

THE THOUSANDS OF HINDU DEVOTEES BATHING IN THE SACRED TANK AT THE KUMBAKONAM FESTIVAL, INDIA

The Missionary Review of the World

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SIGNS OF THE TIMES

THE SITUATION IN ASIA

"Crisis is the key-word" as to the situation in Asia, says Rev. Charles W. Briggs, of Iloilo, "and crisis fraught with most tremendous possibilities for either death or life, depending upon the way the crisis shall turn."

Confucianism and Buddhism and Shintoism have in their day exercised tremendous moral restraint over the Chinese and Japanese millions—hundreds of millions. The growing skepticism destroys all this moral restraint. The people are left without character, without ideals, without motives that will preserve them from ruin and extinction. The doom of Confucianism, Buddhism, and Shintoism has already come. The question is, are China's 400,000,000 souls to have ethics, or to have salvation? The same is true in Japan. Shintoism there, like Confucianism in China, has endowed the people with some self-control, reverence for heroes and heroism, loyalty to the emperor and to parents, and has inculcated self-sacrifice till it is one of the commonest virtues. But contact with the West is rapidly overthrowing all this; the people are becoming unpatriotic, lawless, selfish, materialistic, and are without hope, except as Christ can be incarnated in their midst as their ethical teacher, and eventually become their divine Savior.

In magnificent Buddhist and Confucian temples the grass is growing up, the idols are tumbling to decay. Missionaries are frequently offered these cast-off temples as school and preaching-places; the old religion has gone. What will the evil spirit find, after being cast out and wandering in desert places? If he find the place empty, nothing is more certain than his early return with seven other devils worse than himself. These others are already entering into all the Orient. What a demand for obedience to the great commission!

JAPAN AND CHRISTIANITY

"Japan's attitude of receptiveness toward the Christian faith makes it a strategic time and one to be grasped," says Rev. J. L. Dearing. Count Okuma said recently: "Japan is athirst for moral and religious guidance. The vital thing is to give her the right food. Tho not a Christian, I have received great help from Christianity." Such sentiments are pregnant with meaning. The extent to which Christianity already influences Japan is seen in the remark of Sir Ernest Sato, for many years the British ambassador in Tokyo, who recently said, "In Japan, Christianity is now recognized as a very great moral motive in the national life." Hon. S. Shimade, M.P., recently remarked: "Japan's progress and development are largely due to

the influence of missionaries exerted in the right direction when Japan was first studying the outer world."

The kind of religion being to-day preached by native preachers is illustrated by the remark of a Japanese pastor, who said: "What we must preach is Christ, the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen, the living Christ the only hope of Japan."

As a result of the coming of Christianity to Japan a change has been wrought in society which expresses itself in several ways: (1) A higher estimate or value placed upon the individual life; (2) beginning of recognition of equality of all men; (3) the elevation of the status of women; (4) substitution of ideas of mercy and justice for old ideas of vengeance. Some expressions of these principles may be seen in a concrete way in the treatment of the Russian prisoners; relief of famine and earthquake sufferers; rescue work for ex-prisoners and fallen women; caring for the defective, *e.g.*, lepers, and blind, and sick; activities of Red Cross Society; general tolerance imperially granted to all religions constituting the embodiment of one of the highest Christian principles.

THE SITUATION IN CHINA

"Paul's description of his work at Ephesus tallies exactly with the religious situation in China," says Rev. Joseph Adams, of Hankow. "(1) A wide open door; (2) demands for great efforts; (3) many opponents.

"Politically, China is an immense kerosene oil-tank. She will either enlighten the world and lead the van in progress in the Far East, or she will blow herself to pieces. It all depends

on how she is handled by her friends and her foes. The times are dangerous, and yet full of hope. We need to pray for China and Japan especially at this time."

China has taken the second step toward representative government. The first was taken some twelve months ago, when the provincial assemblies were formed. Now the second body is called the Imperial Assembly, and contains the nucleus of a future parliament. Its duty will be to prepare for larger popular liberties in the near future. For the present, these two assemblies are drawn from the ranks of the aristocracy and the official classes, but it is foreshadowed that, in a few years, the people of China will be experiencing the fact of an elective Parliament. The remodeling of the Empire upon Western lines must affect the politics of the whole wide world. In a very special manner, this is a golden opportunity for the advancement of the Kingdom of God in these vast dominions.

BETTER DAYS IN KURDISTAN

A few signs point to a better day in Turkish Kurdistan, and to the part the women are to play in ushering in that day, says E. W. McDowell, of Persia, writing in *Woman's Work*.

One sign is growing recognition and appreciation, by the men, of the service rendered to the country by missionary education of their girls. A few years ago men scoffed at the idea of a girl learning to read. Now there are women teachers in Kurdistan, whose ability and work are commanding the attention and respect of discerning men, Moslem as well as Christian.

One Bible woman and teacher in G—— was educated by her father,

an humble Protestant preacher. She learned to read fluently the ancient Syriac language, and later was married into the family of the district chief and, after a few years, was left a widow. The missionaries recognized her capabilities, and she was appointed a teacher. Instead of being a widow-drudge, this woman has acquired a position of recognized influence in the village, and her school is a lesson which is being pondered even by neighboring Kurds.

Women teachers are proving themselves more capable, more enterprising and more painstaking than the men teachers. There are several of them whose work is affecting not only the small group of children taught by them, but also the life of the village, and some Kurdish communities are being touched by their influence.

THE AWAKENING IN ASSAM

Cheering reports come from the district of the Lushai Hills, inhabited 30 years ago by wild savages. The gospel has gained wonderful victories among them, especially through the labors of Dr. Fraser, of the Welsh Calvinistic Methodist Church, who two years ago, surrendered a lucrative position in Wales and went out with his wife to live and labor among these people. "Since then," we are told, "the work among the Lushais has been victory after victory. Several chiefs have set free their slaves and whole villages have turned to Christ." One village sent a deputation to the missionary asking for the gospel, which, they said, had never been preached there. They said that their chief could read, and as nothing else could be done at the time, a copy of the Gospel of John was sent. Three months afterward, a message, written on the fly-

leaf of that same Gospel, was received at the mission-house, which ran as follows: "Can you, yourself, come and stay and teach the children? Your real self, come and stay. If you can stay we will be very glad. We are longing for God's word very much." In response to that pathetic appeal, Dr. Fraser's assistant, Mr. Roberts, went to the village, accompanied by "a few schoolboys." Large crowds came to hear the good news. One elderly man said, "We have always believed that there was a God somewhere, but it is quite a new thing to us to be told that He has revealed Himself to man. We never knew this until you told us now." Three Lushai young men have gone to work in this district. This is one of the loud calls for more laborers.

PROGRESS IN SOUTHWEST AFRICA

A remarkable movement toward Christianity is reported by the Rhenish Missionary Society in German Southwest Africa. Missionary Fenchel, of Keetmanshoop, writes that the difference between heathen and Christian is now outwardly scarcely discernible. The heathen have no longer idolatrous services, nor witchcraft, nor other marks of difference from native Christians. They attend church like Christians and many of them attend even the classes for inquirers, without being even inquirers, so that it almost seems as if it is counted a disgrace to be considered a heathen.

Missionary Dannert, of Omaruru, tells a similar story, concerning the Hereros. Large numbers come to the classes and there is a pressing of men toward Christianity as never before. The explanation for this, Mr. Dannert finds, in the fact that the Gospel seems

to keep alive the national consciousness by the use of the national language in song and prayer in the house of God on Sunday. Whether or not this is the reason, it is evident that there is a movement toward Christianity, and it is most encouraging at this time when the Hereros, who suffered much during the uprising against Germany, are beginning to increase again in numbers.

THE GOSPEL IN GREECE

There are rumors of a threatened revolution in Greece; these have been especially frequent since the National Assembly was dissolved in October. It had been elected chiefly for the purpose of undertaking a revision of the constitution, but caused much dissatisfaction. The grievances of the Greeks are many, and include overtaxation on account of the heavy budget, extravagance of royalty, and unsatisfactory suffrage laws. The yoke of royalty is galling to the descendants of the ancient Hellenists, and it would not be surprising to see that kingdom also enter the ranks of the republics.

Under these circumstances it is interesting to learn that the Gospel, as proclaimed by the lips of a few Protestant preachers, is making encouraging progress in spite of political unrest and difficulties. In the Dutch newspaper *De Nederlander* we find a letter of one of these Protestant workers, Mr. H. Devine, of Athens, who writes that gentlemen of great prominence and much influence have been attending the evangelistic meetings for some time. These gentlemen are doing some missionary work among their friends, and have assured Mr. Devine that his hall will soon be too small for the accommodation of the expected hearers.

THE OUTLOOK IN SPAIN

There are rumors of a revolution in Spain as a direct result of the successful overturning of the monarchy and the papacy in Portugal. There was apparently an understanding between the republican leaders of Portugal and Spain and a plan for a concerted uprising, but the assassination of Dr. Bombarda, a republican leader, hastened the crisis in Portugal. Premier Canalejas was prepared to put down an insurrectionary movement, and by the placing of troops at the special danger-points prevented an outbreak. At the same time, it is realized that the situation is critical because of the disaffection that has been created by the clericals and persistently fostered ever since the disagreement with the Vatican. The premier has warned the Chamber of Deputies that manifestations of Catholics, on the one hand, and of anti-clerical workmen, on the other, would be likely to stir up civil war. He asserted that the complaisance of the Spanish public authorities in the past to the Papal Church had resulted in the total absorption of the State by the Church's clericalism and had destroyed civic liberty and freedom of conscience. The people, he said, "were obliged to begin a supreme battle against clericalism, but to pretend that we seek religious conflict is iniquitous."

The rupture of relations between the Spanish government and the Vatican resulted from differences of opinion on two points. The first has to do with the monks, the other with Protestant churches.

The various religious houses have awakened great jealousy in Spain because of the serious dislocations they cause to the economic life of the coun-

try. They shelter great business enterprises: the manufacture of liquors, of soaps, of chocolates, of sweetmeats. As they are burdened neither with rents nor taxes, and as the wages they pay are of the lowest figure, they are easily able to beat down all competition. The many conventual schools of all types crush out lay schools. Outside workers—sewing-women, laundresses, teachers, tailors and many more—hard prest by a remorseless competition, which, while depriving them of work, enriches great ecclesiastical corporations, give utterance to constantly more wide-spread and more bitter protests. Of these protests the government has at last taken cognizance.

Freedom of worship was promulgated by the Spanish revolution of 1868, but this liberty was lost in the reaction of 1876. Protestant Christians are indeed allowed to meet together, but no notice or symbol of any sort is permitted on the building. The only public invitation to worship which is possible is the sound of the singing of Christian believers. Now the government has granted to Protestant churches the right of placing on their walls notices which state the hour of meeting and the character of the meeting-place. Because of this the Vatican has withdrawn its Madrid nuncio.

Henceforth Spain, like all civilized countries, will have Protestant churches, on the walls of which appear the emblems and notices of worship. This it is against which the clericals protest in the full light of the twentieth century!

Spanish Protestants, on whose account the agitation has arisen, are few and poor and scattered. But their leaders determined to take advantage of this wide-spread movement to ex-

pose the grievances of their churches before the nation and to plead for emancipation. It was arranged to send a delegation of speakers from city to city for this purpose. The undertaking has been directed by the "Union Christiana de Jovenes" (the Y. M. C. A.) of Madrid.

Altho the evangelical speakers knew that the bulk of their audiences had little or no sympathy with any form of Christianity, they, nevertheless, frankly and firmly, without circumlocution or euphemism, expounded the evangelical principles on which they based their claims for religious freedom.

The great gathering in the Barbieri Theater, Madrid, formulated its demands as follows: Full liberty of worship, neutralization of the schools, secularization of the cemeteries, relief of the soldiery from the obligation to attend mass, reform of the clericalized administration of the hospitals, suppression of delays and disabilities attaching to civil marriage.

IRRELIGION IN GERMANY

A depressing picture is unrolled before the eyes of the Christian reader of the last annual report of the City Mission of Berlin, which deals largely with the rapid increase of a spirit which boldly refuses to acknowledge either human or divine authority, especially among the members of the younger generation in the German capital.

The Berlin City Mission, founded thirty-three years ago, now employs seventy-one workers. Its extensive work includes many different agencies, but it lays especial emphasis upon house-to-house visitation. Many of the doors are closed in the face of the city

missionary, and a spirit of bitter hostility to all religion is shown by many of the children who answer the door-bells.

Whence this awful atheistic spirit in the German capital and alas, to a certain extent, throughout the Fatherland! The fault lies practically with the parents, from whose lips the children continually hear statements like, "The Church makes fools of the people," "The preachers themselves do not believe what they preach," and "Science has disproved all statements of the preachers." The parents deride and ridicule before the child all that seems pure and holy to its unsophisticated mind, until it becomes atheistic or prejudiced against all religion. Many children are forbidden to attend Sunday-schools, where formerly they received at least some religious training.

Germany is full of immoral literature. An official investigation has proved that its printing and its sale have reached an extent of which none dreamed, for more than 8,000 independent shopkeepers and more than 30,000 colporteurs are employed in selling literature which poison the minds of its readers. The sales of trashy literature amount to more than \$12,000,000 annually throughout the German Empire. This literature is one of the chief reasons for the increasing atheism, for the spirit of boldness and criminality among the young.

Many Germans are beginning to realize this and the Berlin City Mis-

sion is trying to unite the Christian forces for a definite battle against vulgar literature. In Hamburg the Government has had the courage to enter upon a campaign against bad literature. The school-teachers throughout Germany, who are naturally best acquainted with the fearful religious and moral decay of the youth, have been engaged in the war against vulgar literature for some time, and now the Government is beginning to realize the danger and may take steps to curb the pernicious trade.

But what Germany needs, after all, is the prayerful preaching of the gospel to young and old and a revival of religion by the gracious blessing of God.

TEMPERANCE REVIVAL IN IRELAND

A great movement in Ireland, unequaled since the days of Father Mathew, has been sweeping over Ulster County, and in less than nine months over 50,000 people have been brought into the ranks of total abstainers. It is a remarkable fact that wherever a temperance movement advances it is followed by a religious one distinctively. In a miners' village in Wales, during the great revival, a pledge was laid on the communion table and signed by over 270 men; then those who had pledged themselves to abstain from drink came up on a subsequent Lord's day evening and signed with their own hand in the pulpit Bible, on the fly-leaves, a covenant with Christ to abstain from sin and follow Him as leader.



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A FEW OF THE DELEGATES AT THE AMERICAN BOARD CENTENNIAL
In the center of the group stand President Harada, of Doshisha University, Japan; Dr. J. L. Barton,
President Capen and President H. C. King, of Oberlin

BETWEEN TWO EPOCHS

THE CENTENNIAL OF THE AMERICAN BOARD OF FOREIGN MISSIONS

BY REV. SYDNEY HERBERT COX

Pastor: Central Congregational Church, Philadelphia, Pa.

The Anniversary Environment

For the seventh time in a hundred years the beloved and powerful American Board met in Boston, the inevitable scene of its great centennial. Punctually at two o'clock on Tuesday, October 11, in Converse Hall of Tremont Temple, President S. B. Capen, LL.D., let fall the gavel which opened the long-looked-for historic occasion. For fifteen years that gavel has pounded out the fact that home and foreign missions are one grand field for evangelism, for the gavel is made from the wood of an apple-tree planted by Marcus Whitman, patriot and martyr, near Walla Walla, Washington. At Dr. Capen's side stood the little mahogany table, the veritable

first *board*, around which, one hundred years ago, the first commissioners sat in annual meeting at Hartford on September 5, 1810. From the gallery fronts hung the great names identified with the origin and management of the oldest of the great missionary institutions of America. Over the big organ hung the dynamic motto: "ONE IS YOUR FATHER, ALL YE ARE BRETHREN." An impressive little placard at the side of the platform pointed to the "Prayer-room." The American Board *began* in a prayer-meeting, sheltered from the storm by a haystack. The harvest of souls can only be gathered as the American Board continues on its knees—"till the knowledge of the

Lord shall cover the earth. . . .” Nearly three thousand men and women filled the seats, while hundreds more lined the walls even to the far-off top gallery. Across the street, the old Park Street Church was also crowded to the doors with a throbbing multitude. What a contrast this was to the little group at Hartford a century ago; a group of men suspected by the churches, ignored by the nation, unknown to the world, on all sides condemned, unheard, as fanatics with new-fangled ideas of preaching the gospel!

Boston, in 1910, was a marvelously different environment. The city itself literally gleamed with tablets and monuments, the products of the last half-century, in an attempt to recognize part of the immense debt to the Pilgrim and Puritan prophets, saints and martyrs, in the front ranks of whom stand the men and women who gave birth to the American Board. The Old South Church, the old Park Street Church, and a score of other spots have clustered about them fragrant memories of unforgettable hours and notable deeds. The victories upon the foreign field were vividly imprinted upon continuous throngs for two weeks, by the notable exhibit displayed in Park Street school-rooms, as part of the much larger world pageant of missions to be held under the direction of Rev. A. M. Gardner next spring. In Chipman Hall, at Tremont Temple, the eye and heart of crowds were further imprinted by twelve illustrated lectures on all parts of the foreign field. Parts of two exhilarating days were spent at Andover, Bradford, Plymouth and Salem, each a pilgrimage for power. Link all the externals of the environment together,

and one realizes the thrilling interest that was awakened in the great host who gathered to celebrate the centennial.

As the ceremonies were formally opened, Dr. Capen, the president of the Board, was surrounded by notable men. Near him stood Dr. Arthur H. Smith, of China, first vice-moderator of the National Council of Congregational Churches.

The American Board's Possessions

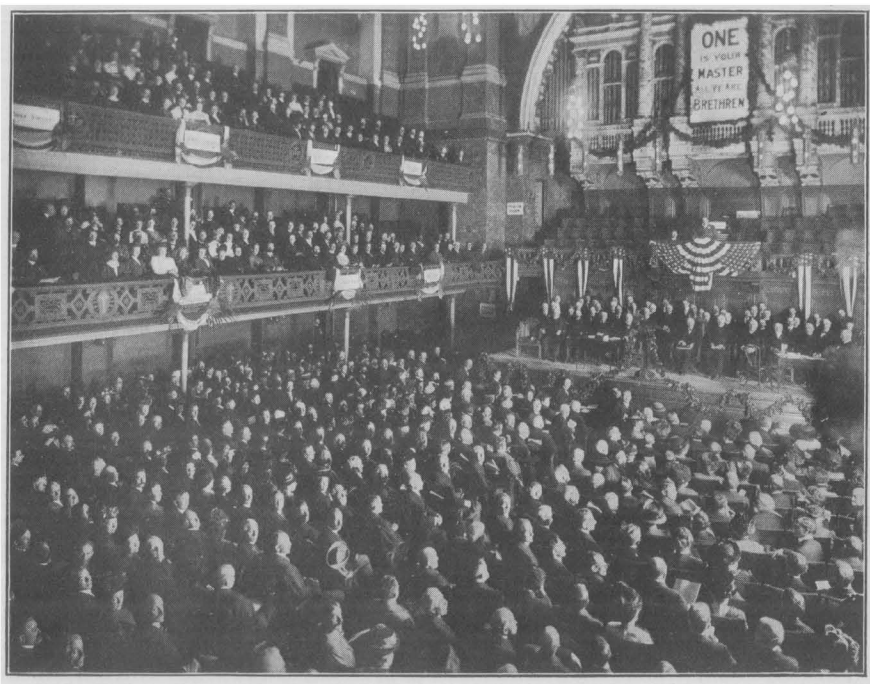
From the opening words of Treasurer Wiggin to the close of Dr. Capen's magnetic address, the first session presented an amazing panorama of the material wealth of the Board's achievements. The income for the year, almost a million dollars, stood in great contrast to the first year's receipts of less than \$1,000. The first legacy ever received was \$500 from a servant-girl in New Hampshire.

One of the first donations was \$1.25 from two widows—a mustard-seed of foreign missionary gifts! The first large legacy of \$30,000 was also from a woman, and startled the country by its magnificence. The century has closed with the Board entirely out of debt, for an auditor paid the deficit! The total gifts of the 100 years reach \$40,161,789, *not* including native gifts of over \$3,300,000 in the last twenty years. This is admitted to be an incomplete tabulation, for millions of dollars more have gone direct to the Board's fields from other countries, and many millions have been given for relief in famine and disaster. What a debt of gratitude is owed to the Board's five treasurers from Evarts to Wiggins, to say nothing of the debt to finance committees plodding pa-

tiently for Christ's Kingdom! The assets of the Board to-day are worth more than five million dollars, half of the property being on the foreign fields. This does not include the gifts announced at the centennial of \$1,300,000 toward the two-million-dollar endowment fund for the Board's higher schools of education in foreign fields.

dollars in a century? Four battleships cost more, and last less than a decade for effective use!

Twenty-eight thousand automobile owners in Massachusetts have recently spent \$56,000,000, or sixteen millions more than the Board's receipts for a century. "We can do it *if we will*," said the Haystack missionaries. The



THE CENTENNIAL MEETING OF THE AMERICAN BOARD IN BOSTON
Dr. Wardlaw Thompson, Dr. C. H. Patton, and Dr. Capen are seated in the front row
on the platform

For the fifth time in its history the Board's charter has had to be amended, the alteration now allowing the increase of real estate holdings from one to four millions of dollars, and personal property to ten millions. How soon will the charter need another such amendment? The *rate* of progress has been greater in the last decade than in any of its predecessors. Yet what is forty million

apportionment plan of giving has brought the churches within \$84,000 of the amount asked by the Board. It is believed that the Laymen's Movement will more than reach this goal. The churches able to give to the Board, but not yet contributing, have been reduced to a small number. The per capita gifts are the highest in the last decade with the exception of a single year. The Edinburgh Con-

ference last June showed that only one-tenth of the Christian churches give to foreign missions.

The material possessions of the Board do not indicate its immense political and educational, as well as its religious power. Its missions occupy the area of the world's greatest unrest to-day: Spain and Portugal, Italy, Turkey, Asia Minor, India, China and Japan are a continuous line of vast movement caused by the dynamic Gospel of Jesus Christ.

Three missionaries like Mrs. D. C. Greene, Rev. H. N. Barnum, D.D., and Miss C. Shattuck, who have each gone "home" in the past year, do not spend an average of forty-three years in Turkey or Japan without sowing seed which will bring rich harvests. In the last year the Board has commissioned forty-eight recruits, the largest number in its history.

The great possessions of the Board are not its visible properties, but its magnificent and invaluable army of 593 missionaries. At its seventy-fifth anniversary in 1885, these numbered 422, and half a century ago 287. In 1830 there were but 46 all told. Since 1860 the ordained missionaries have increased from 136 to 173, and the mission stations from 88 to 102. The reason why these increases are not larger is that in recent years the Board has exercised a wise policy of concentration. Isolated stations have been transferred to other bodies, able to manage them with greater economy, and central stations have been reinforced, with a result of multiplied efficiency. The true increase, therefore, is to be seen in the fact that the native workers have increased from 640 in 1860, to 2,183 in 1885, and 4,718 in 1910. Likewise the churches have

jumped from 89 to 292, and then to 568, in the same years.

Church-members have increased from 3,000 in 1860 to 23,000 in 1885, and 73,084 to-day. The schools, which had 4,770 pupils in 1830, doubled in the next thirty years, and shewed 35,561 in 1885, after seventy-five years' effort; to-day enroll 70,451. China alone, one of the most difficult fields, has, during the last quarter century, seen the school pupils, the church communicants, and the native workers multiplied by ten! This is practically a hundred per cent increase every year for a decade! Even these glowing figures do not indicate such facts as that the native workers to-day are superior to those of years ago, because of collegiate training.

The gifts from the natives have risen in the last twenty-five years from \$21,000 to \$262,000. This latter sum reveals the extraordinary fact that, if the American supporters of the Board had given on the same basis as the converted foreigners did in their joy, the American Christians would have had to give \$14.50 per capita, instead of the \$1.00 that was actually given! Yet ignorant writers talk of "*rice-Christians*" on the foreign fields. Again, if the American dollar had only the same purchasing power as the money of these "*rice-Christians*," the American Christians would have had to give \$145.00 per capita, instead of one lone dollar! "The love of Christ constraineth us." This explains the devotion of the Board's converts from heathenism. The impetus is to be increased by the \$2,000,000 additional endowment of twenty-five collegiate institutions. These have \$700,000 invested funds now. Of the extra two millions, over one-

half has been secured quietly from ten givers. As Dr. Barton announced this achievement, he read a telegram from Dr. Daniel K. Pearsons, of Chicago, adding \$100,000 more, unconditionally, to be paid next April. When the \$800,000 balance is secured, as it must be and will be, it will mean \$120,000 income for education in Christian civilization, and will also release \$70,000 for evangelistic work.

Other faiths may propagate, but they do not evangelize. Christianity alone has an evangel! The task of the Board has only just begun. Of its parish of 75,000,000 foreigners who need Christ, only one out of every thousand is yet a communicant of the Christian Church.

From Birthplace to Centennial

The birth of the American Board was a long travail. It began at the haystack, continued at Andover woods, and became a reality in heroic sacrifice at Bradford. It was no wonder that natives far across the seas wanted to participate in the joyous anniversary, and no moments of the centennial scene were more impressive than those in which Dr. Herrick, of South India, put in Dr. Capen's hands \$1,000 from the Madura people; another followed with 4,000 gold rupees from Ceylon natives, in which even non-Christians had been eager to show their tribute; the list of gifts closing with \$25,000 brought by Dr. Doremus Scudder from a lady in Hawaii.

