. China Inland Mission, London.
- REPORT ON A SECOND VISIT TO CHINA, JAPAN AND KOREA. By Rev. Arthur J. Brown. Presbyterian Board of F. M., New York, 1910.
- CHINA AND THE GOSPEL. Report for 1909. 1s. China Inland Mission, London, Philadelphia and Toronto.