After such a first day, it was an enthusiastic crowd of pilgrims who wended their way to Andover. Five hundred had been expected, nearly three times as many went, needing two special trains instead of one. Up the historic hill from Andover station the

excited throng moved, until they reached Rabbit Rock. Here, on the edge of the Missionary woods, through which Judson, Newell and Mills, and their earnest chums had tramped and prayed, a stone weighing seven tons had been set up, marking the spot from which the four students walked to Bradford and back, twenty miles, in order to appeal to the Massachusetts Association to send them out as ambassadors for Christ to the world. The bronze tablet on the stone was unveiled by Rev. J. A. Richards, of Mount Vernon Church, Boston, the grand-nephew of one of the seven named on the tablet. Prayer was offered by Rev. A. Hall, grandson of Gordon Hall. Prof. Hincks, of Andover Seminary, made a historical statement, and Dr. R. A. Hume, of India, gave the address. The tablet contains this inscription:

In the missionary woods once extending to this spot, the first missionary students of Andover Seminary walked and talked one hundred years ago, and on the secluded knoll met to pray. In memory of these men, Adoniram Judson, Samuel Newell, Samuel Nott, Gordon Hall, Luther Rice, Samuel J. Mills, and James Richards, whose consecrated purpose to carry the gospel to the heathen world led to the formation of the first American Society for foreign missions; and in recognition of the two hundred and forty-eight missionaries trained in Andover Seminary; and in gratitude to Almighty God, this stone is set up in the centennial year of the American Board, 1910.

After the dedication, a score of student guides from Phillips Academy led the pilgrims over historic paths and buildings, and among the tombs of the mighty dead.

An hour later the pilgrimage moved on to Bradford, ten miles distant, over the same route taken in the chaise

a hundred years ago by Drs. Spring and Worcester. During that ride the plan of the American Board was evolved. After bountiful lunch served by the women of the Bradford and Haverhill churches, on the common in front of the church, a thirteen-ton boulder was unveiled, marking the spot where the Board, as an organization, had its birth. Prayer was offered by Rev. Shepard Knapp, a great great grandson of Dr. Spring. Rev. E. S. Stackpole, pastor of the Bradford Church, made the historical statement, and John R. Mott gave the address. The brass tablet contains the following record:

The American Board of Commissioners for Foreign Missions was organized June 29, 1810, in the church that stood here. It has carried the gospel into many lands and ministered to millions through churches, schools, and hospitals.

On the reverse side of the monument is a Celtic cross with the words: "I AM THE LIGHT OF THE WORLD." The crowning scene of the day came when, after the stone had been dedicated, six young missionaries were solemnly commissioned to go forth on the same path as their predecessors of a hundred years before—four to China, one to India, and one to Turkey. Who that witness will ever forget the thrill of their response to the call, "Go ye forth."

Three days later hundreds of new pilgrims journeyed to Plymouth to view the rock on which stood the feet of them who were the progenitors of the missionary pioneers. Burial Hill and the relics at Memorial Hall were visited and then Rev. J. D. Jones, of England, retold the story of the pilgrims who fight the battles of a spiritual freedom, and concentrate their

passion for the cross, to win the conquest of the world.

What a galaxy of birth-festivals! And yet, one more remained. The supreme hour of the American Board's annual meetings is the annual communion. In the new Old South Church on the Sunday following, from the text John 3:16, President W. D. MacKenzie, of Hartford Seminary, son of a missionary, spoke on the theme, "Christianity the Final Religion of the World." Absolute and ultimate in its origin and issue, universal in its authority and appeal, and containing the only historic means for securing the boon of eternal life to mankind, the Christian gospel for a world's redemption is completely contained in this: "God so loved the world that He gave His only begotten Son. . . ."

The Centennial Program

Volumes could not contain the wealth of information, suggestion, inspiration, and history set forth by the men and women, prophets and priests of to-day, who gave the sixty-three addresses and twelve illustrated addresses, a series of feasts for the soul. The opening session closed with a service of thanksgiving and intercession, led by Harry Wade Hicks, of the Young People's Missionary Movement. Its high level indicated the intense power of the meetings to be. President Capen made a striking appeal for the next ten years! Why look back, with so much to look forward to? Political ambassadors are ever appealing to the missionaries for their facts and their judgment. Why not increase the missionaries from 600 to 1,500, and the annual gifts for missions to two and a half millions of dollars for foreign work, and an equal

sum for home missions? Dr. Capen is a statesman! *No person ever heard him separate home and foreign missions.* Three American universities have sixty millions of invested funds, and thirteen universities have accumulated \$135,000,000! Is it too much

of the Church for the missionary conquest of the world.

For the titanic enterprise to which we are called we must have a sense of far-reaching cooperative fellowship. We must have unity, not in *spite* of variety, but *because* of it. Christian



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UNVEILING THE MEMORIAL STONE AT ANDOVER, MASS.

Rev. Robert A. Hume, of India (with derby hat), stands at right of picture

to ask that less than ten millions be given with which to lift nations rather than limited communities?

President H. C. King, of Oberlin, vice-president of the Board, who has recently returned from a world journey, gave a notable address on the impressive theme, "The Moral Inevitableness of a Missionary Movement of Accelerated Power for a World Salvation." After him came Robert E. Speer with a powerful address, setting forth six of the great resources

progress is to be made by widening the gap between the Christian gospel and Buddhism, Mohammedanism, or any other world-faith. We spend twenty-six millions a year for less than two million Protestant communicants. The Buddhists and Mohammedans do not spend that amount, and yet grow. One-tenth of our churches carry on all the work of foreign evangelization.

These are sample utterances of a great array of magnetic and inspiring

addresses calling Christians to more devoted service. Dr. Mott spoke again on "Missions and Christian Unity," and Dr. Jefferson, of New York, on "Missions and International Peace." Park Street Church was filled with the overflow, and four veterans, Drs. Bliss, Washburn, Greene, and Davis, covered half-centuries of progress in Japan, Turkey and Syria. Thursday and Friday morning were the great days of the missionary on the field. Africa, Turkey, Japan, India, Mexico, Austria and China were represented in short addresses by twenty-six men, many of them of world fame. No other meetings of the ten days' national council held the audience in such grip. Here was the story of the cross in language that bled, by heroes of the holy war, and strong men were glad to weep in joy and shrink in shame as they heard alternately of the triumphs and defeats in which not a single auditor could be excused from responsibility.

When the men adjourned on Thursday afternoon to hold the annual business session of the corporation in Park Street Church, the Women's Board took charge of Tremont Temple, and there was scarcely breathing-room as the impressive story from the field was resumed by groups of eye-witnesses, who had seen the living Christ drive out devils, and heal diseases, and cure sin, as of old, while whole villages rejoiced in His name. When that great heart, Robert A. Hume, of India, testified as an eye-witness to women's work on the field, all the hours of drudgery by missionaries, and of keen cutting sacrifice at home by supporters of missionaries, were aglow with the holy light of the Master, for whose

sake and in whose presence these things had been done. Blest be the women, last at the cross, and first at the empty tomb.

President Harada, of the Doshisha, Drs. Hume and Jones, of India, and Dr. Smith, of China, were heard several times. The message from the Kumiai churches of Japan was the prophecy of self-governing native churches in many lands before the new century grows old. Here and there terrific warnings were thrown to eager audiences, such as when Dr. Greene, fifty-one years in Turkey, with astonishing vigor, revealed the paltry means available for the tremendous openings in new Turkey, especially the great cities.

Fervently Secretary Patton pleaded for the growth of the Four Square League, a list of those who will give in sums of four figures, and enable the Board to seize opportunities to which the American churches seem dead.

The Inspiration of the Future

The epoch closed is but the entrance to a far mightier epoch just begun. Thursday was a great night, with the Board in full dress, receiving the birthday congratulations of fifty other world organizations engaged in the same grand task, ranging from the parent body, affectionately so called, the London Missionary Society, represented by its great secretary, Dr. Wardlaw Thompson, down to the Laymen's Missionary Movement, organized only four years ago. Messages and gifts were received from lands that one hundred years ago sat in great darkness.

The evening closed with a masterly address by Dr. Thompson, expressing the tribute of the world-wide affection

and honor in which the Board is increasingly held. The closing session on Friday morning was a humble approach to the Source of all power and love, without whom the American Board would be helpless. After a few more messages from the field, the new missionaries were presented, and these with others about to sail, received that impressive farewell which is one of the most solemn events in the Board's work. Nerves tingled and muscles twitched, and many a throat gulped as the keen, youthful, consecrated missionaries stepped before the vast audience, and declared their simple message and their sure call to go forth for Christ. President Fitch, of Andover Seminary, led the hosts in a service of intercession and consecration, and if any had been doubtful before, of Andover's new environment, they heard an exaltation of Jesus as the living Christ of God, softening to every will, and satisfying to every Christ-like conscience. Dr. George A. Gordon closed the service, leaving as

the final message of the centennial the truth, that all else must be made subordinate to the great spiritual realities, which find their sum and substance in Jesus, the Christ.

With the benediction, the gavel fell for the last time on the first century of a great work. The people dispersed as if loath to leave. For a moment the American Board had stood between two epochs, but only a moment, the one glided into the other, and the task moves on to its inevitable victory, when the kingdoms of the world shall have become the kingdom of our Lord and Savior, Jesus Christ. For the American Board and all its host of devoted adherents it shall be true,

They shall work for an age at a sitting,
And never get tired at all;
And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each to his separate star,
Shall draw the thing as he sees it
For the God of things as they are.

COMPOUND INTEREST IN MISSIONS

When asked to contribute toward the building up of the Kingdom of God, one may say: "I know that the gifts for the building of the tabernacle come within the reach of the poorest, but I am so poor that really my offering can be of no value whatever." Some time ago, says *The Missionary*, a business man calculated the increase of a dollar at compound interest for 240 years. He found that it amounted to more than 2,500,000 dollars; and then he asked the significant question: "Can not God

make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?" The most helpful bequest ever given to the Christian Church was the widow's mite; and why? Because it was coined in the mint of self-sacrifice, because Christ stamped it with a special benediction; and, while nations have called in bank-notes and coin by the billion, this mite is still in circulation, and its influence is being felt to-day by every member of the Church of God.

THE OUTLOOK FOR CHRISTIAN UNITY *

BY REV. J. P. JONES, PASUMALAI, INDIA

Missionary of the American Board, 1878.

The great prayer of our Lord has, as its burden, the fellowship and union of His people. That was a most solemn occasion when, after the farewell feast in the upper room, He lifted up His hands toward heaven and prayed for the apostolic company. Their pride had brought dissension, and His heart yearned that they might be endued with the spirit of peace and of harmony. From that little scene His eyes reached out in prophetic vision to a future Church torn by dissension, and His prayer ascended to the Father, "that they all may be one. Even as Thou, Father, art in me and I in Thee, that they also may be in us."

I. Thank God, at no time in these two thousand years has that divine petition found so full an answer as at present. Christian union is the strong conviction, the earnest prayer, the brightening hope and the growing achievement of Christendom. The spirit of fellowship is everywhere rife; while amity, comity, federation and organic union have become the watchwords of the Christian Church in all lands.

Will our Lord's prayer for Christian union ever be answered in outward uniformity as well as in oneness of spirit among all Christians? Shall we ever have one organized, outward body of Christ as well as a perfect communion of soul and fellowship of spirit among all Christian people? It is difficult to answer this query; for temperament and climate and antecedents have much to do, and will continue to have much to do, with the differences in life and organization.

But I am convinced that a perfect oneness of spirit among God's people—an uninterrupted interchange of loving sentiments and a full tide of Christlike sympathy and fellowship—will not be long in creating for itself an outward manifestation, perfectly corresponding to itself, which will mean nothing less than organized union of life and of activity. Denominationalism, or sectarianism, is not only (as Beecher said), temperamental; it is also and preeminently an accidental heritage of the past, which enters much less into the heart of our life than we are wont to think. As such, it is and must be a transient, ephemeral condition of things, for the cessation of which it is our daily duty to pray and to work. Whatever of permanence may possibly belong to denominationalism will not be found inconsistent with organic unity of life and activity among God's people.

In the solution of this problem, divergence in thought and doctrine will cease to be a hindrance. I believe that the day of creedal conformity as a basis for united action and fellowship is passing away; indeed, has already passed away in some Christian communities. If two brothers can not see eye to eye concerning secondary or even primary gospel truths, this is no reason why they should not enter into the fellowship of the life of their common Lord and into united, loyal action for the furtherance of His work. Creeds, which have always divided Christian people, are receding into the background as a condition of fellowship. It is not because men are coming to

* A sermon preached at the International Missionary Union, Clifton Springs.

think more alike, but because their slight differences of opinion have a less dominant place in determining whether they shall be united in His kingdom. The ethical test, and, above all, the test of kinship of spirit in likeness to Christ and loyalty to Him, are, thank God, superseding the test of creeds as human conditions of union. The day will come when Christians will be astonished that this and past ages have exalted the intellectual test as the prime condition of fellowship and of United effort in establishing the Kingdom of Christ.

II. Look at some of the manifestations of this rapidly developing spirit of union in the Christian world. We are familiar with the "Lambeth Quadrilateral" of the Anglican bishops, but some may not be so familiar with the efforts of the Melbourne conference of the Presbyterians and Anglicans in Australia to reach accord through the discussion of these four propositions. It seems remarkable that the representatives of these two bodies could, through discussion and prayer, come to such mutual understanding that even the question of the historic episcopate largely melted away as a barrier between them.

In Canada three denominations have been seriously considering the problem of uniting together in Christian fellowship and in organic union. The same overflow of love has begun to wash away denominational embankments in the United States. Not only are the discordant and conflicting bodies of one common name, such as the Presbyterian, singing the doxology over the graves of their former divisions and over their reunion in Christ; denominations also of sepa-

rate names and ritual, such as the Methodist Protestant, United Brethren, and Congregationalists, have looked forward to a larger fellowship worthy of the spirit of the times, and are destined still more to partake of the blessings which must flow upon a high tide of love into their communion.

The union movements in England and Scotland and the crumbling of denominational barriers in Japan and Korea and India, are indicative of the world-wide sweep of this power of God's spirit in bringing together His people.

The movement for the federation of the church in America found expression in the great conference held a few years ago in New York City—a conference which represented thirty-five different denominations embracing fifty million people. This aims not at organic union, but at a federation of these varied Christian forces in manifold joint activity for the coming of the Kingdom of God.

The large missionary conference at Shanghai wound up its historic gathering by resolutions which were prepared by their Committee on Comity and Federation, and which tend to bring together the workers in that vast land, and to coordinate their forces into greater effectiveness so as to achieve larger results than in the past.

In India this spirit of amity has made wonderful progress. All the various Presbyterian bodies of that land have united into one organization. That is certainly a notable achievement, when we remember that they represent different nationalities, and historically found their birth in bitter sectional differences, and have adhered to separate confessions of

faith. It is a great triumph to have overcome these divergences and to have laid aside their long-standing jealousies in order to unite into one harmonious and well-organized force in the service of the Lord in India.

This organic union achieved by the churches of six missions of South India and Ceylon is of deep historical interest, because it will stand, I believe, as a landmark in the progress of the Kingdom of God. The churches which combined to form this "United Church of South India" belonged to the United Free Church of Scotland, to the Dutch Reformed Church of America, to the Independents of England, and to the Congregationalists of America; and its consummation reveals a very important step in the progress of organic union. It is the first time, I believe, that several separate Christian denominations have thrown down the barriers and have come into closest fellowship for Christian life and work. This union adopted a short but strong evangelical confession and absorbed some of the vital points of the politics of the bodies which have entered into it; and it represents a total community of one hundred and forty thousand Christian souls. And I believe that in the near future other Christian denominations will join us in this God-directed union.

It is cheering to note the appeal of English Baptist brethren in North India at their triennial conference for more fellowship and cooperation among the many Christian bodies in India. Such a spirit can not fail to open the way for at least a partial realization of union in the near future among contiguous missions in North India.

Lutherans are also reaching after a Pan-Lutheran scheme of union for India. It is a noble ambition, as difficult as it is glorious. But I fear that they lay too much emphasis upon creedal acceptance, and intellectual assent; and this will make their pathway of comity and union a very narrow and stony one, and their progress toward fellowship will consequently be slow.

The day has come when, for the furtherance and highest development of these plans of union, we shall place the emphasis which our Lord Himself placed upon the idea of *the Kingdom of God* as distinct from the Church of God. We have over-exalted, because we have extensively emphasized the Church. Christ came to establish a kingdom, and He devoted Himself absolutely to the furtherance of the cause of that kingdom. He only twice uses the word Church in the gospel. And when Christians in heathen lands shall make the churchly conception entirely subordinate to the conception of the kingdom, then shall they cease to attach exclusive importance to any one form of church organization, knowing that God has used many forms, and with equal success, in the coming of His eternal kingdom of righteousness upon earth.

It is an interesting and suggestive fact that much of the activity of Christ and of His spirit in the world to-day, through many such organizations as the Young Men's Christian Association and Young Women's Christian Association and Christian Endeavor, is outside the domain of any ecclesiastical or denominational organization. Chancellor Stephens referred to this thought when he asked,

"How shall this great work be achieved? How shall the robust faith of individualism be harnessed with the concord of corporate solidarity? There is but one solution of the problem. That solution is to be found in the subordination of the visible Church to the invisible Church which God's spirit creates in the hearts of His children. The life of the spirit must be exalted to the supreme place."

We should forget the statement of Canon Hensley Henson that, "Denominationalism as a *principle* is stricken for death." It may accomplish much in the future; but the era of its usefulness has largely passed, and it must give way to the broader and the higher idea of the universal Kingdom of God.

III. The call of our Lord comes to-day with tenfold more power to missionaries than to their brethren in the home land that they may close up their divided ranks and unite more compactly their forces for the conquest of the world in Jesus' name and through his spirit. For, in the first place, the ecclesiastical divisions of the West do not belong in any sense to the East, and should not have been transferred to those far-off lands which care nothing for, and can in no way profit by, these crystallized results of the historical conflicts of our faith in the West. It is a pity, if not a shame, to introduce or to perpetuate our sects among peoples who have no interest in them, have nothing of special value to learn from them, and have a great deal to lose in adopting them. Even *here* these denominational differences are an anachronism; *there* they are an impertinence and a great hindrance to our cause.

It is true that we find it difficult to separate our faith from these shib-

boleths of the West. We are so apt to identify Christianity with these antique chromatic expressions of it. But if our cause is to triumph in the great Eastern lands to-day, and if we are to overcome those mighty faiths of the East which confront us with an undivided power and a bold front such as our faith never met before, we must learn to bury our petty differences and to come together in the spirit and in the power of Christ, and to present unto them a harmonious Church, glorying in our common Lord and Master.

It is much more easy to forget and to dispense with our divisions on mission fields than it is in Christian lands. There we have not to overcome the sectarian pride and the bitter jealousies which enter into the problem in Western lands. Here denominations mean much in our Christian life; they represent definite past struggles and achievements in thought, life and progress. Not a few of them mean to their followers victory over bigotry and persecution in the far-off past. But on mission soil, especially where the masses are the followers of non-Christian faiths, nothing can have any significance of any special blessing and power but the pure unadulterated gospel of our blest Lord. These denominational names are confusing. How much easier would it be, if, from the first, missionaries of the cross had buried their differences and had adequately emphasized their oneness in Christ and revealed before the people their unity in purpose, in life and in all the manifestations of faith and of Christian activity. How easy even now for missionaries to disencumber our faith from its Western excrescences. On the other hand,

every day and year and generation of the perpetuation of these divisions in the East, not only reveals our incompetence as leaders in the work of the Lord, but is also a testimony to the folly which is prepared to sacrifice the eternal blessings and glories of our faith to the local, transient and unmeaning rivalry of the past. Every day that passes without seeing this work of union accomplished by the missionaries is a day which binds more tightly our fetters to a discordant past and to the controversies of a type of Christianity which has either passed away or is rapidly disappearing.

It is a great opportunity to reveal, in the presence of the heathen community, the unity of our faith in our common Lord. In India Hinduism stands for disunion. In it the powers of disintegration and of bitter jealousy and hostility act mightily. On the other hand, Christianity stands for love, fellowship and communion in the Lord. How much importance a new emphasis upon this aspect of our union must have to those people who are looking to our faith in order to see whether it is worth their while! Our Lord in his great prayer definitely proclaimed that this was and ever must be the great witnessing fact to His own divinity, when all His people shall stand together in the unity of faith and of life as a testimony to the world.

Moreover, the weak and isolated condition of many mission churches in those mighty lands of heathendom is a loud cry unto the Church to bring together its scattered forces for strength and inspiration to all concerned.

I shall never forget the appeal of Kali Charn Bonneyee to the mission-

ary conference in Bombay: "Gentlemen," he said, "we do not ask for your adjectival Christianity. All that we want is the substantive thing."

Our little missions, scattered here and there, with their few poor Christians, overwhelmed with a sense of their weakness as they are surrounded by the proud and mighty forces of other faiths, find in the situation every element of discouragement. They need the inspiration of numbers; they need a broader horizon of fellowship; they need the cheer and courage which come from a consciousness of their tangible union and communion with many thousands of their brethren all over the land. At present there is not one in ten of our native Christians who knows practically anything about other Christian communities than his own. Even mission agents have such peculiar ideas about other Christian communities than their own, and other missions than those in which they were nurtured, that it might be well if they did not know them at all. Our Christians in India, China and other mission lands, eminently and urgently need the strength and inspiration that will come to their hearts through the establishment of a union—a close, persistent, demonstrative union between them and other Christians.

Nor must we forget the sad fact that when our sects are transferred to the East our converts become fourfold more narrow and bigoted than ourselves and run most pitifully into the exclusiveness of bitter prejudice and caste jealousy.

The broadening sense of nationalism, which is now creating such a stir in Eastern lands, politically, carries its own suggestion of a broadening Christian fellowship, and (shall I also

add?) a national Christian Church for every country. We have a noble inspiration to it in the National Missionary Society of India, which may God bless. It is a society which is country-wide in its ambition and which embraces all Protestant Christian communities of India within its scope of action. These movements furnish an invitation to us to link, as far as possible, our communities together into a mighty chain of redeeming power in those lands. They call us to make our cause national in spirit and organized union, as well as in the outreach of its ambitions and efforts for the salvation of men.

Interdenominational and extra-denominational and extra-ecclesiastical Christian movements are multiplying their forces and reaching out their hands in redeeming influence all over the world. I think that there is no more significant and commanding fact in the Christian world to-day than the rapidly multiplying distinctly Christian agencies which have no connection with, and owe no allegiance to, any denomination, and which glory in the broad, healthy spirit of a universal faith.

While these splendid organizations are locking their hands of usefulness in united, organized work throughout many lands, why should our petty divisions of the Church of God stand in helpless, impotent isolation and think that thereby they are representing the highest spirit of our age and responding to God's call of this twentieth century to His own people? Verily, this is an age in which all forces are perfecting their organizations for cooperation, mutual support and highest efficiency. And among all these agencies shall the Church of

God be the last to abide in its divided and weak isolation?

IV. The benefits which will accrue from such a union of God's people are many. I have already spoken of the inspiration which it will bring to our mission Christians, and of the breadth of sympathy which it will create and cultivate within them, as they think of themselves no longer as separate units, but as members of a great and a growing body with which they are connected not only by spiritual affinity, but also by a definite organization and joint activity. I ought, also, to add that many of the best Christians of the East are growing impatient with these Western divisions. (See K. C. Bannergha. See sentiments of Indian delegates at Madras.)

It will also add to the efficiency of our native agency. We know of the discouraging narrowness of most of the men and women who form our mission agency. Some of us have seen how a visit by one of these to another mission has instantly broadened his sympathies, and how a few pastors from an isolated corner in India, after a visit as delegates to a newly-formed ecclesiastical union which met in an adjoining mission, returned to their homes and churches with a new glow of enthusiasm and a new sense of the greatness of the cause which they represent and of the coming of the mighty Kingdom of God of which they are but one small part, and yet a living part.

This movement also must bring conviction to the non-Christians of the power of the Kingdom of God upon earth. This union of Christendom, and, on a smaller scale, the union of our Christian churches in India, in China, in Japan, and in Africa, is to

become in the near future the most potent testimony to the divinity of our Lord and of His faith in the presence of these millions of non-Christian people. Remember, once more, our Lord's prayer to the Father, "that they all may be one; even as thou, Father, art in me, and I in Thee, that they may also be in us; that the world may believe that Thou didst send Me." This will and must be the highest result of the union of God's Church in mission territory, even the conviction and the conversion of the millions of heathendom through the testimony of the Church, by its united life and common love, to the divinity of our Lord and to the uniqueness of His saving work on earth. Oh, the overwhelming strength of this united testimony!

There is nothing surer than that in this, as in all other matters, union means strength and economy — strength in working out our great purposes, and economy of men and money in the execution of this work. We are familiar with the lamentable waste in our financial and missionary resources, as, in our small and isolated ways, we strive to carry on the work which is so dear to our hearts. In the training of our agency, and in the employment of the same, in our broader educational work and in many other ways, comity and cooperation would mean economy of strength and a reserve of power for other departments of work. Conservation of energy and the wisest administration of God's pence in His missionary cause is intimately connected with a growing union of God's people and a coming together of his churches in all mission lands.

This movement will, moreover,

quicken the pace of the mission church in its progress toward a national and a universal consciousness. This tendency is manifest to-day; but it needs to be accelerated so that it may speedily come to a consciousness of its world-wide destiny, when the prayers, the love and the sympathy of the united Church of God will enfold every hamlet and every soul in all lands.

Finally, the benefits which must accrue from this movement will reflect in power upon these home churches of the Far West which have established and support the foreign missions. We have already seen that our Christian brethren in the West are, in a very marked way, drawing together; the old barriers are being burned away one by one, and the denominational ruts are being filled in gradually. But there are a thousand vested interests, outstanding prejudices and petty jealousies, which make for divisions and which render the powers of repulsion still greater than those of attraction in the home lands. But on the mission field it is not so. We are free, to some extent, from the constraint of those dividing influences. We have a God-given freedom and opportunity which arise from our remoteness from those fields of sectarian conflict and prejudice. Both the novelty of our situation and the grand incitement to launch out into the deep of spiritual union and communion furnish us with the great opportunity of our life. It invites us, in a very marked way, to push forward these movements for Christian union not only for the sake of missions but also for the sake of the mother Church in the West. For, among the great blessings that the

mission Church of the East is to confer upon the Church of the West, none will be greater, in my estimation, than that of leadership and example in the province of Christian federation, comity and union. It will be a very sad thing for the Church of the East if it does not present to the Church of the West the inspiration of its example in the promotion of this spirit and in furnishing this answer to Christ's great prayer, "that they all may be one." I might add here that the home churches will expect this from us. I am glad to say that the missionaries in South India received every encouragement from the home society and churches to form their recent union. And their benediction is upon them.

My conviction is that every missionary should ally himself with the forces that make for union among Christian denominations in the home land, and should reveal to the home Church the great evil of sectarianism and disunion on the foreign field. The missionary has a duty and function while on furlough no more important

than that of promulgating the great message of Christian fellowship and comity, and especially of the urgent need of its exemplification upon mission territory.

May the spirit of fellowship and communion draw together the hearts of all who are here attending this mission union and unite the sentiments and purposes of all the missions and of all the churches here represented. Our Lord still looks down from heaven above upon his beloved Church here below, and he yearns for it with an unspeakably tender passion, still praying and still working in the hearts of His own that all may be one and that the world, seeing their oneness, may know that He came from the Father and may accept Him as their Savior. It is our privilege to rededicate our soul, and all that we have to bring about an answer to that greatest and most impassioned prayer of our Lord in order that this whole human race may soon know Him and love Him and acknowledge Him as their Lord and Savior.

CHRISTIANITY AND MISSIONS

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defense of missionary effort; but it is that the whole Book is a clear, ringing

and everlasting missionary injunction.
—R. F. HORTON.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gage. You will need a broad-gage track for it to run on.—
J. A. BROADUS.



HINDU DEVOTEES ROLLING TO THE TEMPLE

ACRES OF MEN IN INDIA

BY JOHN J. BANNINGA, PASUMALAI, SOUTH INDIA

No country can boast of greater gatherings than those of the religious festivals of India. Her sons and daughters delight in pilgrimages to the sacred shrines and rivers to receive the blessings of their gods. To the banks of the Ganges, Mohammedans and Hindus come in multitudes numbering millions. At Puri, where the old Juggernaut festivals once were held, the annual gatherings number hundreds of thousands. All through South India there are temples whose regular festivals attract from fifty to two hundred thousand people. But the Mahamakham festival at Kumbakonam, occurring once in twelve years, when the full moon and Jupiter are in conjunction the "house" or constellation of Leo, is the largest and

most important festival in all the Madras Presidency.

The origin of this festival, according to the Hindu sacred books, is as follows: Brahma, fearing the destruction of his creation in the Pralaya (great flood), prayed the god (Paramasiva) to preserve the creation. Siva granted the request by ordering Brahma to place Srishti Bhijum (the seed of creation) in a Kumbham (pot) with nectar and the essence of all the sacred rivers of the world. He ordered pooja (prayers) to be said for the same and then placed it on Mount Meru. In the great flood everything else disappeared, but the Kumbham floated off and finally grounded at the place now called after it, Kumbakonam. After the

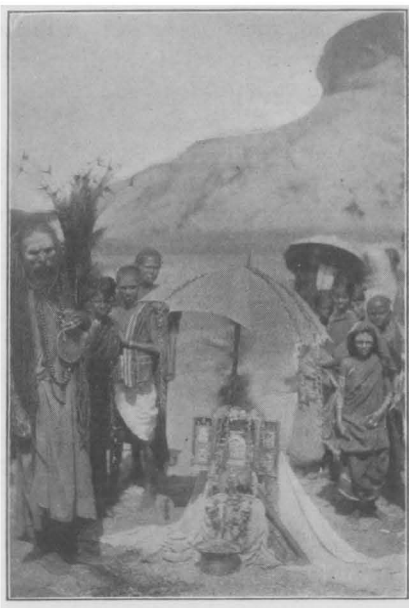
flood, Siva was wandering over the earth, disguised as a hunter, when he happened to see this earthen pot and shot at it with his bow and arrow. The pot was broken, so that the holy water burst forth and overflowed a space one Yojan (several miles) in circumference.

Siva then made a lingam of sand and nectar, and afterward became merged in the lingam, under which form he is now commonly worshiped. With this lingam he closed the breach in the vessel, but the water that had overflowed formed the tank, or pond, which is now the sacred bathing-place during this great festival. It is said in the Puranas that this Mahamakham tank contains as much sacredness as all the nine holy rivers of India, and, therefore, to bathe in its water is equivalent to visiting all the sacred rivers of this land. By bathing in this tank in the month Makham (Sanskirit for Masi), great merit is laid up, which is counted to one's credit in the rebirths that follow this life, and some even say that it gives freedom from all rebirths, thus allowing the devotee to enter at once into the delights of Moksha (heaven).

Another tradition asserts that the waters in Kumbakonam are miraculously connected with the Ganges River by a subterranean channel. In support of this tradition they cite the story of a king who was bathing with his wife and thousands of others in the Ganges when the king and queen suddenly disappeared. It was not known till long afterward what had happened to them, but finally they returned to their own country with the wonderful story of how they had been carried by an underground stream to Kumbakonam, and, in spite of the thousand

or more miles between the two places, had suddenly found themselves in a strange place among strange people.

For a week before the great day of the festival crowds pour into Kum-



A HINDU "HOLY MAN"

He stands at the left and has sacred ashes on his forehead, wears sacred beads around his neck, and his hair and body are filthy with dirt. He carries peacock-feathers and gong, and beside him are leopard-skin incense-burner and jar for alms. A salmon-colored umbrella protects them from the sun.

bakonam on foot, in bullock-carts, and by rail. The South India Railway has built special sidings and runs dozens of extra trains, since their ordinary rolling-stock has proved to be quite insufficient, and hundreds of cattle-cars are used to transport the people. On the day before the height of a recent festival 150,000 people were brought there on fifty-six special trains, a remarkable record for a single-track railway. The street from the railway station to the tank was filled with people. Bathing had be-

gun early in the morning of the great day, and streams of people were going and coming all the time. Some were eagerly pressing forward to reach the tank; others, dripping wet, with the sacred ashes still fresh on forehead and breast, were returning with a look of contentment on their faces that spoke volumes for their religious zeal.

On approaching the tank through the throngs, we were first impressed by the noise of 200,000 people, within a quarter of a square mile, all talking and shouting at once. Then, as we neared the tank, the foul odor arising from the water forced itself upon our attention. But above these two, as we gained a vantage-ground, the crowd of people caused us to forget all else. Myriads of people everywhere—in the water, along the streets, in the shrines—thousands upon thousands, from the lowest beggar to the greatest Brahman, all were there. The most ignorant coolie and the highest product of India's universities, the fanatical Sanyasi and the shrewd merchant, the cringing outcast and the lordly twice-born Brahman, all mingled in the great crowds and each added his drop to that sea of humanity.

One of the most interesting sights of the festival was the groups of Brahmans forming a cordon around the women of their families, so that the latter might not come into contact with less-sacred mortals after their bath, and thus become defiled again. It was with difficulty that we made our way through the crowd, but a white face is still respected in South India, and we were given the right of way whenever we were noticed. Cameras, too, acted as talismans, for no sooner would they see our "picture-

taking boxes" than they would shout "Potografers," and all would give us a clear path.

After watching the mass of humanity for a while, groups and individuals attracted our attention. Along the edge of the tank men and women could be seen performing pooja. A young man took from his head a carefully-tied bundle, cleared a small space on the steps that led down to the water, untied the bundle and placed in proper order the various articles to be used in his ceremonies. A coconut was broken into two pieces and the milk poured out as a libation. The two halves were then placed about a foot apart and between them were placed betel-leaves, limes, flowers and other things pleasing to Siva. A piece of camphor was laid on the leaves and lighted with a match, and while the camphor burned the worshiper turned to each point of the compass, said his prayers, and made various signs and genuflections. Then, gathering up the articles used, he threw them as far as he could into the tank. (When another worshiper was hit on the head by a lime, as sometimes happened, his devotions were interrupted for the moment while he seemed to be muttering something under his breath.)

Having thus said his prayers, the worshiper went down into the water, black as ink, and filthy as could be, and, after "ducking" several times, made a circuit of the whole tank, in order that he might come into contact with all parts of its sacredness. How any one could bathe in such water—yes, and drink it—is beyond European conception, yet all the filth and contagion lurking in the water did not deter these thousands from their religious exercises. Even educated

men performed these ceremonies, and we were struck dumb with amazement suddenly to hear one of these almost naked, ash-besmeared devotees begin speaking to us in perfect English. The same gentleman who to-day took part in the ritual of his forefathers would, no doubt, to-morrow deliver a learned

borne on the shoulders of men. The covering of the palanquin was richly embroidered in gold. On each side of his holiness walked men with magnificent umbrellas to protect him from the sun. Around his neck was a golden garland, and his ears and fingers were heavily jeweled. At his



HINDU DEVOTEES MAKING A CIRCUIT OF THE SACRED TANK AT THE GREAT KUMBakonam FESTIVAL, SOUTH INDIA

lecture on modern science, or plead a case before some high court. The anomaly of India's educated sons, at once devout adherents of their religion and well versed in modern knowledge, passes all understanding.

The festival came to its height at noon of the full-moon day. At that hour the gods were brought from the temples, and paraded around the streets. The procession of the idols was led by the head of the religious bodies of Kumbakonam. This gentleman was of middle age, clad in silks and jewels from his waist down, and was seated in a magnificent palanquin

approach the people, young and old, "salaamed," raising their hands high above their heads.

The procession finally halted at one corner of the tank, where the gods were placed in a temporary pavilion. Then one by one the tridents, or symbols, of the gods were taken down to the water and immersed, and each such act was hailed by the people with a great shout. That was the most auspicious moment for bathing, and as soon as a trident was immersed a great shout went up, the crowds clapped their hands, and then the multitude in the water all "ducked" at the same

time and threw handfuls of water into the air as tho a thousand fountains had suddenly burst forth. One end of the large tank was completely filled with people as close together as they could stand, while thousands more lined the steps that ran all along its sides. The tank is about 1,000 feet long and 500 feet wide, and at least one-quarter of that area was packed with standing men and women. *Thousands of them were jewelless Brahman widows clad in white, with shaven heads in token of their widowhood. Even they hoped for some blessing from this sacred bath. After the ceremony had been performed for each of the twelve gods, these were taken back to the temples and the people gradually dispersed.*

Along the roadside sat hundreds of beggars, each exhibiting some real or pretended deformity or disease in the hopes of receiving alms from the passers-by. Gifts were generous, for every charity bestowed earns so much merit to counterbalance the load of demerits a man lays up through his *sin. Some of the beggars were lepers, others had deformed or distorted limbs. Some were covered with red paint to resemble wounds. Many were buried in the earth, some were under large stones, while every other kind of abnormality was called into play to extort gifts. Many fakirs were there with their idols, peacock-feathers, sacred beads and ashes, tiger-skins, and salmon-colored robes.*

"Holy" men they are called, unholy they are, disfigured in body and warped in mind, too lazy to work and going from festival to festival begging alms from the pilgrims. Their bodies were covered with filth, but they were too busy gathering alms to take a bath even in the holy waters of the tank.

At this festival, the East and the West meet, altho it is only in external things and by way of contrast. The West, represented by the British Government, is present in its officials, who had charge of the arrangements for the festival. The Government provides a bureau where lost children may be reclaimed, and through its sanitary officers tries to make the tank as free from pollution as possible by putting into its holy water fifty barrels of chlorid of lime each morning, and English railway officials make it possible for a single-line railway to handle 300,000 persons without accident or mishap in five days. But the pilgrim dripping from his bath in the heaven-giving waters is careful not to be defiled by the touch of the casteless European. Thankful he is for the convenience and safety which the Westerners' presence assures, but his gratitude does not remove the barriers of caste and religion that still separate the two. These people are seeking forgiveness of sin. "Shall we whose souls are lighted with wisdom from on high, shall we to these benighted, the Light of Life deny?"

THE GROWING SELF-CONSCIOUSNESS OF THE NATIVE CHURCH

REV. ARTHUR JUDSON BROWN, D.D.

The growth of the native Church in intelligence, stability and faith is at once the greatest joy and the greatest anxiety of modern missionary work. The Church is the fruition of the hopes and toils and prayers of missionaries and their supporters in home lands. With the Apostle John we can say that we "have no greater joy than to hear that 'our' children walk in truth."

But with the development of these churches came new problems that are more difficult than any which we have yet had to face. We are dealing not with men of our own race and speech whose customs and ways of thinking we understand, but with men of other blood and different points of view, men whose hereditary influences are far removed from ours and whose minds we, as foreigners, can not easily comprehend. They are not interested in some of the theological discussions which have long engrossed the attention of the Western world. They find some of our methods unsatisfactory to them. They wish to determine their own forms of government, to write their own creeds, and to accept the advice of alien missionaries only so far as it commends itself to their judgment.

It is inevitable in these circumstances that differences should arise and that the native churches should do some things which appear to us to be unwise and perhaps injurious. It is a new experience for the white man, who has been accustomed to feel that he represents superior intelligence, to find himself shouldered aside by men whom he has long regarded as his inferiors. It is usually hard for a parent to realize that his son has come to an

age when he must decide certain things for himself, and this feeling is intensified in the relations of missionaries from the West to the native Christians of the East.

All the more should we be on guard against disappointment and wounded pride. We must recognize the fact that the native Church has rights which we ourselves claimed in earlier days, rights which are inseparable from those truths which we have long sought to inculcate. We know that the knowledge of the gospel awakens new life. Why should we be surprized that this knowledge is doing in Asia what it is our boast that it did in Europe, and why should we be afraid of the spirit which we ourselves have invoked? It is only people of spirit who are worth anything. When the rights and dignities of the mission or the Board appear to be jeopardized, let us not harbor a sense of injury or feel that we must resent what we conceive to be an infringement of our prerogatives. It is better to go to the other extreme and say that we have no rights in Asia, except the right of serving our brethren there.

Two phases have long been current in missionary literature and correspondence which illustrate the difficulty of the situation. They are "native agents" and "native helpers." "Agents and helpers" of whom? Missionaries, of course. Precisely; and yet these men belong to proud and sensitive races and are not infrequently our equals. We have now come to the point in Japan, China and India, and we are rapidly approaching it in some other countries, where we should not only abandon this terminology, but the

whole attitude of mind of which it is the expression.

It is a grave question whether our whole missionary policy is not too largely centered upon the Board and the missionary, rather than upon the native Church. We have theorized about the interests of the Church, but we have usually acted upon the supposition that our own interests were paramount. We are in constant correspondence and contact with missionaries; but, save for an occasional secretarial visit, we have no opportunity to come into touch with native Christians. We are in danger of being ignorant of their points of view and states of mind. When a Board makes out its annual appropriations, it first sets aside everything required for the support of the missionary himself—his salary, house rent, furlough, children's allowance, etc. What is left goes to the native and current work. That which we have done financially, we have done in everything.

To a certain extent this is not only right but necessary. The missionary is "one sent" from a distant land. He is living far from his natural environment and in such circumstances that he must be wholly supported from home. We can not send men into the heart of Asia and Africa and subject them to uncertainties as to their maintenance and position. The native is in his natural environment. He supported himself before the missionary came and his ability to stay is independent of the missionary. We can not, therefore, place the missionary and the native minister on the same plane from the viewpoint of our financial responsibility. We must maintain the missionary in full to the very end,

not expecting or permitting him to receive the support of the native churches. We are not expected to maintain the native Church to the end, but only to assist it in getting started.

Making all due allowance for these considerations, the general fact remains that our policy in its practical operation has not sufficiently taken into account the development of the native Church and the recognition of its rights and privileges. We have built up missions, emphasized their authority and dignity, and kept them separate from the native Church, until, in some regions at least, the mission has become such an independent centralized body, so entrenched in its station compounds and with all power so absolutely in its hands, that the native Church feels helpless and irritated in its presence. The larger reinforcements we send, the greater the danger becomes. Many missionaries feel this so keenly that they urge the abandonment of the policy of segregating missionaries on compounds and favor distributing them in small groups, and even individual families, so that they will live among the people and identify themselves with them. This is the German policy, and it has strong advocates among missionaries of other nationalities. The Irish and Scotch missions in Manchuria follow this course, scattering their missionaries over many places instead of concentrating them in a few. We have some stations of this kind, and indeed some whole missions whose families are few and scattered enough in all conscience. But our general policy is one of concentration in strong stations, and the small ones usually call pretty vigorously for reinforcements. Full discussion of this

question would take me too far afield just now. There are two sides to it, and on the whole I favor our present policy of well-equipped stations. But such stations should be on their guard against the danger of a separative, exclusive spirit, and it should not be assumed that efficiency necessarily increases in proportion to numbers. The machinery of large stations is apt to become complicated and to require time, so that doubling a station force seldom doubles the work. Except where there are higher educational institutions, four families are a better station staff than eight. Let the other four, if they can be sent, man another station.

The reasons for vesting financial power in the missions, as far as foreign funds are concerned, are strong; but the time has come when the presbyteries on the foreign field ought to be given a larger cooperative share in supervising evangelistic work, and in some places full responsibility for expending the funds which they raise. One reason why our presbyteries in many fields are not showing that fidelity and aggressiveness which we desire is because they have practically no power. They are overshadowed by the mission. All questions affecting the work are decided by the missionaries within the close preserve of the mission. The native pastors and elders feel that they have no voice in the real conduct of affairs, and therefore they have little sense of responsibility for it. Sometimes they acquiesce indifferently in this situation and become negligent; sometimes they acquiesce under necessity and become irritated. In either case, the result is unfortunate.

During my tour of Asia, I em-

phasized conferences with native leaders and tried to get into touch with them. I am not so ignorant of the Asiatic mind as to imagine that I wholly succeeded. No man can run out from America for a visit in the Orient, a man who does not understand the language and who has not lived among the people, and by any number of conferences conducted through an interpreter familiarize himself with the native point of view. Men who lived in Asia a lifetime confess that there is still much that is inscrutable to them. Still, by asking questions of representative Christians in many different fields, and also by asking questions of experienced missionaries, and thus getting the benefit of the knowledge of those who are in a better position to judge, one can hardly fail to get some idea of the Asiatic attitude. It is significant that in all my conferences with native Christians in various parts of Japan and China during this visit, and in the same countries, and also in Siam, Laos, India, the Philippines and Syria during my former visit, I found substantially the same state of mind; and conversations with hundreds of missionaries of our own and other boards have pointed to the same conclusion. In New York we are constantly corresponding with missionaries scattered all over the world, and in the course of years and in many thousands of letters certain facts and opinions become clearly apparent. These confirm the impressions gained on the field.

This general feeling naturally exists in varying degrees of intensity. Sometimes it is strong, sometimes weak; and in some places, notably Korea, it is as yet hardly observable, for reasons to which I refer elsewhere. But

taking a wide view of the situation in Asia, as I have had opportunity to study it on two different journeys eight years apart, in many different countries and in fifteen years of correspondence as a secretary, it seems to me indisputable that the time has already come in some places, and is swiftly coming in others, when the native Church is reaching self-consciousness, when it is restive under the domination of the foreigner, and when it is desirous of managing more fully its own affairs. In Japan, the Church is determined to do this at all hazards, even tho it has to lose all foreign assistance whatever. The Church of Christ is willing to have foreign missionaries and foreign aid only on condition of cooperation as the Church defines cooperation.

In China, the same state of feeling is rapidly developing, tho the Chinese feel more strongly the need of financial assistance from abroad. Twice in North China movements have arisen for the formation of an independent Chinese Church; and the second movement, a recent one, would probably have succeeded if it had been under more effective leadership and if the difficulty of financing such a Church without outside aid had not been so serious. I asked the Chinese in our Peking conference why they were not satisfied with the Church which they already have, and which we are cordially willing to turn over to them as fast as they are able to assume responsibility for it. The reply was to the effect that the Chinese do not feel that the present Church is Chinese; they regard it as the foreigners' Church.

The same feeling developed in the large conference with Chinese leaders

in Shanghai. They evidently considered the question the burning one, and they discust it nearly all day. Afterward we took it up in the missionaries' conference. There, too, its gravity was fully recognized. The missionaries faced it squarely and handled it with courage and wisdom. The result was the unanimous adoption of the following paper:

Careful consideration was given to the questions which were raised by the Chinese leaders in their conference Saturday. We cordially agree with our Chinese brethren, and indeed we had already exprest the opinion that the time has come in some of the missions, and that it is rapidly coming in others, when the Presbyteries should be given a larger share of privilege and responsibility in the conduct and support of evangelistic work, the selection of Chinese evangelists, etc., than now exists in many places.

We also believe that it would be wise to give the Presbytery or Synod concerned some representation on the field board of managers of theological seminaries, which are most vitally related to the evangelistic work in the training of pastors and evangelists.

We recognize that there are many details which will have to be worked out with care, and that conditions differ in various missions. We therefore content ourselves now with this general expression of opinion, and we earnestly commend the whole subject to the earnest consideration of our respective missions at their next annual meetings.

When these resolutions were made known to the Chinese, they exprest unbounded relief and gratification. They appeared to feel that if this policy were ratified by the missions and became practically operative, the consequences would be beneficial in the highest degree. Some fear was privately exprest that they read into the resolutions more than was intended; but as I left copies were being translated into Chinese so that the exact

wording could be in their hands. The subject is too large and involves too many ramifications to be adequately treated in this article. I can only raise the question now in this tentative way, and express the earnest hope that the boards will study further and carefully into the whole subject and hold themselves in readiness to admit the native churches to such larger participation in the supervision of the work and even in the use of money for evangelistic work as the missions may deem practicable in their respective fields. There will be some risks; but they can hardly be as formidable as the risks of the present policy. We can not always keep the

churches of Asia in leading strings, and we ought not to do so. We must trust them and help to put them upon their feet.

We ought to face these new questions of relationship, not simply because they are forced upon us, but because we ourselves frankly recognize their justice. It would not be creditable to us to insist upon holding all power in our own hands until some aggressive Church, like the Church of Christ in Japan, forces us to let go. We ought to see these things ourselves. If we really desire a self-reliant, indigenous Church, let us not be angry or frightened when signs of self-reliance appear.

SAMSON OCCOM, THE FAMOUS INDIAN PREACHER OF NEW ENGLAND

BY BELLE M. BRAIN, SCHENECTADY, N. Y.

Author of "Redemption of the Redmen," etc.

Samson Occom, the foremost Christian Indian of New England, was one of the best-known and most eloquent preachers of his day. Until the close of the last century his story was but little known; but now, thanks to the exhaustive researches of Dr. W. De Loss Love, we have a full account of his life and the times in which he lived and worked.*

Occom was born in 1723 in a wigwam in the Indian village of Mohegan, not far from New London, Conn. His father, Joshua Ockham, Aucom or Mawcum, as the name is variously spelled, seems to have been a man of some distinction in his tribe; while his mother, who soon figures in the

records as "Widow Sarah Occom," implying her husband's early demise, was far above the average of Indian women in industry, intellect and affection. She is said to have been a descendant of the famous Mohegan chief Uncas.

Tho Sarah Occom eventually became an earnest Christian and exercised a strong influence on the life and character of her distinguished son, at the time of his birth she and her entire family and tribe were heathen. In an old manuscript still preserved at Dartmouth College, written by Occom at the age of forty-five, he quaintly gives these glimpses of his early life:

"I was Born and brought up in Heathenism till I was between sixteen and seventeen years of age, at a Place called Mohegan, in New London,

* "See "Samson Occom and the Christian Indians of New England," by W. De Loss Love, Ph.D., Pilgrim Press, 1900.

Conn., in New England. My Parents lived a wandering life, as did all the Indians at Mohegan. They Chiefly Depended upon Hunting, Fishing and Fowling for their living, and had no connection with the English, except to Traffic with them in their small trifles, and they strictly maintained their Heathenish ways, customs and Religions. Neither did we cultivate our Land nor keep any Sort of Creatures, except Dogs, which we used in Hunting, and we Dwelt in Wigwams. . . .

"Once a Fortnight in ye Summer Season a Minister from New London used to come up and the Indians to attend; not that they regarded the Christian' Religion, but they had Blankets given to them every Fall of the year, and for these things they would attend. And there was a Sort of a School Kept, when I was quite young, but I believe there never was one that ever Learnt to read anything. And when I was about ten years of age there was a man who went about among the Indian Wigwams, and wherever he could find the Indian Children would make them read, but the Children used to take Care to keep out of his Way; and he used to Catch me sometimes and make me Say over my Letters, and I believe I learnt some of them. But all this Time there was not one amongst us that made a Profession of Christianity."

For fully fifty years faithful workers among the colonists had endeavored to give the gospel to these Indians, but with almost no success. "There has been Something done to Christianize the Mohegans and other Indians in the Colony of Connecticut," wrote Cotton Mather in 1715; "but, Lord, who has believed! They have

been obstinate in their Paganism; however, their obstinacy has not put an End unto our Endeavours."

About the year 1740, however, when the great revival under Whitefield was sweeping over the colonies, the whites redoubled their efforts for the Indians, and the Indians responded as never before. Among those early convicted of sin was young Occom, then in his seventeenth year. After six months of doubt and darkness, he finally accepted Christ and resolved to devote his life to His service. So eager did he now become to learn to read the Word of God that he bought a primer and went from house to house begging his white neighbors to give him a little instruction.

As time went on his desire to serve Christ grew greater rather than less. By dint of great perseverance he learned to read a little in the Bible, and he faithfully used every opportunity for talking to the Indians concerning their souls, but he sorely needed further instruction. This he presently secured from the Rev. Eleazer Wheelock, a Congregational minister in Lebanon, Conn., who afterward became president of Dartmouth College. In the manuscript already quoted, Occom tells how his acquaintance with this good friend began: "At this time my Poor Mother was going to Lebanon, and having had some knowledge of Mr. Wheelock, and Learning that he had a number of English Youth under his Tuition, I had a great Inclination to go to him and be with him a week or a Fortnight, and Desired my Mother to Ask Mr. Wheelock whether he would take me a little while to Instruct me in Reading. Mother did so, and when she came Back she said Mr. Wheelock

wanted to see me as soon as possible. So I went up thinking I should be back again in a few Days. When I got up there, he received me with Kindness & compassion, & instead of staying a Fortnight or 3 weeks, I spent 4 years with him."

When, on December 6, 1743, Dr. Wheelock opened the doors of his home and received the young Mohegan into his household, he little realized how great an event it would be in the lives of them both. Not only did it give Occom the preparation needed for his life work, but it led the good doctor to establish his famous *Indian Charity School*, which played an important part in the early evangelization of the Redmen.

Quick to recognize the latent talents of his dusky pupil, Dr. Wheelock set about developing them with rare patience and skill. Under his wise instruction Occom soon mastered the arts of reading and writing and began the study of Latin and the classics. At the same time he was learning many things not found in the textbooks. The refining influence of the Christian home of which he was an inmate did much to mold his character, and association with white youth of his own age revealed defects in his training which he was wise enough to endeavor to remedy.

In view of Occom's desire to be a missionary, it was planned to give him a course at Yale on the completion of his preparatory work with Dr. Wheelock. But at the end of four years, tho he had made "such progress that he would doubtless have entered upon his second year at his first admission," this plan had to be reluctantly relinquished. His eyes had been so seriously overstrained by application

that continuous study was out of the question.

It was hopeful, however, that he might be able to take a private course in theology under some minister, and in the autumn of 1748 negotiations to this end were entered into with the Rev. Solomon Williams, of Lebanon. But Occom's eyes continued so weak and he had such a spell of illness, that this plan had to be given up.

Poor Occom was greatly disappointed, yet his missionary zeal continued unabated, and his heart was full of hope that he might yet find a field of labor among his people. Ere long God honored his faith and called him to a work in which He greatly blest him.

This was at Montauk, the eastern extremity of Long Island. The place was ever a favorite resort of the Indians, and in the summer of 1749 Occom went there on a fishing excursion with a party of his fellow tribesmen. He was an expert fisherman, but he cared more for men than for fish just then, and leaving his companions to engage in their sport, went about among the wigwams fishing for men. So great was the interest that the Indians pleaded with him to come and start a school among them. As a result he returned to Montauk in November, 1749, and began a work there in which he continued twelve years.

Tho merely a teacher, he soon added to his work in the school three religious services on the Sabbath and a mid-week meeting for prayer. As a result the Montauks soon came to regard him as their minister, and called on him to visit their sick and bury the dead. Ere long he so completely won their confidence that they came to

him with all their disputes and made him their legal adviser. Like Eliot, he combined the offices of schoolmaster, preacher and judge.

Meanwhile, he lived among them in the greatest simplicity. His home was a wigwam like theirs, and his household effects so few and simple that they could be easily removed from one place to another. At first he received no compensation save from the Indians themselves, who agreed to take turns in supplying his food. But they were so poor that he would often have suffered had he not been able to add to his stores by hunting and fishing and farming.

At the end of two years, the Society for Propagating the Gospel, through its Boston commissioners, agreed to grant him £20 a year. But as he was married in 1751 to Mary Fowler, daughter of one of the most influential Indians at Montauk, and soon had a large family of young children, he found this inadequate to meet his needs, and was obliged to supplement it by making various articles of wood—spoons, ladles, churns, gun-stocks, pails and piggins—and by rebinding old books for the whites at Easthampton and other settlements near by.

Throughout his entire career, this illustrious Indian was so insufficiently paid that he suffered greatly and frequently from want, yet his zeal in the service of Christ continued unflagging. His one attempt at luxury while at Montauk was a mare to carry him about among his scattered parishioners. But this ended in disaster. The first one he bought fell into a quicksand. The second was stolen. A third died of distemper. A fourth had a colt and then broke its leg. Soon after the colt died also! Whereupon he gave

up in despair and made his visits on foot.

Notwithstanding his discouragements, his work was so successful that in 1759, tho he had been unable to take a course in theology, it was decided to ordain him "a minister at large to the Indians." Having passed a satisfactory examination before presbytery, the solemn and impressive service by which the young Mohegan schoolmaster became an ordained minister of the Presbyterian Church was held on August 29, at Easthampton, in the presence of a large company of Indians and whites.

During the entire proceedings Occom seems to have conducted himself with very great credit. His trial sermon on the text "They that dwell in the wilderness shall bow before Him," was well received, and in the ordination sermon, the Rev. Samuel Buell declared him to be "an ornament to the Christian religion and the glory of the Indian nation." Yet Occom was doubtless glad when it was all over. The account of it in his diary closes with these words: "Thus the solemnity ended. *Laus te Deum.*"

Tho Occom continued at Montauk after his ordination, it was thought that he ought to be sent to some larger field of labor. Accordingly, when a call came for a missionary to the Oneidas, in western New York, Occom was chosen for the work, and in June, 1761, accompanied by his brother-in-law, David Fowler, he made the first of three journeys to the famous Six Nations. But two years later, owing to Pontiac's war, all work came to an end in that region.

There being no prospect of work among the Oneidas for some time to come, Occom now accepted an ap-

pointment from the Boston commissioners as missionary to the Niantics, Mohegans and other tribes near his boyhood home in Connecticut, at an annual salary of £30. Accordingly, in April, 1764, he removed with his family from Montauk to Mohegan, where his mother and brother and sister still lived, and where his tribal inheritance was. Here, with the assistance of the Indians, he erected a house for the accommodation of his large family. The site selected was a hillside near the Norwich and New London highway, and the house, a plain but substantial structure, clapboarded with shingles, was so well built that it survived until recent times and became a famous landmark frequently visited by tourists.

Tho Occom's service here was brief, it was, perhaps, the happiest of his entire career. The Indians loved and trusted him, and so famous had he become that white travelers frequently turned aside from the highway to visit him and hear him preach in the chapel. "He is zealous," Dr. Wheelock wrote to Whitefield in England, "preaches to good acceptance; ye Indians at Mohegan and Nihantic are all to a man attached to him; his assemblies are crowded with English as well as Indians, and I think a good prospect of his usefulness."

A year later, at the suggestion of Whitefield, Dr. Wheelock sent Occom to England in behalf of the Indian Charity School, which, inspired by the success of his Mohegan protégé, he had established for the training of Indian youth as missionaries to their people. It was now in successful operation, but sorely in need of funds.

Tho there was some little opposition to the scheme, Occom set sail

from Boston on December 23, 1765, accompanied by the Rev. Nathaniel Whitaker, one-fourth of the passage money being paid by John Hancock, who was part owner of the vessel.

Tho a majority of Occom's friends had favored his going, no little anxiety was felt as to how he would conduct himself in England. Even Dr. Wheelock was dubious about it. "I am concerned for Mr. Occom," he wrote to Whitefield. "He has done well and been useful as a missionary among his savage brethren, but what a figure he will make in London, I can't tell."

But these fears proved groundless, for Occom took England by storm. The great audiences that gathered to hear him speak were thrilled by his message, and charmed by the modesty and simplicity of his manner. His popularity was soon very great. He was lionized by the nobility, entertained at the best houses in London, and granted an interview with the king, who gave him £200 for the school. Everywhere he conducted himself with the greatest propriety. Even in the society of the most distinguished people he seemed perfectly at ease, and, much to their amazement, "conducted himself with the manners of a white man, as tho he had never lived in a wigwam of bark."

In every way his mission was a great success. During his tour, which covered both England and Scotland, he made about 400 addresses and collected some £12,000.

Returning to America, Occom found himself more famous than ever. Indians and whites alike now regarded him as the foremost man of his race, and people everywhere were ready to do him honor. Nevertheless, his home-

coming was a sad one, and the days that followed were among the darkest of his entire career.

During his absence, tho Dr. Wheelock had agreed to care for them, his family had been allowed to suffer somewhat, and this neglect on the part of the friend whom he had served so faithfully across the water was a very great grief to him. Then, too, he found his wife in poor health, and his children in sore need of their father's control. But sorest of all was the fact, that tho at the height of his power, there seemed no field in which he could labor. The Boston commissioners, not having been in sympathy with his English campaign, refused to employ him again. The only opening was a mission to the Onondagas, and this Dr. Wheelock urged him to take, but, for reasons too lengthy to state, Occom felt obliged to decline it.

During these dark days, when he was sorely disheartened, and often in actual want, Occom fell a prey to the besetting sin of his race, and on two occasions took more liquor than was thought becoming in a minister of the gospel even in those days when social drinking was the rule. There were many extenuating circumstances, but Occom was greatly humbled and much distressed. Suffolk presbytery, to which of his own accord he made confession of his fault, made full examination of the case, and then put on record "that the sensations of intoxication which he condemned himself for, arose, not from any degree of intemperate drinking, but from having drunk a small quantity of spirituous liquor after having been all day without food." But tho the presbytery dealt thus kindly with him, and Occom seems never again to have sinned in this way, the

suspicion of it followed him to the end of his life.

Presently brighter days began to dawn for the famous Mohegan. His friends of England, learning of his sore situation, rallied around him and sent him cheering letters and financial aid.

Some five years after Occom's return from England, an event occurred that added not a little to his fame. It was the custom in those days to precede the execution of a criminal by a service in the church, and Moses Paul, an Indian who was to be executed at New Haven for murdering a white man while under the influence of liquor, requested Occom to officiate for him in this way.

Occom granted the request, and on the day appointed, September 2, 1771, people gathered from far and near in the old First Church of New Haven to hear what the famous Mohegan would say. As soon as the condemned man was brought in by his guard, the solemn service began, and at the close Occom accompanied him to his execution.

So deep was the impression made by Occom's sermon on this occasion that its publication was called for. Somewhat reluctantly Occom consented to this, and when it was brought out it had a wide sale. The demand for it was so great that it ran through nineteen editions.

Encouraged by the success of this first literary venture, Occom soon followed it by another—the printing of a "Collection of Hymns and Spiritual Songs," which proved most useful in its day. Among the selections were some of his own composition, which gave him rank among the hymn-writers of New England. The best-

known of these is the old hymn, "Awaked by Sinai's Awful Sound," once found in almost every hymnal.

Useful as Oocom's life had been, his greatest achievement was yet to be accomplished. In 1771, becoming concerned for the future of his converts, he conceived the plan of forming a new tribe composed of the Christian Indians in the seven settlements of Charlestown, Groton, Stonington, Niantic, Farmington, Montauk and Mohegan, and emigrating with them to the Oneida country, where they could form a Christian community free from the hurtful influence of heathen tribes.

In this work he was eminently successful. The first move was made in 1773, but, owing to the dark days of the Revolution, it was not until 1789

that the work was completed, and Oocom removed his family from Mohegan to the new home in western New York. Here, in the summer of 1792, he died somewhat suddenly at the age of sixty-nine and passed to his reward.

It being the purpose of the new tribe to live in harmony as Christian brothers, they called their settlement Brothertown — *Eeyamquittoowaucon-nuck*, Oocom wrote it—and themselves the Brothertown Indians. The tribe and the town still exist, tho not in the Oneida country. Early in the last century, owing to the encroachments of the whites, they removed to Wisconsin, where at the present day, in the little village of Brothertown, some of the descendants of Oocom's converts may be found.

SANE RESULTS OF MISSIONS

When the keen scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted, a place where age is revered, infancy respected, womanhood honored and human life held in due regard—when skeptics can find such a place, ten miles square, on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—JAMES RUSSELL LOWELL.

Foreign missions have added at least seven hundred and fifty reg-

iments to the Christian army of conquest, seven hundred and fifty thousand men who, had it not been for foreign missions, would have had their place in the devil's army rather than in the ranks of King Jesus.—F. L. ANDERSON.

Missions are *the chief end of the Church*. *The chief end of the ministry* is to guide the Church in this work, and fit her for it. *The chief end of the preaching* in a congregation ought to be to train it to take its part in helping the Church to fulfil her destiny by giving money, sympathy, prayers and members to the work. And *the chief end of every minister* in this connection ought to be to seek grace to fit himself thoroughly for this work.—ANDREW MURRAY.

THE FIRST PROTESTANT FOREIGN MISSION 1557

A DESCRIPTION OF A HUGUENOT MISSION TO BRAZIL PUBLISHED IN 1578

BY REV. PROF. JAMES I. GOOD, D.D., DAYTON, OHIO

In this year of the Protestant Missionary Conference at Edinburgh, it is interesting and encouraging to contrast the weakness of the beginnings of the work with its present vast strength in its regiments of missionaries, armies of native helpers and millions of adherents.

Protestantism was hardly born before it revealed its missionary spirit. In 1555, under the leadership of Villegagnon, a French colony was sent to Brazil by Coligny, aided by the King of France. This colony located on an island in the beautiful harbor of Rio Janeiro, which still bears the name of Villegagnon. Villegagnon, finding that the Huguenots in the colony were the best workmen and exerted a good influence on the others, sent back to Coligny and the magistrates of Geneva for more Huguenots, and also for ministers for them. In response, Dupont led a colony of Genevese; and the Genevan Church, under Calvin, sent two ministers, Peter Richier and William Chartier. This party left France November 19, 1556, and arrived at Rio Janeiro March 7, 1557. Later Villegagnon went over to Romanism and indulged in a persecution of the Huguenots, which drove them to the mainland. There they stayed for eight months, and then undertook a terrible journey back to France. Four or five of their number were the first martyrs for Protestant missions. Finally the colony was destroyed by the Portuguese in 1560.*

* For a full description of this expedition to Brazil, see Parkman "Pioneers of France in the New World" (pages 16-27); Papers of the Church History Society, Vol. III, Article "Villegagnon"; also "The History of the Reformed Church in the United States," by the author of this article (pages 3-11), and the Journal of the Presbyterian Historical Society (December, 1909).

Among these colonists, there was a young student of theology from Geneva named John Lery, a Burgundian by birth, sent by the Genevan Church expressly to learn the language of the natives in Brazil, so that they might teach them Christianity. Lery proved to be the historian of the expedition, and has left a very interesting account of it and also a very valuable description of the natives of Brazil. This work was published after his return to France in 1558, and was entitled "*Histoire d'un voyage fait en la terre de Bresil*" (1578). It was later published in Latin with the title "*Historia navigationis in Brasiliam quae et America dicitur*" (1586).*

In the British Museum we were surprised to find also an English translation of part of Lery's work, published in 1625. The sixteenth chapter of his book is on "Religion," and it fills twelve pages. Lery aims first to give a description of the religious condition of the people whom he calls "the Tonoupinambaultys." He found them in wretched spiritual condition, very superstitious, but believing in some sort of immortality. They greatly feared thunder and the devil, and had a tradition of the flood. In seeking to learn the words of their language he told them of the God of the Christians, who created all things. The people marveled very much at a God far greater than the devil, whom they greatly feared, and whom they called "Aygnan."

These barbarians held an assembly every third or fourth year, into which Lery inadvertently happened to come

* A copy of this later edition is in the possession of the writer.

after he had been living among them for a half a year. Here he found himself at first in considerable danger, and was compelled to go for safety into the hut where the women were gathered. By and by, taking courage, he went over into the men's hut, and there witnessed an Indian dance led by the priests. After the dance was over, he was most lavishly entertained by these heathen with food, and had the boldness at that festival to declare to them through an interpreter their errors, and especially to expose the deceptions of their priests, who for this greatly hated him and shunned the sight of him.

On another occasion he visited one of their towns, where they flocked from all directions to see the white stranger. When he bowed his head to give thanks to God for food given him, they wondered what he meant by this. This gave the opportunity to preach to them through an interpreter. His account of this, as translated in the antiquated English of the seventeenth century, is as follows: "I answered that our prayers were directed to God, and that altho we could not see him, he had not only plainly heard us but also did apparently know whatsoever we had hid in our hearts. From thence, coming to the creation of the world, I first of all labored to teach them that among the creatures, God made man the most noble and excellent, and that we surely in that we worshiped Him were delivered by His hands from infinite dangers of a very long navigation in so vast a sea: and depending upon His help, were freed from all fear of Aygnan, both in this life and in the life to come. Wherefore, if they would reject the delusions of their Caribbees (priests) and that

barbarous custom of devouring men's flesh, they would undoubtedly obtain the same gifts of God, which they saw we had.

"Now, when they had harkened unto us about the space of two hours with great attention and admiration, one of them, reverent for his authority and years, discoursed after this manner: 'Surely, you have told us wonderful and excellent things, and such as we have never heard before.'" The old man closed, however, by saying that if they left the customs of their fathers, they would become a laughing-stock of the neighboring nations. Lery urged them not to be moved by the scoffs of their neighbors, and closes by saying: "The Lord gave that efficacy to our words that not only many barbarians afterward promised to frame their lives according to that law which they had learned of us, but, kneeling on the ground, gave thanks with us unto God. That prayer, which was made unto God by one of our men, was expounded unto them by our interpreter."

That night Lery heard them singing songs of vengeance against their enemies, and learned how little they had as yet learned of Christianity. He closes the account of this by saying: "Behold the inconsistency of these miserable people and the lamentable example of human nature. Yet, surely, I persuade myself, if Villegagnon had never revolted from the true religion (*Protestantism*) and if we had stayed longer in those countries, it would have happened that at length some would have been won to Christ." Such was the beginning of Protestant foreign missions, but out of it has come the great world-wide missionary movement of to-day.

THE DECAY OF JEWISH RELIGIOUS LIFE IN NEW YORK

BY REV. LOUIS MEYER, NEW YORK CITY

At the first annual convention of the Jewish Community (Kehillah) of New York, the Executive Committee gave a report which seems to us a very important document. It deals at length with Jewish religious education in the greatest Jewish city of the world. Rabbi J. L. Magnes, D.D., chairman of the Executive Committee, says in his report: "We find thousands of Jewish children, over two-thirds of all the Jewish children of school age, without any Jewish education at all, and of the remaining one-third, all too many have only a superficial smattering of a Jewish training, or are forced to attend the Jewish school under conditions such as often defy description. Many hundreds of thousands of dollars are spent yearly for Jewish education, but the results are hardly commensurate with the money or the energy or the love expended."

The report of the Committee on Jewish Religious Education is a most remarkable document, for it enables us to get a picture of the Jewish educational situation in New York. The chairman of the committee was Dr. M. M. Kaplan, but the investigation was made under the supervision of Dr. B. Cronson, principal of one of the public schools, who employed a special investigator in each of the ten districts into which the whole territory of Greater New York was divided. The number of Jewish children of school age in 1909 was found to be 170,000, which seems a very low number. Six different agencies afford Jewish education to these children, viz., Talmud Torah schools, institutional schools, congregational schools, Sunday-schools, Chedorim, and private tutors. Talmud Torah

schools are established for the purpose of giving Jewish instruction to children, mainly to boys, in congested districts, and are attended mostly by the children of the poor. The teachers are either immigrants, who have a limited use of the English language at best, or young men trying to earn money for a college course. Their salaries are from \$25 to \$40 a month, rarely exceeding the latter figure. The teaching is very poor. The lower classes are overcrowded, but the upper classes only meagerly attended, so that there is no need found for graduation. There are twenty-four of them in the city. Institution schools are those which belong to orphan asylums or to institutions which do social work. The former are well equipped, and render most effective service. The latter are still better equipped, and are largely attended; chiefly, however, by girls, because they do not have the sympathy of the orthodox masses. There are seventeen of them.

Congregational schools are connected with orthodox congregations, are under the supervision of the rabbi, but the work is superficial, the attendance is irregular, the discipline is not very good, and the upper classes are empty. Their total number is forty-two.

Sunday-schools are attended almost exclusively by the children of the congregation with which they are connected, tho there are a few "mission-schools" for the children of the poor. A vague kind of curriculum is followed, the attendance is good, and teaching is fair. There are twenty-nine of these Jewish Sunday-schools in New York.

A cheder is a Jewish "school conducted by one, two, or three men, for

the sole purpose of eking out some kind of a livelihood which they failed to obtain by any other means. It meets in a room or two, in the basement or upper floor of some old, dilapidated building. The cheder is usually filthy, the light dim, and the air stuffy. The long table or the rickety desks have seen a better day." It is attended mainly by boys. Its instruction seldom goes beyond the reading of the prayer-book and the teaching of a few blessings and is carried on in Yiddish. It knows no order and has no curriculum. There are, however, some modern cheders, where the teachers use modern pedagogic methods and accomplish good results. The number of chedorim in New York is 468.

Thus, the total number of agencies for Jewish religious instruction in New York, exclusive of private tutors, which agency is not amenable to investigation, was 580 in 1909. They were attended by 41,404 pupils, or 24.35 per cent of the estimated number of Jewish children of school age. Of these 41,404, however, 30,573 were boys and 10,831 were girls, so that, taking the number of Jewish boys in New York equal to that of girls, almost 36 per cent of the Jewish boys of school age in New York received religious instruction, but only 12.74

per cent of the girls. A most deplorable state of affairs, indeed.

In Manhattan, where the large bulk of the Jewish population is located, 21,184 boys and 7,434 girls attended the 322 religious agencies, while the 227 agencies in Brooklyn were attended by 8,250 boys and 2,870 girls. According to the report, the most crowded places in Manhattan are from Monroe Street up to East Ninth Street, and from East Ninety-ninth Street up to East 118th Street. In Brooklyn the most crowded places are Brownsville, beginning with East New York Avenue; and East New York, beginning with Pitkin Avenue, stretching to the end of the inhabited streets. In Williamsburg, the central point is about Graham Avenue and Cook Street.

The decay of Jewish religious education pointed out by this Jewish committee is not limited to New York. It is found in every large American city. It is found in London, where, it is stated, only 15,000 out of 40,000 Jewish children are receiving Jewish religious instruction. It is found in Germany; and it is beginning to appear in Austria, in Hungary, and also in Russia. Thus, it is high time for Christians to step in and do some constructive work among these Jewish children by preaching the gospel.

MISSIONARY NUGGETS

Weighed in the balances of love is our life found wanting?—G. SHERWOOD EDDY.

Jesus Christ is going to win in this campaign. The only question is, shall you and I be crowned victors with Him in the final conquest of the world?—J. CAMPBELL WHITE.

I have long ceased to pray "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: "I have had compassion; now it is time for you to have compassion."—A. J. GORDON.



REV. MALCOLM MOFFAT AND FAMILY LEAVING BROKEN HILL FOR CHITAMBO, MAY 2, 1907, TO OPEN
THE LIVINGSTONE MEMORIAL STATION

WHERE LIVINGSTONE DIED

THE CHITAMBO MISSION AT THE LIVINGSTONE MEMORIAL

BY REV. JOHN M. SPRINGER, BROKEN HILL, NORTHWEST RHODESIA

Missionary of the Methodist Episcopal Church

Thirty-four years passed after the great soul of David Livingstone left the broken, fever-stricken, travel-worn body on its knees in the mud hut at Ilala, and the Christian world, with all its applause for Africa's greatest hero, had not yet followed to establish a work where he died. The United Free Church of Scotland was achieving marvelous success in British Central Africa, especially at Livingstonia and Bandawe, and at last they felt it possible to enlarge their borders and take in the place where that intrepid missionary had died. In reaching out to Chitambo, they chose Rev. Malcolm Moffat, a nephew of David Livingstone, who had already been five years in the Nyasaland work. He had shown himself a good linguist, a man of great faith and altogether a worthy descendant of such noble missionary pioneers as his grandfather, Robert Moffat, and his father, John S. Moffat.

On May 2, 1907, the writer and wife were at Broken Hill when Mr. and Mrs. Moffat and their two little boys left the railway for a 300-mile trek on foot and hammock through the tsetse-fly country to open the memorial mission.

As the country all around Chitambo is swampy and unhealthy, they went first to the government station at Serenje, where they could use a trader's empty house to occupy while seeking a permanent and more healthy site. Two weeks after their arrival at Serenje, Mr. Moffat and a Dr. Brown, who had joined them, visited, for the first time, the spot where David Livingstone died. He describes this visit in a letter to a friend as follows:

SERENJE, NORTHEAST RHODESIA,
July 31, 1907.

About a fortnight after our arrival here, Dr. Brown and I made the trip to the monument at Old Chitambo, with a view

to visiting the spot where Livingstone died. It took us nearly four days' hard tramping to get to Chitambo. We passed through a good many villages, all in the meshes of heathenism, but all willing and wishing to have native teachers placed among them to teach them. (Extracts from journal.)

Saturday eve, June 15, 1907.—At the monument, Chipundu, near Chitambo's village. What a day of impressions this has been—a day to be looked back to and remembered. We started early from Chisemu, breakfasted at Chitambo's village, and about 10 o'clock crossed the marshy Liluwe stream and approached the monument, of which we had had the first glimpse from the other side. There it stood, the plain brick pyramid-shaped block, plastered with cement, and crowned with a crucifix, on which is carved, "In Memoriam." On the face of the block and on the back, also, is a bronze plate, lettered in brass, as follows:

ERECTED
BY HIS FRIENDS
TO THE MEMORY OF
DR. DAVID LIVINGSTONE,
MISSIONARY AND EXPLORER.
HE DIED HERE
MAY 4, 1873.

Away in the woods alone stands this monument, in the very center of dark Africa. We approached it with feelings of deep gratitude for the privilege. While our carriers all gathered together and chatted in the shade of some big trees that surrounded the sacred spot, we had a walk round about, speaking little, but thinking much.

Monday, June 17, 1907.—We are camped in the center of a big village of about 140 huts. Chimense is the name of the chief. He is quite a young chap, and does not look a particularly brilliant specimen. If we can get a good native teacher settled in here there is a great opportunity. The place is just swarming with boys and girls. It would be fine to see them all in school, and singing true praises instead of jabbering and squabbling with each other. We must get in here. Our Sunday yesterday at Chipundu was memorable. Chitambo came after breakfast, as I was sitting in the shade of a big inku-ju-tree, opposite the

monument. We sat talking for about an hour, while I tried to get out of him all the information I could. It was a bit difficult, for he speaks Chiwisa, and I but imperfectly understood it, while he had con-



THE LIVINGSTONE MONUMENT

siderable difficulty in following my Chitumbuka. Briefly, the following is his story:

"Chitambo Mukulu (the great Chitambo) lived here long, long ago. This was his country, and he built his village just over there (pointing to an open space about 100 yards east of the monument). That was his home, and he hoed his gardens there, and here; and when Engelesa (Livingstone) came, he found that Chitambo Mukulu's son was chief. Engelesa came here with his sickness. He brought it with him. It did not catch him here. It was a disease of the stomach. It was not his head. He came here from Chinamwa, across the Lulimala. He came here very sick, and he was only here one day; he was broken, he fell (he died). And his men built him a booth. They built the Insass (booth) under the mupundu-tree, and it was there that he died, and his men took his body, and disemboweled it, and they buried the parts and the heart under the mupundu-tree, and his body they dried in the sun. Then Chitambo called all the people from all the country, and they brought drums and they wailed and cried for Engelesa; for three months they cried long and much. Three months his men stayed

in the village, and they dried his body, and put it in a box, and tied it round and round. Engelesa's men brought forth much cloth, and gave it to the people, who had wailed and cried, and they then took the body and went away to the north.

"This is what the old men told me. I was still in the stomach. Then afterward there came war. It came from Muyeche. It was the Wayongo that came with war, and they burned all the villages, and Chitambo—that is, my father, had to run away. He took his people and ran to the east. He went to the Loanqwa, and he built huts near to Shyiria and stayed there. It was there I was born, and it was there my father died. I was then a little boy; and again there came war. It was the Wachikunda. They came with war; from the south they came. Then the people said, 'There is war here, let us run to our own country; there is rest there. The Wayongo are gone away.' They all came back. They went and built houses over yonder at the Misumba (about eight miles southwest), and there lived. Then the smallpox came and killed very many. I was then a boy with sense, and the old men brought me to the Chipundu, and they told me about the Engelesa, and they said, 'When the English people come take them to this tree and tell them about Engelesa. His men have taken his body away. Tell them that Engelesa came here with his disease. It did not catch him here.'

"Then we lived and lived and there came a Muzungu (white man). I was a boy with wisdom then, and we brought him to the Chipundu and he climbed up it. He picked fruit and leaves off. He put them in his pocket and went away."

Chitambo went on to tell of all the different Europeans who visited the place. How at last Mr. Codrington, the administrator, came and chopt the tree down and carried all the trunk and branches away. How later Mr. Stroud "came with many workers, and made bricks, and built that big thing (pointing to the monument). We call it Chipundu. That is where Chitambo Makulu and Engelesa are."

That is the story given to me yesterday by Chitambo. It was touching to see with what reverence he always mentioned the name Engelesa, "the good one," "the man of compassion."

Livingstone has blazed the trees right through the forest. We have only to follow. (Signed) MALCOLM MOFFAT.

Altho not permanently located, Mr. and Mrs. Moffat began work at once, and soon had a good school. It is gratifying to note that a year and a half later they were able to send out their first workers. In a letter written from them February 4, 1909, we read:

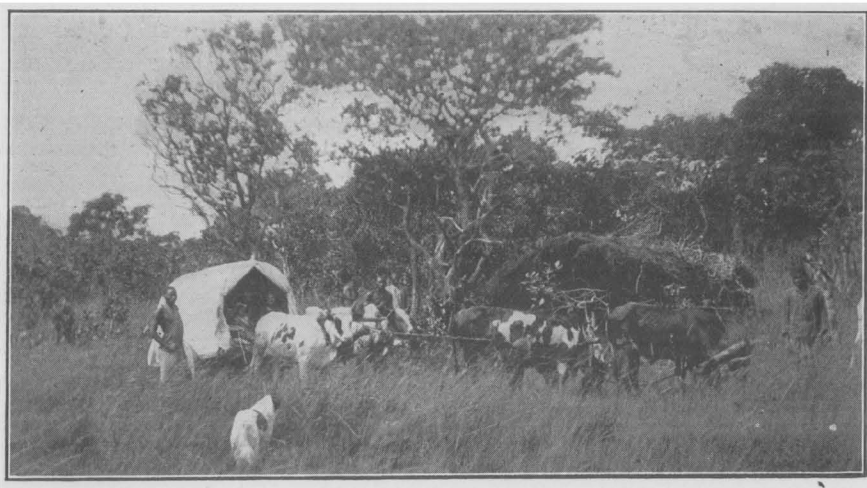
Things are very quiet here. The station school has been closed and all the teachers sent out to the district. Food is so scarce that it was impossible to feed them here. Lameck, the head teacher here, has gone out and taken two of the boarders with him to act as monitors. They are two bright little fellows who have progressed well, and Lameck was anxious to have them with him. We looked at the two boys going off, the first ones trained here who have gone out to help their fellows. Of course, the boys can only read and write a little, but they will be able to teach the alphabet and syllables, and Lameck will look after them. He and his wife are genuine Christians. We hope the boys do well; it is the beginning.

A glimpse of the kind of material they had to work on enables us better to appreciate their joy at sending out the two young helpers. About two weeks previously, Mrs. Moffat wrote to her father-in-law, the Rev. John S. Moffat, who is still actively at work in the Christian ministry in Cape Town:

Serenji's (the chief) wife died last Tuesday, and they will not bury the body. All the chiefs from around have been invited to come and mourn and drink beer. Imagine a dead body lying for a week in the middle of a village just now and so much sickness about already! They say if they bury her all the chiefs will say, "You killed her and so had to put her away quickly." And there is some bother about her spirit; poor souls! Truly their darkness is great! The man Sambe who died here looked such a queer, huddled-up kind

of bundle. They tied his knees up to his chin and put him in a mat and leaned it up against the wall. His wife and mother looked utterly worn out and hopeless in the morning. They had to sit up all night with his body. But they stopt their hideous wailing after Malcolm talked to them. If they had kept it up all night I feel as if I should have gone crazy; it is such a terrible sound where it goes on and on. Sambe was the man who was mauled by

the cold so much. It has evidently been cold everywhere, and this house made us feel it more. Malcolm is constantly calculating how many bricks and tiles and wood are still needed. Lately things have been moving much too slowly. We can not get workers, and the last straw was the utter collapse of the wheel of the ox-cart. It had been mended time and again, and at last went to bits. Malcolm has made a solid one, like the wheels you see in pictures



TREKKING BY OX-TEAM THROUGH SOUTH AFRICA

the lion. Poor fellow! he had a hard struggle for life. He died five weeks after the accident.

If all is well, Malcolm will get out next week to the new site. He could not go while Sambe was so ill. I could not dress his wounds; the smell of them was too much for me.* Little can be done till the rains stop. We are having such wet weather, two solid months with rain every day. The west of Scotland is not in it! All this wet and cold has brought a lot of sickness with it.

Evidently the missionary is not solely engaged in preaching and teaching! There is another phase of mission work brought out in Mrs. Moffat's letter of July 27, 1909:

DEAR FATHER: We are now revelling in warm weather. Never before have I felt

of prehistoric man, but I fear it will not last long. Other wheels are on the way out. I hope they arrive soon.

He is having a hard time with building the house. The natives have little idea of a straight line, so it is slow work, and means that he is tied to the spot. I am beginning to see great possibilities in mere manual labor. The natives round here are working with us, and we get to know them better and to have a firmer grip on them than ever could be done by mere preaching or teaching. I believe preaching the gospel is the first and the essential part of a missionary's work, but, especially in a new district, it does help greatly to give them work to do and to work with them. Malcolm never worries about his dignity—carries water, does anything, everything. Perhaps this would be unwise in a more civilized community, but it seems to have a good effect here.

* Mrs. Moffat is an experienced, trained nurse.

The immediate vicinity of the memorial is very low and unhealthy, so that even the most of the natives have moved away. So it was necessary for Mr. Moffat to select higher ground



A MOTOR CAR INVADING SOUTH AFRICA

nearer the thick native population a few miles away from the hallowed place where his uncle died. In the *Livingstonia News*, April, 1910, Mr. Moffat writes:

For the evangelization of a district a central station is a necessity, and that the year 1909 has seen established. Chitambo station of the United Free Church of Scotland, in memory of David Livingstone, is now no longer an idea or a vision, but it is an accomplished fact. Last April Mrs. Moffat, our three boys and I moved from Serenji, and in October we were able to move into a comfortable brick house. The five months that intervened were a busy,

bustling time, and while most of our time was spent in superintending industrial work, the evangelistic and educational side of the work was not neglected. Workers came in from all the surrounding districts and daily the gospel message was presented to them. . . . The year closes with a small catechumen class of eleven lads and four hearers' classes with an attendance of about one hundred.

Thirty-seven years have elapsed since Livingstone's heart was buried by his faithful attendants, Susi and Chuma, under the tree at Chitambo. But not even that far-seeing prophet himself could have anticipated the changing conditions which are taking place in Africa to-day, changes largely brought about by his own influence and work.

The telephone, telephone, the bicycle, and even the automobile, are penetrating all parts of Africa. Automobiles are not yet as thick as lions in Central Africa, but the automobile has come to stay and increase, while the whole wildcat tribe have to go. So far experience has shown the automobile to be as dangerous a beast as any which roam these immense forests now. It is quite possible to look a lion or leopard out of countenance so that it will turn tail and run; not so with the "naughty mobile." Last year one of these creations arrived at Chitambo and was keenly enjoyed by the junior Moffats. It is to be hoped that other villages may not have to wait the entire life of another generation, as did Chitambo, before they shall receive the gospel messenger.

WILL JAPAN BECOME A CHRISTIAN NATION?

BY REV. S. HEASLETT

The Japanese are unique. Nowhere else does history unfold such a romantic and fascinating story as that of Japan's leap in fifty years from the seclusion of three centuries to the rank of a first-class power. Her wonderful progress can hardly be exaggerated. Behind the appearance of power and wisdom there has been a solid advance and attainment, altho much still remains to be done. Her mental and spiritual life have not escaped from the unrest that comes in the train of changing ideals. As a modern Japanese educationalist exprest it, "Japan's mental state at the present time might be compared to the meeting of two mighty rivers. There is noise, and unrest, and turmoil, and confusion, and strife."

There are, however, indications as to the direction in which part of her mental and spiritual energies will ultimately flow. A current has begun to cross her life. Will it in time carry the nation with it? Christian missions have been at work for fifty years. Have we any reason for being optimistic about Japan becoming a Christian nation in the ordinarily accepted meaning of those words? There are tremendous reasons why any one should pause and consider well before expressing an opinion.

Look at the country from the standpoint of *business morality*. There seems to be a wide-spread idea in England that the Japanese are not to be depended upon in matters of commerce. Business men in all parts of England confidently assert that their experience has been such as to compel them to look with suspicion on the average Japanese firm. There are, of course, honorable exceptions and reliable firms, but there is the suspicion exprest in general terms about all. We who know the country and the people urge in their defense that those who formed the merchant class under the feudal system were the lowest of the people and were despised by the

Samurai; that the Japanese have a different commercial standard, so that a contractor expects you to make an advance upon the agreed price if timber goes up during the period of buying and building; that appeals have been made by prominent Japanese business men calling on the merchants doing foreign trade to be careful to keep to the contracts made. But, in the end, we are forced by the mass of evidence brought before us to say that there is a deplorable lack of honesty in many business transactions conducted by the Japanese, and that their country has a bad name abroad on account of it. Apparently there is not much here to encourage any one to be optimistic about the nation's future.

Take, again, the subject of *personal morality*. To any one acquainted with the country, who knows the language, and who has seen and heard the Japanese in his home, on his travels and in the inn, and who knows from observation something of the vice of the cities and great pilgrim resorts, there can be little doubt that there is much more lewd conversation, less public opinion against vice, and more unrestrained indulgence in it, than there is in England. There are indications of a better day of public opinion dawning, but any one who knows Japanese life and conditions might well be forgiven if he could not find much to reassure him or to make him optimistic here.

Look, further, at the *present-day Christian Church* in Japan. After fifty years of Christian work it is estimated that there are about 75,000 Protestant Christians and over 200 financially independent churches in connection with the various bodies. When all the ignorance has been overcome, and the prejudices that have been removed, and the enormous amount of time spent in foundation-laying are taken fully into consideration, this is a good result. Are there any reasons for being anxious about

* From the *Church Missionary Review*.

the future of the Christian Church in Japan? We believe there are. The doctrinal views of some of the leading exponents of Christianity in Japan are not satisfactory. Some of the views propounded are distinctly Unitarian in tone. There is something in a non-miraculous Christianity that appeals to the modern Japanese mind. Orthodox Christianity seems in his view to be superstition, and he has had more than enough of that. Sin loses its awfulness if it is only a factor in our ethical development and not the evidence of a fall from purity and a barrier to God. The ministers of the evangel called "The New Theology" attract large audiences of young students and business men. This dethronement of our Lord Jesus Christ from His unique sonship, and the modern view of sin, allowing, as it does, an easier acceptance of Christianity and making fewer demands on personal holiness, is a grave danger to the young Japanese Church.

Various other considerations might be urged, but these will be enough to indicate our hesitation in answering our opening questions in the affirmative. Can we, in the light of such mind-disturbing facts, be right in taking an optimistic view of Japan's spiritual future? Yes, we can. When all has been taken into quiet consideration, the writer would answer the question in the affirmative, for these reasons:

1. The Japanese people have a real and definite desire reaching out toward a better day and state of things. Opinions have been expressed by men in high places which show that the stigma of commercial unreliability is deeply felt, and efforts are being made to remove it.

2. The Minister of Education has issued several edicts dealing with the problem of student immorality and suggesting various remedies. These were followed in Tokyo, the great student center, by increased police vigilance and the suppression of undesirable lodging-houses. Lately the Osaka city authorities decided to re-

move the site of one of the licensed quarters, destroyed in the recent fire, to the outside of the city. This was a concession to public opinion, the result of an agitation started by Osaka Christians, supported by leading city men.

3. Many Japanese look on Jesus Christ as their Ideal. The Sermon on the Mount compels their admiration and assent. A professor of the Tokyo University recently computed the number of those who took Jesus as their model as one million. But not yet do these look on Him as the source of the power that makes for righteousness in life. Whence that power comes is as yet an indefinite idea with them. We are still in the midst of a period of unrest and change, and many current opinions may well be looked upon as but passing phases. And while it would be wrong to say "*post hoc ergo propter hoc*" about all the awakening of public opinion and enlightenment of ideas since Christianity was brought to the Japanese, we know that, directly and indirectly, a Christian public opinion on all great questions is being slowly evolved.

4. The doctrinal danger is a matter for grave thought and prayer and careful teaching on the part of all authorized teachers in the various bodies. There is not a doubt about the danger. But there is this fact to be remembered, that in swinging away from Buddhist superstition a non-miraculous Christianity quite naturally appeals most to the Japanese mind now. The popular teaching in certain churches is claimed as scientific, rational and new, and the Japanese ideal is to have the best and latest in all departments of knowledge. Also it is good to know that the majority of missionaries and Japanese pastors and catechists are sound in their teaching, and their quiet and persistent work must tell in the future, even tho it be not heard so much of just now. It does not seem possible that a want of true balance in doctrine can be maintained in the face of an open New Testament and the advance of Japanese independent study of it.

5. Lastly, there is to be kept in mind the inherent power of Christianity to move and compel men: Again and again have we seen men and women who actually began with prejudice and feelings hostile to Christianity, moved to wonder on a nearer acquaintance with it, and finally compelled to acquiesce in its truth and to acknowledge its lordship over their lives, to believe and be baptized. There is life in it—or, rather we should say, in Him. And therein lies the real secret of our optimism about Japan, and from this springs our belief that the present current just now moving across the soul of Japan will one day become a

river to carry the nation on its life-giving bosom.

So, from the progress that has been made, from the signs of the times, from the experiences of history, and from the one grand fact of the resurrection power and life of our Leader, in spite of all that makes us seriously thoughtful in present-day Japanese life, we believe we can look definitely forward to Japan becoming a nation governed by Christian ideas and ideals. The great need of to-day is strong Japanese leadership in the way of New Testament teaching, and when the leaders come we will welcome them.

WHEN WILL JAPAN BECOME CHRISTIAN? *

BY REV. WM. FROST BISHOP, D.D.

Twenty-five years ago we might have answered this question by saying: "In our day." Ten years later, in the dark and deadly "Nineties," we would have answered promptly: "Never!" Has the subsequent decade, 1900-1910, thrown light upon the question?

We may gain some light by noting the recent changes in Japan. Fifty years ago, if a famine occurred in one province, it would receive no help from the other provinces in the empire. So changed are matters now in this respect, that when San Francisco met her disaster of earthquake and fire recently, the stricken city received \$200,000 from Japan for her relief. And to-day no people handle a famine within their own borders in a more scientific and successful manner than the Sunrise Kingdom. The same sunlight, the blest light of the sun of righteousness, has revealed itself in the numerous orphanages, homes for discharged prisoners, asylums for the blind, hospitals for the leper, retreats for the aged, industrial schools for the poor and other benevolent institutions,

that now mark the new order of the ages in that ancient land.

Since the day, July 7, 1853, when Commodore Perry's fleet entered Yokohama Bay and startled Japan out of her sleep of 250 years, two immense reforms have been accomplished. One was the barbarous trial by torture, which has given way before the humane and sane open court and trial by evidence. The granting of religious liberty was the second reform. Formerly it was death for any Japanese to have anything to do with Christianity. The new Constitution, A.D. 1889, changed all this. For there never was till this instance a non-Christian nation, in which Christianity had the full protection of the Government, with liberty to its heralds to go anywhere and everywhere throughout the land.

Few words better describe our feelings in contrasting Japan's present with her past, than those of the Psalmist: "Rejoice with trembling." For—"tell it not in Gath, publish it not upon the streets of Ashkelon"—there were once a million professing

* From the *Christian Observer*.

Christians in Japan. What is still more painful, there were a million Christians there prior to the visit of Commodore Perry's fleet in 1853, which broke the sleep of two centuries and a half. They were there prior to the 250 years, during which Japan was tightly closed to the outside world. Francis Xavier himself was in Japan for years, arriving there in 1549—Xavier, the earnest and successful. In little over half a century the Christians numbered nearly a million. They were exterminated and left no visible trace. It will never do to say the work was not genuine, that the priests were not noble, and that their disciples were not self-sacrificing and true. Read how they died: how they met death in executions and battles: how they were mangled and crucified. True, it was a Roman Catholic movement, and in so far a "political religion," but surely it were better worth while, to ask whether we could have stood the awful strain that those men stood, and take shame to ourselves in our inglorious ease. Surely no nobler men ever died for the faith in Europe than Xavier's men in that dark hour in Japan.

The political form of Xavier's Christianity was undoubtedly a peril to the independence of Japan. Hence, his disciples were ordered out of the country, and all who did not leave were slain. Europe was doing much the same with her heretics through tortures and inquisitions. Religious liberty in that age was known in no part of the globe.

Sir Edward Arnold once said: "One verse of the Sermon on the Mount is worth all the words of Shaka." Of Shintoism and Confucianism even more might be said by way of disparagement. These old faiths fail to teach the dignity and worth of man as man. They teach the worth of classes, not of the masses. Under them only despotic forms of government are possible, in which the liberty and rights of inferiors are unknown. To women and children they fail to assign a place of dignity and worth. They have not the least conception of sin, nor of an in-

initely holy God. The vital word "Repent" has no meaning for the disciples of these old religions.

The Dark Night of the Nineties

Modern missions began in Japan in the year 1859. That year marked the dawn of a new day for the Sunrise Empire. So rapidly did Christianity reign and rule and conquer, that men speedily began to say: "The consummation so much to be desired is now in sight. A nation has indeed been born in a day."

Suddenly the whole aspect of affairs underwent a change. The hearts of missionaries failed them, and the churches at home were perplexed. A dark night, called the "Night of the Nineties," settled down upon this sunlit land. Yearly baptisms decreased fifty per cent. The churches, during the "Eighties," had been doubling their membership every third year. Now, in the "Nineties," when the forces were one-half greater and the workers better than ever equipped, they failed to double in ten. In many quarters, indeed, the converts failed to keep pace with the losses. Set-backs and failures began to pour in from every part of the field. The year 1889 had reported a gain of about 6,000. In a single year this gain dropt to about 1,000. In 1892 the Presbyterians and Congregationalists each had gloried in a membership of some 10,000, with promise of further rapid growth. At the end of a decade they had scarcely held their own. In a northern district, manned with special efficiency, at the end of the fatal decade the membership was only about one-half what it had been at the beginning.

Sufficient time has now elapsed to reveal some of the causes of this discouraging decline. For one thing, the Japanese craze for everything foreign had reached its height in the "Eighties." The faith of our Lord was one of these foreign things. It was not only the style to eat and drink and dress like foreigners, but to be baptized and join the Church like them.

Meanwhile, multitudes had become

church-members without sufficient instruction and without the new birth. "Let's have a hundred baptized in our church before New-year," was a familiar saying among the churches in the fall of each year, indicating the craze for numbers. Then came "higher criticism" like a wave over the new community, to do its unsettling work in the East, as it had done in the West. Meanwhile, faithful church discipline was doing its necessary work, and those who persisted in certain social customs that no Christian Church could permit found themselves removed from the rolls. It was needful to sift in many cases the chaff from the wheat.

No small part of this section in the "Nineties" was played by the chivalric order of the Samurai. They had been the military glory of the land, devoted to their feudal lords and holding their swords to be their souls. The four classes of society, before the awakening of Japan, had been the Samurai, the farmers, the artisans and the merchants. With the coming of the new era these class distinctions were abolished, and in their stead three grades were established, viz., the nobility, the gentry, and the common people. The new order of society left the accomplished and knightly Samurai virtually without a vocation. Looking about for some employment, Christianity attracted their attention. The new faith was the sensation of the hour; scholars were needed to translate the Bible and teach it to the people, so eager to learn. Some of this knightly order took up the new faith with both the head and the heart; some began its study as a plaything or pastime; and some its profession and teaching, with the head only and not with the heart, as an employment of means of livelihood. When the novelty wore off, and profession was required by the Church to be something more than a mere name, is it any wonder that numbers of them fell away, and multitudes following their example ceased to attend church on the weekly Sabbath? The fickle and superficial

Samurai became disaffected, and their disaffection occasioned a landslide among the people.

The Great Forward Movement

No less remarkable than the night of the "Nineties" was the dawn of revival that followed it. The great forward movement, thoroughly evangelistic, which marked in Japan the opening of the new century, marked also the dawn of a new era of hope and progress. Glorious victory was plucked from the funeral wings of defeat. And, what is most significant, in this counter-charge which saved the day to the Church, Japan herself took the initiative. The native Church conceived the movement, invited the co-operation of our missionaries, and led the combined forces to victory in the name of their common Lord.

Twenty-two native denominations combined in the movement. In spite of the ten years' decline, the native churches felt a divine impulse to recover lost ground and make the beginning of the new century the occasion of an advance all along the line. The native Japanese Evangelical Alliance called for \$2,500 to inaugurate the movement. Five thousand dollars were given in response. Five hundred missionaries, in conference at Tokyo, in October, 1900, were invited to assist, and a joint committee to plan the campaign was appointed. The empire was divided into sixteen districts, and local committees in each organized to direct the work.

The scope of the campaign in other cities may be judged by the methods and results in the capital. This city was divided into five districts. Fifty-one churches, 62 native pastors and evangelists, with 12 missionaries united for six weeks in daily meetings for the unconverted. Three hundred and sixty persons formed 27 bands of workers, who marched singing through the streets, with banners and lanterns. Half a million handbills were distributed, and 310,000 tracts given away. At the close of the six weeks the names of 5,000 inquirers had been

handed in. The timely visits of Dr. Torrey, of Chicago, and other foreign evangelists, added impulse to the general movement throughout the land, and the whole Church of Japan was refreshed. Men and women, notoriously wicked, were converted, and hundreds of backsliders reclaimed.

So astonished were the general public at the results on every hand, and so heartened was the native Church, that in some form or other the work has been continued ever since. Seven cities, under one evangelist, have reported 1,467 inquirers. The whole movement involves the cooperation of 536 interdenominational workers. Recently the inquirers totaled 15,440, and the membership of the churches about 70,000. Ten years ago their membership was just half that number. The quickened faith has brought joy and stimulus to all believers throughout the land.

Not in a Day

In answer to the question, "When will Japan become a Christian nation?" we are constrained to reply: "Not in a day." But, as never before, she is now under-girded by the sympathy and fellowship of other world-powers which are distinctively Christian. This will prevent relapse. As never before, her government, her laws, her

courts, her education, and her families are being formed on Christian principles. The worship of sun and moon has virtually ceased, and the grosser forms of idolatry have already been abandoned. As never before, the moral teachings of Christ have become a part of popular education, and the friends of Christianity far outnumber its open professors. And as never before, the old religions of the land have felt the influence of the Gospel of Christ and to a remarkable extent have been modified, remodeled and transformed by it. Changes have been more rapid in this kingdom than elsewhere in all history; and, when all is said and done, there is no reason to doubt that the present century will see Japan enrolled among the Christian nations, as the last saw her take her place among the world-powers of the earth. Reforms for which men have labored for ages may suddenly be accomplished in a day, and spiritual forces take but small account of time. All our boasted civilization is powerless to give men new hearts. "It is not by might nor by power, but by my spirit, saith the Lord."

In declaring God's work among the nations, we are warranted in giving thanks unto the Lord, and make mention that to-day in Japan His name is exalted!

CHRISTIANITY TRANSFORMING ASIATIC RELIGIONS

BY MASIH PRASHAD, A HINDU

No casual observer of recent events will fail to notice the growing change which is silently but most permanently working in India. The result of the contact of the East with the West is specially noticeable in its religious phase. The inrush of Western thought, saturated with the spirit of Christ, has provoked the mystic and meditative East into activity. The old superstitions and time-honored institutions which exercised a potent sway over millions of Asiatics are fast

crumbling away. The authority of books in which people placed full confidence is being questioned. The whole social fabric is tottering, and many religious enthusiasts, in the shape of reformers, are putting out their best energies to reconstruct society so as to adapt it to changed environments. This new intellectual wave which is sweeping over the land of Buddha and Mohammed has produced a fundamental change in the different systems of religions in Asia. The present his-

* From the *Methodist Record*.

tory of Asia abounds in examples which bear this out.

Take the case of Hinduism. The reform movement known as Brahmo Samaj is a living testimony to the wonderful change which the teachings and example of Jesus have produced in Hinduism. How Raja Ram Mohan Rai, Keshub Chunder Sen and other leaders of the movement loved the unique personality of Christ is well known. But the most important thing which goes to prove that Brahmo Samaj is on the high road to Christianity is its adoption of the following creed, "We Brahmos of the New Dispensation believe that there can be no regeneration without Christ, who is the door of the Kingdom of Heaven, and that if any one comes not through that door, he has no place in it." For the first time in the history of Hinduism the doctrine of transmigration has been rejected by a Hindu sect—for Brahmo Samaj, in spite of its protestations, has sunk back into Hinduism. There are other doctrines, too, in Brahmo Samaj which bear the Christian stamp.

The development of Arya Samaj is also interesting. Efforts on the part of Dayanand Swami to find monotheism in the Vedas is a distinct proof, showing how he tried his best to fortify himself against Biblical monotheism. Efforts to interpret the Vedas so as to fit in with the changed times, the cause of which is nothing else than the progress of Christianity and Western thought—imply a tacit acknowledgment of the hollowness and frailty of their position. Adoption of missionary methods in the propagation of their faith and the formation of a common prayer along the lines of our Lord's Prayer, are other examples which go to show how "the protective armor of Hinduism has been pierced."

The influence of Christianity is even more noticeable in the new Sikhism called Tat Khalsa (Pure Sikh Sect). In it there is a radical departure from old lines. In a paper read at the celebration of Guru Nanak's birthday at

the Khalsa boarding-house, November 20, 1907, we find that "Nanak did not bother himself much about the intricacies of the doctrine of transmigration"—a fact showing how the new Sikhism is quite distinct from old Sikhism, which had the doctrine of transmigration as its central point. In fact, this doctrine is the keystone of Hinduism, and the moment it is removed the fate of the whole structure will be sealed. "Nanak's religion was based upon two world-wide principles"—the paper goes on to say, "the unity of God and the brotherhood of man." By the way, it may be mentioned that Sikhs, too, have their Lord's prayer, and their ceremony of baptism, which find a parallel in Christianity. It must not be overlooked that Nanak lived and died many centuries after Christ.

The recent revival of Krishnuism betrays the inner yearning of the Hindu heart for a personal Redeemer. The doctrine of Bhakti, or Love, did not occur in early Hinduism. It comes in abruptly. If not originally drawn from Christianity, it was developed by contact with it.

The influence of Christianity is not only seen in Hindu doctrines, but in the way, too, in which the new Hinduism is being organized. Student Hindu associations have been organized in rivalry of Young Men's Christian Associations. Gita classes have been started after the fashion of Bible classes. Really Hinduism has never been stirred before as it is now. Undoubtedly Christ is the source from which Hinduism in its varied aspects has received its best impulses for new life and activity.

Take the case of Mohammedanism. It is an admitted fact that regarding Christ no words ever passed Mohammed's lips but those of the highest praise. He called Jesus "the sinless prophet," and it is a matter of great rejoicing that the reform movements in Islam have not doubted that statement. The movement set on foot by Sir Syed Ahmad Khan bears a striking testimony to the new spirit which is working in Islam. Other move-

ments among the Mohammedans, such as that of Mirza-Ghulam Ahmad Radiani, "The Messiah of the Twentieth Century," and the new Nazrane sect—a mixture of Christianity and Mohammedanism—show how Islam is in a transition stage. The changed attitude of Moslems toward polygamy clearly shows how they are drifting from old moorings.

A new sect has arisen among Mohammedans headed by Aazi Gulam Nabi, of the Nuamwali district in the Punjab. They believe in Quran, but regard traditions as inventions of various sects to further their objects. They believe that Mohammed had only one wife, and that the statement that he married many wives is false and was a fabrication on the part of Bani Ommeyyads. Herein we see a departure from polygamy to monogamy, another evidence of the new force which is working in Mohammedanism. The Christian atmosphere which so many Moslems are breathing has a very far-reaching effect.

The Buddhist religion, with its arrogant claim to the sublimity of its moral precepts, is finding that there are higher and nobler teachings of which Buddha never dreamed. The Maha Bodi Society, started by Monk Dharm Pal, is the latest development of Buddhism. The prospects of the spread of Christianity in Buddhist lands are hopeful, and at the present moment it looks as if the first of heathen lands to enter, as a nation, the fold of Christ, would be the Empire of the Rising Sun.

The whole of Asia from one corner to another is in religious commotion. The honor and admiration which followers of different religions are showering on the personality of Christ prophecies the coming conquest and predominance of Christian over non-Christian thought. The struggle is keen and the battle is hardly contested. But, "coming events cast their

shadows before." The trend of events is toward the ultimate success and supremacy of Christianity. God fulfils himself in many ways. Christ is at last being enthroned in the land of His birth. The progress of Christianity may be slow, but what grows slowly lasts longer. The signs being hopeful, naturally the question arises, what are the responsibilities of Christians, and how is the desired object to be achieved? We have entered the arena of struggle. Are we going to beat a retreat and thus bring our Captain's name into disgrace? Or are we to carry on the struggles with double zeal and vigor? The eyes of God are on us. Herein lies a charge, a duty that may well awaken the most solemn and searching thought in the minds of Christians. Let us embark heart and soul in the new crusade. It is higher and holier far than that of the old crusaders. May our hearts be exalted to the sublimity of our high calling! Then shall come a day when peace and harmony shall dethrone present unrest and racial hatred. Then Christ shall be crowned spiritual King of Asia. Asia shall sit at the feet of Him who sacrificed Himself that others might be saved. O day of days, when East and West, that have been sundered for ages, shall with one heart pay homage to Jesus of Nazareth! Then shall cease all strife and party feeling. Sectarianism and bigotry shall come to an end, for both Asia and Europe shall come under the sway of the Prince of Peace.

Then Kipling's lines—

For East is East, and West is West,
And never the twain shall meet,

shall be answered by other lines—

But Christ is Christ and rest is rest;
And love true love must greet;
In East and West hearts crave for rest,
And so the twain shall meet—
The East still East, the West still West—
At Love's nail-pierced feet.

EDITORIALS

LIBERAL CHRISTIANITY AND MISSIONARY ZEAL

It has been often asserted that what is commonly called destructive "higher criticism" is by no means conducive to the creation of missionary zeal and consecration, but liberal Christians, especially those in Germany, have always denied the assertion in bitter terms. A statement, made in "Christliche Freiheit," concerning the work of the General Evangelical Protestant Missionary Society of Berlin, which has always professed pride in its liberalism, is the best evidence that even followers of "higher criticism" are beginning to feel that it exerts a bad influence upon missionary consecration. We translate the statement which is made in connection with the report of a missionary conference held by the Society in Frankfort-on-the-Main. It reads, "Were I asked to place at the beginning of the situation, the general impression of the situation, I would do it by using the present-day spring weather as a figure. During the day the sun smiles brightly upon the flowers, buds, and sprouts, which spring has scattered lavishly everywhere, but during the night sharp frosts reign here and there, so that the hope of growth throughout the summer, and of harvest in autumn seems almost destroyed. Thus, be it stated briefly, in Eastern Asia a missionary field, grander than any which has ever been cultivated, has been opened to German Liberal Christianity: that is the breath of spring. And the frost? It is the fact that, generally speaking, German Liberalism has failed, for thus alone can we understand that we have failed to advance in that Eastern country during the years, or rather, have been forced to retrench so that our theological school in Japan had to be closed and a missionary as efficient as our Dr. Haas was forced to return to Germany, because we could not afford the expenses involved (perhaps five thousand dollars). All this is in spite of the fact that these things have been made public and have been im-pressed at public meetings, or through

published circulars. . . . The Liberal Christians of Germany and Switzerland were unable to raise about \$35,000 after the General Evangelical Protestant Missionary Society has had a quarter of a century to try to make increasingly large circles understand its special purposes! It is—we ask pardon for the harsh expression—a shame."

The statement does not read as if the liberalism professed by the Society has been conducive to great missionary zeal among its friends.

BIBLES FOR JEWS AND CHINESE

Almost a year ago a consecrated Christian business man, whose name we do not consider ourselves at liberty to publish, founded the large distribution fund in affiliation with the Bible House of Los Angeles. The one object of the fund is the distribution of the Scriptures to Israel and the Chinese, the largest part of the money to be used among the Chinese. The well-known author of "Jesus is Coming," Mr. Wm. E. Blackstone, was chosen as secretary-treasurer of the fund by its founder, and in the beginning of the summer of 1909 he proceeded to China at his own expense, that he might consult the missionaries and the agents of the Bible and tract societies in the great heathen empire and personally superintend the distribution of the literature. The intention is to distribute Portions of Scripture on the established basis of "sale at nominal price, with approved exceptions," but to use specially prepared annotated portions or portions with marginal notes. The missionaries are in favor of such annotations, but the Bible societies think that they are hindered from adopting these by the restriction in their charters to print the Scriptures "without note or comment." We have no doubt that an amicable settlement will be reached speedily and the work of distribution of Scriptures in China will be started, to which Mr. Blackstone expects to add that of an extensive tract distribution.

Mr. Blackstone's headquarters are

at Nanking, which has peculiar attractions for him. The M. E. hospital there was the first investment of the late Mrs. Blackstone's saintly mother, Mrs. Adeline M. Smith, in foreign missions. Later she added the University Building, in which now five denominations, viz., Methodists, Presbyterians, Friends, Christians, and First Day Adventists, are united. And later still she built the M. E. Girls' School there. In addition to these evidences of the consecration of a loved one, whose money still continues to do good among the Jews and heathen, tho she is dead, Mr. Blackstone's son Harry is a Methodist missionary in Nanking.

The funds provided by the magnanimous founder are sufficiently large to make provision for very extensive distribution of Scriptures throughout the Chinese Empire, a most important undertaking. We ask the special prayers of our readers for the work.

THE SUPERNATURAL IN CONVERSION

"Twice Born Men," by Harold Begbie, is a book that we regard as one of the most remarkable of the day. It is a tremendous plea for the supernatural element in conversion, and this constitutes mainly its timeliness. Nowadays the tendency is to eliminate the miraculous, preternatural, supernatural and superhuman element entirely from human transformation—to consider all great changes of character and conduct, however radical, at best reformations due to a change of what is called environment; to education, moral influence, the awakening of some new and mighty resolve. This theory, whether openly advocated or not, is really at bottom a denial of all properly divine regeneration. Man is believed to have in himself the possibility and potentiality of all moral and spiritual change, even the most radical transformation; and that it is the office of the educator, the philanthropist, the reformer, to evoke these latent possibilities, to appeal to this slumbering gianthood that is only needing the self-consciousness of its

own strength and power to accomplish moral miracles.

Mr. Begbie boldly calls his book "*Clinic on Regeneration*." It contains, between preface and postscript, nine representative narratives of conversion, truthfully told—conversions of men who would be regarded as among the hopeless "impossibles" of society. They are respectively known in this sketch-book as "The Puncher," or prize-fighter; "A Tight Handful," a disgraced and cashiered corporal in the British army; "O. B. D.," or old Born Drunk, an irreclaimable sot; "The Criminal," a confirmed prison-bird; "A Copper Basher," a monster of habitual brutality; "The Lowest of the Low," an actual procurer for the lowest vice; "The Plumber," a representative thief; "Rags and Bones," a dealer in such merchandise; and "An Apparent Failure," a backslider and apparently apostate convert. These instances all agree in two respects: First, they are all transparently true and absolutely convincing; and, secondly, they defy explanation on any theory but the definite power of God. They are all naturally hopeless. There is such hardness of heart, such habitual slavery to the worst appetites, vices and lust; such revelry in sin and crime, such exceptional abandonment to devilry—that no one would attempt the task of recovering them out of the snares of the devil who had not seen, known and felt the supernatural force working in human lives. We can safely challenge any doubter of the divine operation of the Spirit in conversion to explain on any other basis such marvelous transformations as are here recorded. We would be glad to see this book scattered broadcast. It would help to revive waning faith in the actual power of God, and illustrate how Jesus Christ is the same yesterday and to-day and forever. If there be any man or woman sunk in lower depths of moral depravity and iniquity than those here portrayed, we have never met any. There seems to be no unpardonable sin where there is room for a penitent cry, "God be merciful to

me a sinner." Such a book goes far to restore to the pulpit its **lost dynamic** and to the worker for souls an unquenchable passion and inspiration. We again commend it heartily to all who would find new proofs that God is the living God, Christ the present Savior, and the Holy Spirit the actual and perpetual transformer of character.

DEMONIACAL POSSESSION

Rev. Dr. John L. Nevius, of Chefoo, China, had rounded out forty years of missionary service, and at his lamented death stood in the foremost rank of foreign missionaries, as an evangelist, pastor, educator, organizer, and constructor of Christian literature in a heathen tongue. With all his other endowments and acquirements and achievements, he united two conspicuous qualifications of a trustworthy witness: first, an accurate and wide information founded upon careful and judicial investigation; and an impartial, empirical judgment free from either prejudice or prepossession. After a long and patient examination of the subject of "Demoniac Possession and Allied Themes," he published a volume of about 500 pages, and containing upward of 130,000 words, containing results of his studies and observations. The following is the summary of the established facts, given substantially in his own language (p. 143-5):

1. Certain abnormal physical and mental phenomena, such as have been witnessed in all ages, and among all nations, and attributed to possession by demons, are of frequent occurrence in China and other nations, and have been generally referred to the same cause.

2. The supposed demoniac, at the time of possession, passes into an abnormal state, the character of which varies indefinitely, being marked by depression and melancholy; or vacancy and stupidity, amounting sometimes almost to idiocy, or it may be that he becomes ecstatic, or ferocious and malignant.

3. During transition from the normal to the abnormal state, the subject is often thrown into paroxysms, more or less violent, during which he falls on the ground, senseless, or foams at the mouth, etc.

4. The intervals between attacks vary indefinitely from hours to months, and, during these intervals, the physical and mental condition may be in every respect healthy and normal. The duration of the abnormal state varies from a few minutes to several days.

5. During the transition period, the subject often retains more or less of his normal consciousness. The violence of the paroxysms is increased if the subject struggles against and endeavors to repress the abnormal symptoms. When he yields himself to them, the violence of the paroxysms abates or ceases altogether.

6. When normal consciousness is restored, the subject is entirely ignorant of everything which has passed during that state.

7. The most striking characteristic of these cases is that the subject evidences another personality, and the normal personality, for the time being, is partially or wholly dormant.

8. The new personality presents traits of character utterly different from those which really belong to the subject in his normal state; and this change of character is, with rare exceptions, in the direction of moral obliquity and impurity.

9. Many persons, while "demon-possessed," give evidence of knowledge which can not be accounted for in ordinary ways. They often appear to know of the Lord Jesus Christ, as a divine person, and show an aversion to and fear of Him. They sometimes converse in foreign languages of which in their normal states they are entirely ignorant.

10. There are often heard in connection with "demon-possession," rappings and noises in places where no physical cause for them can be found; and tables, chairs and crockery and the like are moved about without, so

far as can be discovered, any application of physical force.

11. Many cases have been cured by prayer to Christ, or in the name of Christ; some very readily, some with difficulty. So far as we have been able to discover, this method has not failed in any case, however stubborn and long continued. And in no instance, so far as appears, has the malady returned, if the subject has become a Christian and continued to lead a Christian life.

It should be added that the testimony given by Dr. Nevius, and confirmed by about fifty most competent cowitnesses of the highest intellectual capacity and moral integrity, will not admit of any adequate explanation on the ground of psychology, hypnotism, suggestion, telepathy, or any of the various scientific explanations now current. While some of the symptoms, taken singly, might be so explained, when taken together, they can not be reasonably solved as mysteries by any explanation short of actual demon-possession.

FATHER GAVAZZI

The year 1809 marked the centenary of Alessandro Gavazzi, one of the conspicuous men of the last century. This great Italian reformer will go down to history linked with such men as Count Cavour, Mazzini, Garibaldi, and others who were the creators of the new and united Italy.

Born March 21, 1809, he became, at fifteen, a Barnabite monk, and at an early age professor of rhetoric. He won quickly a reputation as a first-class orator. He had a remarkable presence, a peculiar type of passionate eloquence, and moved masses of men by his marvelous eloquence. At the same time, the Lord gave him insight into papal corruption, and he used his great powers for the bold advocacy of a purer faith and life, and Pope Gregory, in alarm, shut him up for a year in a convent.

After the Austrian defeat in Lombardy, the students of the University

at Rome called on Gavazzi for a funeral oration on the fallen soldiers, in the Pantheon, and wearing a badge of green, white and red on his cassock he responded. His speeches resulted in the formation of an army of 25,000, who, with him as chaplain-general, volunteered to drive the Austrians out of Italy. After several battles, however, the force was obliged to surrender at Vicenza.

When Garibaldi proclaimed the Republic, in 1848, Gavazzi, now in his fortieth year, hastened to Rome and aided him in military operations. Garibaldi's force, with Gavazzi fighting in the front rank, routed a French army of 50,000 who left 1,500 on the battlefield. When, however, Rome fell before the French, Gavazzi spent the next ten years in exile in England.

In 1852 he visited the United States and gave a series of lectures against the Roman hierarchy. In 1859, returning to Italy, he joined Garibaldi in the Sicilian campaign which added Naples to the kingdom of Italy, and organized a system of field hospitals.

After the unification of Italy in 1870, Gavazzi threw all his energies into establishing the Free Christian Church of Italy, and in 1872 and in 1880 visited America to obtain financial aid. On July 31, 1881, he delivered his last address in America at the Reformed Catholic services in Masonic Temple, New York, conducted by Rev. James A. O'Connor.

When Father Gavazzi died, January 9, 1889, Italy lost one of her noblest champions of liberty and Protestantism, who was ready to lay down his life that his country might be free from the tyranny of the papacy.

In his earlier days of priesthood, he had thought and hoped that the Church of Rome might be reformed, but in later years he was convinced that this was impossible. He lived not only to see Italy free from papal temporal rule and Victor Emmanuel king of united Italy, but himself to preach the religion of Jesus Christ in the shadow of St. Peter's.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Friends of Dependent Peoples

The Friends of the Indians and other dependent peoples again gathered at Lake Mohonk for a discussion of the important problems which have grown out of America's inherited or assumed responsibility for the uplifting of the dependent races committed to its care.

As in previous years, much interest was taken in the discussion of the Indian as a problem and a potential citizen, and it was the general consensus of opinion that the particular problems relating to the Indians now are those of administration. What is supremely needed in dealing with the Redmen (as with all dependent peoples) is the introduction into their hearts and lives of a spiritual force which will spur them on to high mental and moral achievement. It is primarily gospel and not government that must save the Indians. As Mr. Cloud, one of the delegates to the conference, himself an Indian, and the first Indian to graduate from Yale College, remarked: "The Indian must be saved from the inside, not the outside."

The platform adopted at Lake Mohonk is worthy of careful reading. It demands the protection of the personal and property rights of the Indians (and many there be who try to exploit them, and to cajole Congress into legislation adverse to their interests), calls for the condign punishment of all who violate those rights, advocates sanitation of Indian homes and settlements, and lays special emphasis upon industrial, moral and political education. It also recommends the cultivation of friendly relations between the dependent peoples and their compatriots in America, who happen to bear rule over them.

As for the Philippines, Bishop Charles H. Brent declares that the time has come when the manifest duty of the Government is to place industrial matters in the forefront of its thoughts and policy. An effort is being made to remodel the fundamental law of Porto Rico. In general, the

view of the attendants at the Lake Mohonk conferences seemed to be that the development of the insular peoples is of first moment, and that of the islands is of secondary importance. It is, or ought to be, the business of the United States to make men—for whether it be at home or abroad, manhood is the supremely valuable asset of government—*The New York Observer*.

The Women's Campaign

The Jubilee meetings of the Woman's Foreign Missionary Societies are rivaling the Laymen's meetings earlier in the year. In Oakland, Cal., 1,000 women were in attendance, 500 came to a missionary luncheon and there were ten drawing-room meetings. In Portland, Oregon, there were even larger audiences and \$4,000 was pledged. Seattle turned out 1,500 women and turned away many more. Crowded meetings were held in Denver, Colorado, with 1,100 at luncheon and \$19,000 pledged, and five "Echo Meetings" followed. Kansas City reports prayer circles in every church, six "Echo Meetings," and great interest.

Pageant scenes were introduced, and appeals were made for each foreign country by student volunteers.

In St. Louis 2,500 booklets were distributed, and there was a chorus of 100 factory girls. A permanent work is also planned in the form of an Annual United Mission Study Conference.

A World's Citizenship Conference

The National Reform Association called a conference to meet in Philadelphia, November 16-20. More than 1,000 delegates were appointed, representing nearly every Christian interest in America. All Christian Societies and churches were entitled to send delegates. A strong program was provided, with addresses by Rev. C. A. R. Janvier, Dr. J. A. McDonald of the *Toronto Globe*, Rev. Arthur J. Brown, Anthony Comstock, Rev. James L. Barton, Dr. David J. Bur-

rell, Bishop Thomas Neeley, and Hon. John W. Foster. Dr. S. F. Scovel is President of the Association.

Business System in Missionary Finance

John R. Pepper, chairman of the Laymen's Missionary Movement in the Methodist Episcopal Church, South, of Memphis, Tenn., has recently said:

"Only one out of every 4 women, and only one out of every 8 men of the average church have given any amount to foreign missions. When this fact is known, no argument is necessary to show the crying need for business system in missionary finance.

"The spasmodic, once-a-year appeal for foreign missions has not aroused the interest of the men of the Church. Business system is needed. Several things are needed to put the foreign missionary offerings on a systematic basis. Every member of the Church should make a weekly offering for this purpose. A uniform envelop should be used. An every-member canvass in the cause of all foreign missions should be made by the churches. This campaign is absolutely essential to reach the entire membership. A short, sharp canvass has been found to yield the best results. In some cases it has been found best to have men canvass the men and boys, and women canvass the women and girls, securing definite pledges for the year.

"One of the very first results achieved is the salutary impression made upon the membership of the Church that business system is being used in the work instead of the former haphazard, intermittent, go-as-you-please lack of method."

What Such System Did

Rev. L. O. Blake, of Daleville, Indiana, writes: "Our church last year raised \$450. Under the weekly system we have this year raised \$1,607. We have advanced from an average of \$2.71 per member last year to \$9.60 per member this year. Our increase for missions this year over last was 354 per cent. The people say it has

come as easily as last year and they are more enthusiastic and interested."

Is a Clergymen's Missionary Movement Needed?

In *The Churchman* a clergyman of the Protestant Episcopal Church argues for a "Clergymen's Movement" to supplement the Laymen's Missionary Movement. He says:

"A missionary priest makes a missionary congregation. Hence the need of a Clergymen's Movement as well as a Laymen's Movement. I lay it down as axiomatic—that the awakening of the home ministry is the essential prerequisite to an adequate response of the churches to the urgent missionary appeal. I submit the facts known to me from a wide observation of the home churches and the home ministry, that without the adequate missionary awakening among ministers, the Laymen's Missionary Movement will fail of its great purpose. A Clergymen's Movement is as badly required as the Laymen's, and its essential complement unless its influence is to be evanescent and its effort abortive."

National Bible Institute

Few Christians realize the large and many-sided work carried on by this body of Christian Laymen. Hundreds of meetings were held last summer in the outdoor evangelistic work and many conventions resulted.

One young woman told one of the National Bible Institute's workers, that while near a window in an office on the nineteenth floor of the Flat-iron Building, Twenty-third Street and Broadway, she had distinctly heard the words of a gospel solo sung at one of the outdoor services held at noon in Madison Square!

The Gospel Wagon service held Sunday afternoons in Printing House Square, throughout the summer, was one of the most successful of all the outdoor meetings. The average attendance reached 380, and on several occasions more than 500 people have been present. Definite decisions for

Christ were made at every meeting—as many as ten people signing the hymn-sheet declaration to accept Jesus as Savior and Lord in one service.

A Gospel Hall at 111 Manhattan Street is well conducted by Joseph M. Conway, the director. The work at this Hall is one of peculiar difficulty, and it requires, as superintendent, a man of undaunted courage, unbounded energy, and Godly zeal. During September Mr. Conway conducted highly encouraging outdoor services at 125th Street and 7th Avenue. At this point hundreds of people have gathered nightly to hear the Gospel message and much permanent good has been accomplished.

The Beacon-light Mission at 2372 Third Avenue is another important center of Christian activity. Mr. John N. Wolf's whole-hearted service and unwavering devotion to the task he has undertaken is yielding, under God, the best kind of fruitage. Men are being saved here—saved from lives of wretchedness. And that is the supreme test of successful mission enterprise!

The Living Waters Mission at 23 Delancey Street is in charge of Mr. John Hollis. At every service men, maimed by sin, have sought and found peace and salvation through Jesus Christ. Carried on as it is, under the greatest disadvantage of totally inadequate facilities, the splendid work of this Gospel Hall can not easily be overestimated. Large crowds have gathered at the Bowery Gospel Wagon Services, which operates from this Mission.

The Institute also conducts Bible Conferences and a Laymen's Training School and publishes *The Bible Today*. Mr. Don O. Shelton is president and Mr. Hugh Monro, treasurer. Both men have given freely of time and money to this work, but it is much hampered and its usefulness curtailed from lack of funds.

\$1,000,000 for Y. M. C. A. Work

It is reported that contributions of \$1,000,000 has been given for the world-wide expansion of the Young

Men's Christian Association, \$540,000 of which comes from John D. Rockefeller.

Mr. Rockefeller's gift, offered on the condition that a like amount be raised, was met by contributions from many prominent laymen interested in the movement, among them John Wanamaker, Cleveland H. Dodge of New York, who pledged funds for two buildings in the Levant; S. W. Woodward of Washington, \$35,000 for a building at Kobe, Japan; James Stokes and an unknown donor, \$100,000 for a building at Moscow; John Penman of Paris, Ontario, \$50,000 for a building at Hankow, China; John W. Ross, for the Montreal Y. M. C. A., \$40,000 for a building at Canton, China; Dupont Clarke, Jr., funds for a building at Bangalore, China, and citizens of Buffalo, \$35,000 for buildings in Tokyo. Mr. Wanamaker offered to erect another building in China in addition to five foreign association buildings already given by him.

Presbyterian Work in Mexico

There are 5,000 members of the Presbyterian Church in Mexico. *El Faro*, the Presbyterian official organ of Mexico, extends its influence far and wide. Articles from it have been reproduced recently in periodicals of Cuba, Porto Rico, Argentine and Spain. Apropos of the recent celebration of Mexico's centennial, this note from a missionary, giving evidence of the effect of American sentiment on the people of our neighboring republic, is of much interest. The writer says: "The celebration of the fourth of July on Saturday, or its postponement until Monday, has caused remark. The Catholics, who commented upon this regard for the Sabbath, can not fail to know that this action was due to the feeling of the American residents in Mexico, and not to the missionaries. The latter are very few in proportion to the Americans, who are in the large cities. Such action greatly aids our work in Mexico."

EUROPE—GREAT BRITAIN

A Great Anniversary near

Next year is the tercentenary of the publication in 1611 of the Authorized Version of the English Bible. The committee of the British and Foreign Bible Society has appointed a special sub-committee to concert plans for a commemoration, so as to remind the English-speaking peoples of the debt which they owe to the English Bible and to encourage its more regular and earnest study. Concerning this event the *American Israelite* has the following editorial paragraph:

"The ter-centenary of the King James Version of the Bible is to be celebrated next year. In this celebration the Jew should heartily enter, even though he is soon to have a version or translation of the Bible of his own. The Jew believes that the Bible is the most sublime piece of religious literature the world has ever seen or is ever again likely to see, and while he does not believe that it is infallible or that all parts of it are of equal importance, he believes that it contains all the moral precepts necessary for man's guidance in life. It has influenced the lives of millions, and has been their comfort and stay in the hours of trial and tribulation. It has been a most potent force in shaping and fashioning the language of the Anglo-Saxons."

A Bishop on Christian Union

Speaking at the opening of the new hall of the Manchester (Wesleyan) Mission, the Dean of Manchester strongly advocated a closer *rapprochement* between Churchmen and Nonconformists. Deprecating what he termed the "low, narrow conception of Christianity" which would limit fellowship in Christian service to those who are in agreement on all points, Bishop Welldon said: "No Christian—Churchman or Nonconformist—has fully entered into the spirit of Christ unless he is prepared to show his practical sympathy from time to time with his fellow Christians who are not his fellow Churchmen. Get the right at-

mosphere, the right tone of thought and conscience, and many great questions existing between Christians—even that most difficult education problem—will eventually settle themselves. . . . Let us try and reform ourselves. . . . However far we are apart, we may draw nearer to the Cross, and thus nearer to each other."

—*The Christian*.

A Memorial on Opium

An imposing list of names of Christian leaders from all over the world has been signed to a memorial to the British Government in regard to the Opium traffic. This document represents the moral opinion of the world, as the names appended are leaders in all lands. The memorial declares: "We the undersigned, who as delegates from the various missionary societies of the world are in Edinburgh, attending a World Missionary Conference, in view of the now unquestioned sincerity of the Government of China in their endeavor to suppress the opium evil, beg to express to the Government of Great Britain our earnest desire that China may be left entirely free with regard to the importation of opium and that the Government of Great Britain will take such other steps as may be necessary for bringing the opium trade to a speedy close."

Then follow the names of a thousand or more prominent delegates and visitors.

No Missionaries to be Kept Back

Once again, through God's loving-kindness, all the available recruits are to be sent out. Even so recently as a month ago it seemed well-nigh impossible that this could be. The Committee had decided in May last that they would only send them out in cases "where (a) they are provided for in the proposed reduced estimates for the year 1911-12; or (b) special contributions, adequate for this purpose in the opinion of the Committee, are guaranteed, and the ordinary funds not drawn upon; or (c) an express resolution of the Committee declares that the post proposed for the recruit

must on no account be left vacant." The number available was 34, and after subtracting those who are honorary, or "Own Missionaries," or supported by colonial associations, etc., there remained 14 whose going out depended on special gifts being forthcoming. The Committee decided that the special gifts must cover the cost of their passage and outfits and their maintenance allowances for *three years*, so as to insure as far as possible that their going out should not prevent a more adequate provision for the equipment of the missions. It was, nevertheless, in large and small sums, all the money needed, and more, has been sent in, so that every accepted missionary who is available to sail will (*D.V.*) be sent out to reinforce the missions. The amount contributed has been close upon £9,000, and nearly half of that sum was the generous gift of an anonymous donor who had only a few weeks before given £3,500 to the General Fund.—*C. M. S., Review.*

Third German Colonial Congress

The Third German Colonial Congress was held in the great hall of the German Parliament from October 5 to October 9.

Friends of missionary work had looked forward to the Congress with some uncertainty and doubt, because Dernburg, the Secretary of Colonies, who had been such a friend to missions, had gone back into private life and none knew what stand toward missionary effort the Congress would take. They were rejoiced to find as Pastor Fricke said: "The days of the Third German Colonial Congress were days of a great spiritual uplift."

Roman Catholic and Protestant missionary societies had labored together in earnest and faithful cooperation, as at the former congresses, and the subjects, selected by their Executive Committee with greatest care, and the speakers, who might well be called the foremost representatives of German Missions, all happily contributed to the great success.

The afternoon of the first day was given to a discussion of "Islam and Christianity." Mission Inspector Axenfeld, of the Berlin Society, discussed the "Spread of Mohammedanism in Africa and Its Importance for the German Colonies." He showed that within the next twenty or thirty years it would be decided if Africa is to be Christian or Mohammedan.

On the second day, Dr. Julius Richter, the great authority on missionary work, addressed the Congress on "The Problem of the Negro's Soul, and the Questions concerning his Development which arise from the Problem." His fine address caused the Congress to acknowledge that there is no difference between the soul of a negro and of a European, so that the negro can be lifted to the same level as the European, tho slowly.

The last day of the Congress brought a spirited discussion of the subject, "Polygamy" by the Provincial Father Froberger, of Treves, and a number of Protestant speakers.

Thus, the Third German Colonial Congress was a grand opportunity for the presentation of the cause of missions by these and other prominent speakers. Its resolution concerning Islam, adopted unanimously, is important:

"Serious dangers threaten our colonies in their development from the spread of Islam. Therefore the Congress counsels that the movement be carefully observed and profoundly studied. The Congress, tho impartial from principle as far as religion is concerned, considers it necessary that all who are engaged in the development of our colonies conscientiously avoid everything which may be conducive to the spread of Islam and hindering to the advancement of Christianity. It recommends missionary labors of culture, especially those of the school and of hygiene to the active encouragement and aid of all friends and of the Colonial Office also. It sees in the danger of Islam an urgent appeal to German Christians to enter at once upon missionary

work in those parts of our colonies which have not yet been invaded by Islam."

The American Board in Spain

The separation which has gradually transpired between the International Institute for Girls in Spain, since its incorporation in 1892, and the girls' school which was Mrs. Gulick's earliest and lifelong venture for the education of Spanish womanhood, and which the American Board has maintained and enlarged is now made complete by the transfer of the latter school to the city of Barcelona.

This city has about 900,000 inhabitants, and is the capital of the most important province Catalonia; is modern and so progressive that at times it has wished to be set off from the rest of the country as an independent State. The man of most influence, who virtually rules the city to-day, is a Republican socialist, a representative to the Cortes. Barcelona has two strong elements, clericals and socialists; the clericals are more fanatical than in many places, but the liberal element predominates. After the royal order was passed giving permission to recognize Protestant chapels, a liberal paper, under the heading, "Liberty of Conscience," called attention to the inscription just placed over a chapel in Barcelona: "Capilla Evangelica. Services on Sunday at eleven in the morning and five in the afternoon," and said: "This simple inscription apparently does not mean much, but considered in itself it has an immense significance; it may be said to be the dividing point between two Spains, the fanatical, Catholic Spain of past centuries and the liberal, progressive Spain of the centuries to come."

Such a plain-spoken article could not have appeared under the last conservative government; it would have been cut out by the censors and a fine imposed.—*The Missionary Herald*.

Russian Baptist Congress

The Baptist Congress recently held at St. Petersburg created great in-

terest throughout the city and made such a marked impression that reactionary circles are crying out against the government for permitting such freedom. Some restrictions were imposed, but merely as a matter of form, and were found to have been unnecessary, because of the restraint and tact manifested by those in charge of the congress. One interesting function of the congress was the laying of the foundation-stone of Mr. Fetler's new tabernacle in St. Petersburg. It was another triumph for the Baptists that Mr. Fetler should have been able to get permission from the Government to have a public ceremony of this kind. It was not obtained without some difficulty. Messrs. Pavloff, of Odessa, president of the Union; Galieff, vice-president; Fetler and Byford, lifted the massive block of granite, and placed it in position as the corner-stone of the new building. About 150 bricks were afterward laid. Among those taking part were German, British, Lithuanian, Polish, Esthonian, Finnish and Russian Baptists. Each spoke in his own language, and his address was interpreted by Mr. Fetler, who is an accomplished linguist.

An American Paper in Constantinople

All those interested in the progress of Christianity in Turkey will be glad to know that for nearly seven months a small weekly paper, *The Orient*, has been published and has had a very cordial reception among those who have had a chance to subscribe for it.

The Orient has for its prime object to give impetus to the educational, philanthropic, and religious work of Americans in the Ottoman Empire. It aims to accomplish this (1) by keeping in touch all the workers on the field and that portion of the American public which is interested in the modern enterprises of Christian civilization: (2) in order to facilitate an intelligent grasp of the whole subject by furnishing from week to week an accurate miniature of the Ottoman world, together with the atmosphere that surrounds it. *The Orient* is the

only American paper published within the empire and has great possibilities of its service. During the sessions of Parliament, there is published a summary of Parliamentary proceedings. The paper is published at the American Bible House, Constantinople, at \$1.00 (or 4s.) a year. Address W. W. Peet, Esq., Treasurer, American Bible House, Constantinople, Turkey (open mail, via London).

Syrian Orphanage in Jerusalem

The *Bote aus Zion* brings the forty-ninth annual report of the Syrian Orphanage in Jerusalem, which is the more interesting because the institution suffered so severely from fire on June 12. According to this report, the children in the orphanage and in the missionary schools numbered 508, or 406 boys and 102 girls. The congregation had a membership of 50 Germans and 464 others. The printing-shop, the brick-yard, the pottery, the carpenter shop, and similar institutions gave work to many. The income for 1909 was about \$39,000, so that a deficit of about \$1,500 existed at the close of the year. To this deficit must be added \$30,000 as representing the damage done by the fire. Many American Christians, especially those of German birth, are supporters of the work.

The Outlook in Persia

From Teheran, Persia. Rev. J. L. Potter writes thus of the outlook: "Notwithstanding the political conditions, the mission work has been quietly carried on as usual. The schools have had a full attendance and successful commencements. The enrollment in the boys' school ran slightly over 300, of whom 180 were Moslems. The enrollment in the girls' school reached 235, 110 of them being Moslems. The attendance at the Persian services has been unusually large, and well sustained even during the hot summer months, sometimes the mission chapel being so well filled that we have begun to think and talk of an enlargement as being necessary in the future. There has been a wonderful

awakening here to the necessity of educating the daughters of Persia, and native schools for Moslem girls have been opened all over the city, and a society of Persian women has taken the matter up, and invited some of the ladies of the mission to meet with them in order to have the benefit of their advice, for 'it is evident that in every affair there should be a consultation with the wise and learned ladies.' It is reported that in Parliament, September 6, it was voted to bring out seven Americans to manage the finances of Persia."

INDIA

How India is to be Saved

An English correspondent of the *Homiletic Review* tells of how a "well-informed writer in the Hindu magazine, *Epiphany*, declares that India will be saved through its womanhood. Not that the new movement for their freedom from the captivity of the 'purdah' system is in any degree evident among the masses of women themselves. Singularly enough, the influential natives who are promoting the agitation are actuated by their apprehension of the effects of Christianity. They fear that Christianity will sweep womanhood into the fold, unless the grosser evils of Hinduism are reformed with the aim of cleansing Hinduism of the system of child marriages, permanent widowhood, and the shocking abominations perpetrated in the name of the religion at many temples. The very fact of such a movement is a striking tribute to the true moral nature and power of the Christian religion."

The Good Work of Christian Endeavor

At a two-minute testimony meeting in India, Miss Howland, of Ceylon, said that a Christian Endeavor Society was started in a girls' boarding-school in her district more than twenty years ago that has proved very helpful to the spiritual life of the school. There are now 17 societies in this district. Three years ago a local union was organized by the field secretary, Rev. Herbert Halliwell, and regular con-

ventions are held. One society gives Christmas presents to the island school; another has bought table-cloths for the communion-table of the church; another helps to support a child in a school in China. In one school there are three societies which give more than one hundred rupees for foreign and home work, besides donations to other objects. Dr. R. A. Hume, of Ahmednagar, said that experience has shown him three advantages gained from Christian Endeavor. First, it places responsibility on the young people; second, it turns that responsibility into privilege; third, it makes all service an expression of loving loyalty to Christ.

Presbyterian Progress in the Panjab

Concerning its mission in the Panjab the United Presbyterian Church reports the following progress during the last two years:

Adult baptisms in 1908.....1,966
Increase by profession2,049
Net increase in membership ...3,119
In the Christian community....6,243

This was the record for 1908, and this is the record for 1909:

Adult baptisms in 1909.....3,677
Increase by profession.....3,988
Net increase in membership....4,510
In the Christian community....9,414

And the following statement is thoroughly in order: "This record is, to say the least, unique. It is doubtful whether it has been surpassed this last year by the record of any mission in India and likely not by that of any in the world."

Eight Thousand Recruits Needed

"In India," said George Sherwood Eddy at the Edinburgh Missionary Conference, appealing for workers in that field, "there are hundreds of students turning to missionaries in these days of unrest—willing to be taught, but in very many cases with none to teach." Another speaker said, of the natives of India, that "50,000,000 of these people are asking to be taught the gospel," while Rev. Dr. Robert Stewart, from the Panjab, showed

that "about 8,000 more missionaries are required in India."

An Indian Mission to Telugus in Natal

This mission had its origin in this way: Some years ago the Telugu Christians in South India thought that it was about time that they began to do some mission work on their own account, and so organized what is known as the Home Mission Society. The object was to send native evangelists to a number of isolated tribes not reached by the missionaries. After this was done, it occurred to one of the young men, John Rangiah, head master of the girls' school, Nellore, that they ought to do something for the thousands of Telugus that had emigrated to Natal who were as "sheep without a shepherd." For a whole year John was on the look-out for a man for Natal, but as no one was found it was borne in upon him that he might go himself. So, after much prayer and a good deal of earnest thought, he decided to go. He was ordained as a missionary in Nellore and, like Abraham, "went forth not knowing whither he went." But God knew, and wonderfully prepared the way before him.

Since his arrival in Natal some seven years ago, John has organized six churches, and besides these he has nine places where little congregations regularly meet for worship and where churches will be organized just as soon as they are able to support pastors and pastors can be found for them. It is an interesting fact that, altho John was brought up in a mission where self-support has been one of the most difficult problems the missionaries have had to meet, he began his work in Natal on the self-supporting principle and has so far successfully maintained it. All these six churches are self-supporting and John's determination is that, so far as he can prevent it, there shall never be any others in Natal.

Death of the Siamese King

Chula Longkorn, the King of Siam, died on October 23d and the Crown Prince, Chowfa Maha Vajiravudh,

was immediately proclaimed king. The new king was born January 1, 1880, and was proclaimed Crown Prince January 17, 1895.

Somdet Phra Paramind-Maha-Chula - Longkorn - Chula - Chom - Klao, his full title in Siamese, one of the eighty-four sons of Maha-Mongkut, was born in Bangkok, on Sept. 22, 1853, and had reigned for forty years over his quaint little kingdom in the East Indies. The kingship is hereditary, and the king is an absolute monarch, but he has a Cabinet Council of six royal princes, and thirteen Ministers of State.

Chulu Longkorn showed himself to be a progressive ruler in reorganizing his ministry on European lines and was a friend to Christian missionaries. He introduced railways and built a navy of twenty vessels, which was commanded by Danish officers. During his reign he instituted many reforms.

The late King never visited the United States, but the Crown Prince passed through New York in October, 1902, on his way home from England.

CHINA

Crying Need of Gospel Heralds

The most fully occupied province in China has one missionary to every 40,000 people, while five other provinces have only one missionary to every 100,000, and no less than four provinces have one missionary to every 250,000. That would mean 12 missionaries for the whole city of New York, 12 more for the rest of the State of New York and between three and four hundred for the United States. Out of 1971 walled cities in China only 527 are occupied, 27 per cent., leaving 1450 great cities without a single missionary. The aboriginal tribes of China, numbering 6,000,000 of people, have no missionary.

Parliament for China in 1913

China is impatient for progress. An official decree was issued on November 4 announcing that an Imperial Parliament, the first in the history of China, would be convoked in 1913. This is

a concession on the part of the throne to the demands of the recently constituted Senate and delegations of the Provincial Assemblies, which recently memorialized the Government in behalf of the early constitution of a general representative legislative body.

The original program for the assembling of an Imperial Parliament in 1915 and until recently the throne refused to advance the date. Recently the Grand Council was ordered to consider the matter, and last Monday Prince Yu Lang, one of the Grand Councilors, declared in the Senate that the entire nation was agreed upon the necessity of the early establishment of a general Parliament.

The importance of the throne's concession is appreciated when it is recalled that the Provincial Assemblies, the first step toward modern and popular government in China, are still in their infancy and that the Senate, the first national assembly (or Senate), met on October 3 last. As constituted the Senate did not promise much in the way of popular legislation, one-half of its 200 members being appointed by the throne. Nevertheless it early took a stand in favor of an Imperial Parliament at an early date and met with suprising success.

A School of Higher Chinese Studies

For many years the China Inland Mission has had two language schools, one at Anking for men, and the other at Yangchow for women. Other missions contented themselves with prescribing a three years' course of study which the missionary was to take with the aid of a Chinese teacher. Now that the number of missionaries is increasing, other missions have perceived that the time has come for the doing away with the former haphazard methods of studying the language, and at least two other language schools are in existence, and their success is unquestioned. Reports are unanimous that much time is saved to the student and a more certain success assured. The student having passed the three years' course is sup-

posed to be ready for all kinds of work, and to be imbued with some ambition to continue his study, but how few live to realize their early dreams in this respect.

Dr. Daniel McGilliway suggests that a school of higher Chinese studies should be the next step to crown the educational facilities for the missionaries. Not all need or desire attendance at such a school, but some would gladly avail themselves of expert assistance and associated study. If established in such a center as Shanghai, or some other large settlement, this school ought to be of the utmost assistance to many non-missionaries also.

The object of the school should be, first, to encourage the study of Chinese history and thought; and, secondly, to fit men with special ability and taste for work among the higher classes by profound study of Chinese literature and problems.

The staff might consist of a few men devoting all their time to the work, assisted by the best Chinese scholars available. If established in a large city, the consular and customs bodies could be relied on to reinforce the regular staff by courses of special lectures.

Mission Boards might be invited to set aside men as teachers as they are now doing freely in all sorts of united work for the Chinese.

China Progresses—Forbids Slavery

A recent imperial rescript in China has prohibited the purchase and sale of human beings under any pretext. This will do much to abolish slavery throughout the empire, tho it will not entirely set free all existing slaves. The Manchu princes, the ruling officials, may still keep their retainers under bond to their hereditary masters, but it is forbidden to call them slaves. Also the household slaves are not really emancipated. They are to be regarded as hired servants, but their services are due for an unlimited term of years. The new order permits the custom of concubinage, but there must

be no bargain and sale and the concubine must be married with legal formality. Strictly speaking, the Chinese law permits this practise only when the first wife has no children, and the new order will limit the abuses of the law which have been developed by men of wealth. The concubines will now have the protection of law, but in actual practise they will be perpetual slaves to the principal wife.

English the Official Language

A telegram from Peking to the New York *Herald* says that the Throne, approving a recommendation of the Board of Education, decrees that English shall be the official language for scientific and technical education. The study of English is made compulsory in all provincial scientific and technical high schools.

What Education Means to China

At the Rochester Student Volunteer Convention, Arthur Rugh, of Shanghai, said: "China is a nation of students. Four thousand years ago Confucius said, 'If a man have learned wisdom in the morning he may be content to die before sunset,' and generations have followed that sage in a great reverence for learning. The nation is thus controlled by the student class. They are led still more in that land than they are in this land, because of the peculiar position the students hold; and, most of all, the students lead because of their numbers. Modern education as conducted by the nation dates from four years ago. Since that time more schools have been organized in that empire than in all the nations of the world combined; and when they have finished their system they will have more young men in school than North America, Germany, England and France combined. They will use 250,000,000 text-books a year. They will have 8,000 normal schools in which to train their teachers. And a mass of students like that no force can stand or would dare to raise its hand. Win the students of China to Christ, and the battle is over and He is King.

Lose the students of China, and the battle is over and defeat is ours for heaven knows how many centuries."

A Revival in Peking

A note from Bishop Bashford to *The Western Christian Advocate* tells of another revival in the Methodist mission schools at Peking. We quote: "You will be glad to know that the students of Peking University and the Girls' School are again experiencing a gracious revival under the leadership of Rev. Ting Li-Mey of Shan-tung. Brother Ting is a man filled with the power of the Holy Spirit and used of God for the deepening of Christian experience and the bringing of the unsaved to Christ. He does much through personal conversations, but for the last few days his time has been engrossed with four or five meetings a day. These meetings are often attended by from 600 to 1,000 people, and sometimes a wave of prayer sweeps over the audience, leading every one of the hundreds present to kneel down and fifty to a hundred to pour out their hearts in prayer in simultaneous utterances. I take it God is able to understand Chinese and to understand many speaking at the same time, for He surely sends fitting answers to these varied and simultaneous requests."

KOREA

The Annexation by Japan

Rev. Henry Loomis has recently said in *The Christian Observer*:

One of the providential things in the propagation of the gospel in Korea has been the friendly attitude on the part of the Japanese Prime Minister and Prince Ito. To the latter the missionaries have been especially indebted for sympathy and cordial support; and this has meant more than it is possible to realize, because in a country where the government is absolute the friendly attitude of the officials is essential to any successful religious propaganda. Even indifference would have made the work of the missionaries much less popular and successful.

In an interview which was granted by General Terauchi, the Resident-General, he was asked, "What will be your Excellency's future policy?" His reply was: "I can only assure you at present that my policy is to consolidate the bonds between the two peoples. We don't regard the new territory as a dependency, but as an integral part of the Empire of Japan, and its people as subjects of His Majesty the Emperor of Japan. I have enjoined Japanese people not to assume a haughty attitude, but to treat the Koreans with sympathy and good will."

Annexation and Missions in Korea

For months past portions of the Japanese press in Tokyo have been conducting a campaign of calumny against the Korean Christians. The *Jiji Shimpō* has maintained that the great majority of Korean converts join the Christian Church "not from religious conviction, but because they believed that by so doing they could escape taxation." Mr. Komatsu, head of the Foreign Affairs Bureau in the Residency-General at Seoul, is quoted by the same journal "as differentiating emphatically between the acts of the Korean Christian converts and the advice given to them by the Christian missionaries." He avers that the whole fault lies with the Koreans themselves, and adds:

"It would be a flagrant error to assume that a spirit of political unrest is awakened in the bosoms of Korean converts after they have subscribed to the Christian faith. The truth is that political intriguers enroll themselves in the ranks of the Christians, not from any religious motive, but because they labor under a mistaken belief that they will thereby acquire extra-territorial immunities as well as exemption from taxation, and thus be better able to carry on their propaganda of insurrection. In short, what is happening is that Christianity is being abused deliberately, and not that it promotes abuses. There are no less than 800 missionary schools all conducted in ac-

cordance with the system of education inaugurated by Japan in Korea, and this fact alone should suffice to demonstrate the spirit of the missionaries themselves."

Annexation gives the Korean Christian Church just the opportunity needed to vindicate itself in the eyes of the Japanese. The days of ceaseless intrigue and hopes of foreign intervention and claims for extra-territorial privileges are past. No possible political advantage can any longer be supposed, even by the ignorant, to accrue to church-membership. If the Korean Church, therefore, continues to grow, it will be a striking proof that the former charges brought against it were unfounded. If there is now a falling away among its members or a serious check to its progress, its enemies will have some reason to affirm that their accusations were true. God grant that the Korean Christians may pass this additional test with credit to the name of their religion!—*Church Missionary Review*.

The New Korean Governor and Missions

The successor of Prince Ito is a military man, and supposed to be of a more stern disposition, as well as accustomed to deal with questions from a different standpoint; it was generally feared that a different atmosphere would prevail among those in official circles and the work of the missionaries in Korea would suffer. But to the credit of the rulers in Japan and the relief of many anxious minds, the policy that has been proclaimed is one that gives entire relief and is creditable to the liberal statesmanship of the men who have had the direction of affairs.

In a Proclamation by the Governor-General of Korea, Viscount Terauchi, he speaks as follows:

"There is no doubt that a good religion, be it either Buddhism or Confucianism or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with administration, but really helps it in attaining the purpose it has in

view. Consequently all religions shall be treated equally and further due protection and facilities shall be accorded to their legitimate propagation."

In an interview granted by General Terauchi, the Resident-General, he was asked: "What impressions have you concerning foreign missionaries?" he replied, "Freedom of religion will always be respected and I am ready to extend due protection and facilities to the propagation of all religious doctrines, provided they do not interfere with politics. I am one of those who fully appreciate the good work of foreign missionaries, and as we have the same object in view as they, the improving of the general conditions of the people, their work will by no means be subject to any inconvenience. I need scarcely say that all the vested rights of foreign residents will be fully respected."

The retention of the eminent Christian, Judge Watanabe, at the head of the Judicial Department is an indication and assurance that Christian men and Christian principles are not to be discriminated against, but, on the contrary, given the recognition to which they are entitled."—*H. Loomis*.

The New Woman of Japan

A missionary writes: "I heard of a real 'new woman' of Japan the other day. Her hand was sought in marriage by a young man. A friend, a Christian minister, was asked to be the go-between. He invited the two young people to meet at his house, and after they had taken a look or two at each other, and the young man had put a few questions to her, she proceeded to ask him a few, as follows:

" 'What is your opinion of woman?'

" 'Of a wife's duty to her mother-in-law?'

" 'Of divorce?'

" 'What part of your estate would you leave your wife in the event of your death?'

" 'Explain the Trinity.'

" 'Explain the following passages in the Bible.'

"The young man was floored; but admiring the bright woman, sent a letter the next day to his preacher friend asking him to arrange the marriage. About the same time a letter came from the young lady saying she didn't care to become the wife of this young man."—*Foreign Missionary Journal*.

AFRICA

A Second Moslem Converts' Conference

The "Second Conference of Converts from Islam" at Zeitoun, Egypt, was a cosmopolitan and happy gathering that met on Tuesday evening, 30 of August. The majority were Egyptian, others were several Syrians from the Holy Land and from northern Syria, with Nubians, Sudanese, one Persian and one Bedouin. About 35 converts stayed for the three days and four nights, but others were not able to stay more than one day, or even one meeting, and these brought up the number to about 50 in all.

At the "Mutual Acquaintance" meeting on the Wednesday afternoon, no less than 38 gave their experiences in leaving the religion of Islam to find rest and peace in Christ. On the Friday afternoon many testified to blessing received at the conference.

One man followed the example of the Korean Christians, and undertook to devote certain time each month to direct evangelistic effort, as his share of the offertory. Another, a domestic servant, has had it laid upon his heart to do something for the servants, and is hoping to be able to start a free reading-class, to teach them to read the Gospel.

One felt led to ask that five hundred converts be aimed at, but before he could get the words uttered another rose and suggested that very number. Thus was the same guidance given to three of God's children almost simultaneously. It was taken up with great heartiness; and all rose, covenanting to work and pray for *five hundred converts from Islam during the next year!* Those who know the hardness of the work in Moslem

lands may open their eyes; but note the following. On the very same day, 3,500 miles away, a friend was posting to us a handbook for translation into Arabic, telling of the Korean movement, whereby the Christians there are aiming at *one million* souls! Will you give us the help of your fervent prayer? And share the victory?—*Egypt General Mission*.

The Sudan

This region is larger than the whole of Europe, minus Russia, and has a population of from 50,000,000 to 80,000,000, and the entire vast region is to-day under European control.

From Abyssinia across to the Atlantic, and from Egypt south to the Great Lakes, a new world has within a decade passed under Christian rule. The Mahdi has fallen, the Nile has become British, the Niger is divided between England and France; a new German protectorate sweeps from the Gulf of Guinea up to Lake Chad, and shares with France and England the States of the Central Sudan. The power of Islam, which for a thousand years had closed the Sudan, has been broken, and the Church of the twentieth century is confronted with a vast new region to win for Christ.

The Baptist Report on the Sudan

The commission sent to the Sudan and the Kongo by the Baptist Foreign Mission Society recommend that no Baptist missions be started in northern Nigeria, not so much because other societies are in the field as because resources are not sufficient to establish a strong work. The report emphasizes the fact, which is becoming more and more appreciated, that the issue in Africa is between Christianity and Mohammedanism, not between Christianity and paganism. The Moslem is the zealous missionary in every land where Islam has a foothold. While Christianity must not fail to meet this powerful antagonist, it will not do to oppose by feeble and inadequate means. Missions in fields where the Mohammedans are strong and aggressive must be strong enough to

command attention and respect. Therefore it is wise not to enter such a territory for new work until we are prepared to push it vigorously and meet the large expense involved.—*Missions.*

Presbyterian Work on the Kongo

A high Belgian official stated to Dr. Reavis during his recent visit to Africa that the effect of our work in elevating the moral character of the people had been such that, altho a Catholic himself, he had notified the chiefs of the villages with whom he had come in contact that if they preferred the work of our mission to that of the Catholic Church, he would approve their choice and defend them from any interference with our work either on the part of the Church or the State. Following this assurance, Kalamba and Zappo, kings of two tribes embracing together about a million people, have both sent word to our mission that they have chosen us as their teachers, and, as a pledge of their sincerity and earnestness, have each placed his son, the heir to the throne, under the tuition of our mission at Luebo. To help answer this call the African mission is asking for a reenforcement of at least six new missionaries immediately.—*Christian Observer.*

The Uganda Cathedral Burned

On September 23 a telegram was received from Uganda, bringing the distressing information that the great C. M. S. Cathedral which crowned the summit of Namirembe Hill had been destroyed by lightning. The foundation stone of the building, which could accommodate a congregation of 4,000 people, was laid in June 1901, and just twelve months later the opening services were held. It was remarkable as the first brick building ever erected in Uganda, and the entire cost was met by the natives themselves. Our heartfelt sympathy goes out to the native Church in this great loss. No doubt the devotion and self-denial which marked the building of the Cathedral will again be mani-

fest and that the faith of our Uganda fellow Christians will prove equal to the severe test which it is thus called upon to undergo.

Yet another note of disaster reached us on October 3 from Uganda in the following terms, "Roosevelt roof largely destroyed hurricane." This refers to the new Isolation block of the Mengo Hospital which was opened by Mr. Roosevelt, on December 21, 1909, on the occasion of his recent visit to Uganda.—*Mercy and Truth.*

A Martyrs' Memorial in Uganda

Not long ago Bishop Wilkinson, of North and Central Europe, sent out a silver-granite Celtic cross to be erected as a Martyrs' Memorial on the spot where the three brave Baganda Christians were burned to death in January, 1885. This was unveiled last July by the Bishop in the presence of the members of the Synod of Uganda and others.

What a contrast the scene recalled! The little band of Christians in the old days; the clouds and darkness which were hanging over the future; the young lads valiant for the truth; the death agony; the apparent loss of all. Twenty-five years later, gathered around that memorial cross the representatives of 70,000 Christians, members of a fully-constituted Church, self-governing, self-supporting and self-extending. This was on July 14, the anniversary of the day, thirty-four years ago, when the first missionaries started on their journey from the coast to reach Uganda—which only three of them ever did.

A few weeks later Bishop Wilkinson was engaged in another function: he interred with Christian rites the remains of the king who instituted the martyrdom of those lads and of many besides, and who ordered the murder of Bishop Hannington. Mwanga died in 1903 in the Seychelles, whither he had been deported as a political prisoner in 1901; but before his death he gave evidence of true repentance and was baptized.

A week later, on August 11, Bishop Tucker, in the solemn rite of confirma-

tion laid his hands on the heads of young King Daudi (Mwanga's son) and of several chiefs' sons from Busoga, Bunyoro, Toro and Ankole, countries surrounding Uganda on the east and north and west. At the same time Kabarega, the once noted slave-raiding king of Bunyoro, who was exiled to the Seychelles about the same time as Mwanga, was confirmed by Bishop Gregory on May 29. Surely these are things to give thanks for with joyful and grateful hearts!—*Church Missionary Review*.

A Striking Contrast in Livingstonia

When the Mission Church and Presbytery met at Bandawe there was a large gathering of the native congregation, and on Sabbath morning, at 7 A.M., the communion service was held. Only church-members were admitted into the church, but some could not get in, and were seated at doors and windows where they could hear, and the bread and wine were handed out at the windows to some and carried out of the doors by elders to others. In all, 1,634, out of a membership of 2,250 took communion. That was a contrast to the day when James Brown was baptized at Bandawe, the second convert baptized in the mission. At the close of that service Albert Namclambe (the first convert) came up and grasped James by the hand, saying: "I am no more alone," and these two sat down at the Lord's table, the first-fruits of the congregation of to-day grown as above. To God we render all the thanks and praise for the wonderful things He has done. There were 240 admitted to the catechumens' class, 122 adults baptized, and three admitted as young communicants, two having been baptized in infancy, and one while away at work in South Africa. There were also 139 children baptized.—*A letter from Rev. Dr. Laws*.

Church Statistics in South Africa

The question of union between the Baptists, Congregationalists, and Presbyterians of South Africa has ad-

vanced so far that a draft Basis of Union has been prepared for consideration. Meanwhile the Rev. Geo. J. Ferguson contributes to *The Presbyterian Churchman* the following statistics regarding the three Churches.—

1. Membership: Baptists, 5,295 (of whom 4,656 European, 224 colored, 415 native); Congregationalists, 21,000 (of whom 4,000 Europeans, 12,000 colored, 5,000 native); Presbyterians, 17,135 (of whom 9,683 European, 7,452 native).
2. Congregations: Baptist, 59 (37 European, 3 colored, 19 native); Congregationalists, 82 (32 European, 32 colored, 18 native); Presbyterians, 85 (70 European, 15 native).
- Ministers: Baptists, 40 (all Europeans); congregations, 79 (66 European, 4 colored, 9 native); Presbyterians, 83 (78 Europeans, 5 native).

Taking the three denominations together the totals are 202 ministers (184 European, 4 colored, 14 native), 226 congregations (139 European, 35 colored, 52 native), and 43,430 communicants (18,339 European, 12,224 colored, 14,867 native).

Islam Advancing in Abyssinia

A recent letter to *The Guardian* declares that Islam is making alarming progress in this portion of East Africa, especially among the Tigres. *Dir Islam*, published in Hamburg, states that these tribes in the last century were nominally Christians, members of the Coptic Church, but they "have now been won over almost entirely to Mohammedanism. Only one-third of the Maensa tribe and half of the Bogos people are reported to belong still to the ancient Church of the land, all the others have turned Mohammedans. It is to be feared that the whole of northern Abyssinia will have been perverted to Mohammedanism within a comparatively short period." The writer of the letter attributes blame to the Coptic clergy for this secession, with what amount of justice we do not know, and he "wonders if anything could be done by Anglican clergymen to check the bad influence of Mohammedanism on the spot."

Religious Liberty in Madagascar

For several years the representatives of the Anglican, Protestant, and Roman Catholic Missions in Madagascar have justly complained that their work has been hindered by the French Governor-General of the island, who has shut up a large proportion of the mission-schools, and has refused permission for new churches to be built or for native congregations to assemble for worship even in private houses. All who are interested in the maintenance of religious liberty will welcome the statements made by the newly appointed Governor, M. Piquie, who has publicly declared that he is anxious "to maintain the policy of toleration in religious matters." Should the policy previously adopted of interfering with the religious beliefs of the people be abandoned, and the Malagasy be left free to provide for the religious instruction of their own children and for their common worship, it is probable that there will be a rapid spread of the Christian faith throughout the island.—*The Mission Field*.

OBITUARY NOTES

Rev. J. E. Newell, of Samoa

The London Missionary Society and the Samoan Islanders have lost an able counsellor and worker by the death of Rev. J. E. Newell, after thirty years of service. His influence in the islands was great. Recently he was able by his arguments to avert a serious conflict between the government and the people, and to induce proud chiefs to give themselves up to the authorities. Mr. Newell was educated in Lancashire College, England, and went to Savaï in 1880, and died in Germany, last July.

Jerome D. Davis, of Japan

Dr. Davis, who has long been regarded as one of the wisest Christian leaders in Japan, was born in Groton, N. Y., in 1838, and entered Beloit College in 1860. He responded to President Lincoln's first call for vol-

unteers at the beginning of the Civil War by enlisting as a private soldier. He received several promotions for bravery, and at the close of the war was lieutenant-colonel of the Fifty-second Illinois Infantry. After the war he returned to Beloit and graduated in 1866, also from Chicago Theological Seminary the following year, and for two years was pastor in Cheyenne, Wyo.

Dr. Davis was appointed by the American Board a missionary in Japan in 1871. He was intimately associated with Joseph Neesima in founding the Doshisha at Kyoto, and up to his death has been a leading spirit in that institution, wise in counsel, devoted in service, the friend and in later years a father to all who have labored with him.

Dr. Davis was a delegate to the World Missionary Conference in Edinburgh last summer, coming to America from there to attend the centenary meetings of the American Board at Boston in October. He had been for some time in failing health and died in Oberlin, O., Nov. 4. His family are all engaged in foreign missionary work. The daughter who was with him at his death is, with her husband, Rev. C. B. Olds, a missionary in Japan; another, Mrs. F. B. Bridgman, is in the Zulu Mission in South Africa, and a third recently married Rev. R. E. Chandler, and is on her way with him to the North China Mission. A son is secretary of the Y. M. C. A. in Nagasaki. By the death of Dr. Davis the Japan Mission suffers a great loss.

Rev. J. W. Scudder, of India

Rev. Dr. Jared W. Scudder, one of the most distinguished Americans in the foreign missionary field, died in Palmanes, India, in October. Dr. Scudder was a missionary of the Reformed (Dutch) Board of Missions and a member of the well-known missionary family of Scudders, Dr. Scudder was born in Ceylon eighty-two years ago, and has been laboring in India for half a century.

FOR THE MISSIONARY LIBRARY

ECHOES FROM EDINBURGH, 1910. By W. H. T. Gairdner. Illustrated. 12mo, 281 pp. \$1.25, *net*. Fleming H. Revell Co. 1910.

The Edinburgh Convention was an unusual gathering with definite purpose and tremendous power. Mr. Gairdner's popular report of the Conference is an unusual report. He faced a Herculean task in endeavoring to present in so small a compass the proceedings of ten days, but he had performed it well. This is not in any sense a stereotyped performance.

The author has endeavored to give a vision—first of the task before the Conference, an unevangelized world to be won for Jesus Christ; second, a vision of the work of preparation for the Conference; third, a series of pen sketches of the city, the sessions and the prominent delegates—very cleverly done—and finally a brief résumé of the reports and discussions of the eight commissions.

No two men would have performed this task alike, but Mr. Gairdner has, in a short space, given us an excellent idea of the Conference itself and of the subjects under consideration. Those who cannot obtain and read the nine large volumes, giving the reports in full, should obtain this popular report. It sets a new standard for brief sketches of prolonged conventions.

THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By John R. Mott. 12mo, 251 pp. \$1.00, *net*. Student Volunteer Movement, New York. 1910.

Statesmen and business men are pushing their interests unto the uttermost bounds of the earth. Nations are in the balance; changes are rapidly taking place; the sleeping east and south are waking up to the advantages of civilization. The next few years will determine the future of many men and many nations—this marks the hour as a decisive one in Christian missions. The Church must be aroused from the pursuit of selfish purposes or from the sleep of self content to take more active part in the work of extending the kingdom of God.

Dr. Mott presents in this forceful volume the conclusions reached in his study of the present outlook for the evangelization of the world in connection with his report to the World Missionary Conference at Edinburgh. It is his judgment from study and personal observation that "there has never been such a remarkable conjunction of opportunities and crisis on all the principal mission fields and of favorable circumstances and possibilities on the home field.

Dr. Mott's book first describes the non-Christian nations in their plastic and changing condition, then the critical tendencies and influences in the non-Christian world, the rising spiritual tide, the present requirements in an adequate plan, an adequate home-base, an efficient native Church and the power of God. Finally, he discusses the possibilities of the present situation.

This is a book for thinking men, for young men, for earnest, active men who are ready to see a vision and go forward to achieve results. The missionary possibilities are boundless. The needs of non-Christian Churches are great enough to require all that Christian lands can give them. It is the time for Christians of every name to unite and to make Christ known to all men. The Church, the Christian, must use these present opportunities or lose them. We must enter while the doors are open; we must work while it is to-day.

A VOICE FROM THE KONGO. By Herbert Ward. Illustrated. 8vo, 330 pp. \$2.50, *net*. Charles Scribner's Sons, New York. 1910.

Herbert Ward was one of Stanley's officers in Africa and is well-known for his clever sketches, clear descriptions, sane judgment and accurate statements. Mr. Ward here gives us a volume of exceedingly interesting stories, anecdotes and descriptions that throw much light on the conditions as he saw them on the Kongo.

We have information from first hand showing the cruelty, degradation

and possibilities of the Kongo natives. Elephant hunts, funerals, slave raiding, marriage customs, superstitions and cannibalism are all described with many other scenes and a multitude of facts. Mr. Ward's book is most entertaining reading except for the horrors of war and savagery. His illustrations are from his own sketches, photographs, and sculpture. Many of them are pathetic and horrible. After reading this volume no one can doubt the need of sending Christian missionaries to save the Kongo natives from living death and to make straight the way of the Lord.

CHRISTIANITY AND THE NATIONS. By Robert E. Speer. 8vo. \$2.00, *net*. Fleming H. Revell Co. 1910.

The latest of Mr. Speer's many books is one of his best. It comprizes the lectures he delivered in the spring of this year on the Duff Foundation, which created profound impression upon the Scottish audiences to whom they were presented. The volume, however, is better than the lectures, as all abridgment necessitated by limitation of time in their spoken delivery is now compensated for by the inclusion of the then omitted portions. Commencing with the missionary duty and motives which he finds in the character of God as exprest in Christ, and in the need of humanity as exprest in the obvious state of the world today, he proceeds to discuss missionary aims and methods with great cogency. On this head nothing is more valuable than the elaboration of the thesis that the work is accomplished by the method of incarnation, but not of asceticism. The impact of the gospel upon the non-Christian religious and upon the political and national consciousness of non-Christian races is very clearly discust, and the duty of the Christian Church is strongly defined in view of these things. The closing lecture on the part which foreign missions must play in accomplishing the unity of the Church and the unity of the world is strikingly convincing and worthily crowns the whole argument. Such a book as this can

not be too highly valued, affording as it does such a statesmanlike view of the whole field of missionary enterprise. An outlook such as it presents, so wide in its range and true in its conspectus, is at once a corrective against the undisciplined emotion which too often (as the history of missions attests) inspires independent and unwise enterprise, and an inspiration also to consolidation of effort by union of available forces which the Church's task necessitates. Most heartily we commend Mr. Speer's volume to ministers and other teachers of Christian thought and work. Its steady inspiration will mean much, as through them it reaches our congregations.

ST. PAUL AND HIS CONVERTS. By Rev. Harrington C. Lees, M. A. 12mo. Robert Scott, London. 1910.

This small volume will take high rank among the many books now being issued for the special use of missionary study bands, and similar classes. It is an exposition of the vital principles of true missionary work as laid down and illustrated by St. Paul in his letters to the various churches in whose founding and subsequent up-building he had such an important share. Its framework of history is, of course, the Acts of the Apostles, and a most illuminating commentary upon that fascinating book it is. The suggestive titles of its chapters will but whet the appetite for full perusal of its pages, for what could be more interesting to missionary students than Romans, a missionary message to the heart of the empire; Galatians, the gospel in the country districts; Philip-pians, the gospel in a colony?

The writer is always fresh and instructive, and tho apt to be a little fanciful and sometimes tending to over-elaboration, his work is sound and of great value. Indeed, we have not often come across so much in so little as this book gives us, and we most heartily commend it to all whose interest is in the work of the world's evangelization.

SIDE LIGHTS ON CHINESE LIFE. By the Rev. J. MacGowan. 12mo. Kegan, Paul, Trench & Co., London. 1910.

This is one of the most charming missionary books that we have seen for a long time. It casts an illuminating light on many sides of Chinese life, and can not fail to be of interest to all who are aware of the remarkable awakening which is taking place in that land. In its pages we are transported to crowded cities and villages and are shown the Chinese people in their actual employment, amusement, worship, etc. The book is illustrated in a most beautiful way, by reproductions of water-color sketches by Mr. Montagu Smyth, and altogether forms a most charming volume to put into the hands of any one. The letter-press is most readable and full of sustained interest, and we most cordially recommend this book and wish for it a wide and useful service. The thoughtful reader will not lay it down before he has acquired quite a considerable knowledge of various classes of Chinese life, and will be in infinitely better position for the sacred work of missionary intercession to which we are all committed by such knowledge as he will gain from its pages.

THE STORY OF THE AMERICAN BOARD. By William E. Strong. Illustrated Maps. 12mo, 523 pp. \$1.75, net. The Pilgrim Press, Boston. 1910.

The first centenary of an American Foreign Missionary Society has just been marked by a celebration in Boston. The American Board of Commissioners for Foreign Missions has had a noteworthy history, having its ancestry in the Pilgrim Fathers, its antecedents in the haystack prayer-meeting, and its personnel in some of the best pioneer missionaries of Baptist and Presbyterian as well as Congregational denominations.

The history of the American Board, here so ably given by the editorial secretary, Rev. William E. Strong, is not by any means complete, but it is full enough for all practical purposes, and is trustworthy, being compiled from

the archives of the society. Mr. Strong has succeeded admirably in giving, not a technical history of dates and facts and figures, but a panoramic view of the past one hundred years, graphic sketches of some of the leading men and women connected with the Board, and typical scenes from foreign mission fields. In this way the volume is inspirational as well as valuable for reference.

The history is divided into three periods—the Planting, 1810-1850; the Watering, 1850-1880; and the Increase, 1880-1910. The full harvest is yet to come. Every friend and student of missions can find much of unusual interest in this story and many examples of heroism and of faith rewarded. No Congregational pastor or active Christian should be content to be without this wealth of historical material.

THE EVANGELICAL INVASION OF BRAZIL. By Samuel R. Gammon, D.D. Illustrated. 12 mo, 179 pp. \$1.00. The Presbyterian Committee of Publication, Richmond, Va. 1910.

Few people realize the size of Brazil, the beauty of its scenery, the richness of its soil, the general healthfulness of its climate, the vastness of its destruction and the denseness of its spiritual darkness. Brazil is twice the size of China and three times the area of the British provinces in India. Each Protestant missionary worker, native and foreign, has an average parish of 70,000 souls, and each foreign missionary has 280,000, in contrast to 100,000 for each missionary in China, 65,000 in India. Moreover, in China each missionary has an average parish about the size of Rhode Island (1,100 square miles), in India he has only 350 square miles, but in Brazil if all the territory were cared for by the present force he would have 15,000 square miles, or a territory equal to Rhode Island, Connecticut and Massachusetts combined.

Dr. Gammon has given us an interesting description of the country, people and conditions from intimate knowledge. He pictures Roman Cath-

olicism in Brazil in no pleasing or flattering colors, but he writes of what he has seen. The book is not as complete and thorough as we could have wished, but it contains a large amount of information. The subject is systematically treated and is suitable either for a study class or for general reading.

THE LIFE OF MARY LYON. By B. B. Gilchrist. 8vo. \$1.50. Houghton, Mifflin Co., Boston. 1910.

Mary Lyon was one of those noble women of high ideals and fine achievements, who influenced her generation by her character and the principles for which she stood.

Readers of this interesting biography can not but be stirred to nobler living and more unselfish service. Amid many difficulties she succeeded. "The more things she had to do the more capacity she seemed to have for doing them. "Some of her own stimulating sentences show her character and ability:

Don't talk about your great responsibility, but rather feel it in your heart.

Teaching is a sacred, not a necessary employment.

Our thoughts have the same effect on us as the company we keep.

Our minds are so constituted that nothing but God can fill them.

God has so made us that the remembrance of energy makes us happy. Holiness leads to the most vigorous action. Real holiness tends to make the character energetic.

Religion is fitted to make us better in every situation of life.

Do what nobody else wants to do, go where nobody else wants to go.

If you ask for a life of ease, you are asking a curse.

There is nothing in the universe that I fear, but that I shall not know all my duty or shall fail to do it.

EVERYLAND. Christmas Number. A new magazine for boys and girls. Quarterly. 15 cents a copy. 50 cents a year. West Medford, Mass.

With Christmas stories and wonderful tales; descriptions of wonderful Chinese kites, Japanese dolls and

the queer customs among other boys and girls; children with stockings and without stockings, prize stories and question box—the Christmas number of *Everyland* will prove a boon to every boy and girl. It is an ideal children's magazine.

A very artistic and attractive New Years' calendar is also published by Everyland Company, with pictures and sentiments of real merit.

NEW BOOKS

NEGRO LIFE IN THE SOUTH. By W. D. Weatherford, Ph.D. 12mo. 75 cents. Students Volunteer Co., New York. 1910.

BENARES. The Stronghold of Hinduism. By C. Phillips Cape. 12mo. \$2.00. Richard Badger, Boston. 1910.

THE GOSPEL AT WORK IN MODERN LIFE. By Robert Whitaker. 12mo. 50 cents, *net*. Griffith & Rowland Press, Philadelphia. 1910.

THE GIRL IN HER TEENS. By Miss Margaret Slattery. 12mo. 50 cents. Sunday School Times Co., Phila. 1910.

A VOICE FROM THE KONGO. Herbert Ward. 800 pp. \$2.50. Charles Scribner's Sons. 1910.

RARE DAYS IN JAPAN. By Prof. George Trumbull Ladd. 800 pp. \$2.25. Dodd, Mead & Co., New York. 1910.

THE STORY OF THE AMERICAN BOARD. By William E. Strong. 8vo. \$1.75, *net*. The Pilgrim Press, Boston. 1910.

THE WORLD CORPORATION. By King C. Gillett. 8vo, 237 pp. The New England News Co., Boston. 1910.

THROUGH FIVE REPUBLICS ON HORSEBACK. By C. Whitfield Roy. 12mo. Wm. Briggs, Toronto. 1909.

FROM EAST TO WEST. By Ella M. Weatherly. Annual volume of the Zenana Bible and Medical Mission. London. 1910.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED. By Edward A. Marshall. 12mo, 79 pp. 50 cents, *net*. Moody Bible Institute, Chicago. 1910.

THE CHILDREN OF ARABIA. By John C. Young.

THE CHILDREN OF AFRICA. By James B. Baird.

THE CHILDREN OF INDIA. By Janet Harvey Kelmen.

THE CHILDREN OF CHINA. By C. Campbell Brown. Illustrated. 12mo, 96 pp. Each 60 cents, *net*. Fleming H. Revell Co., New York. 1910.