

PROGRAM OF THE MEN'S NATIONAL MISSIONARY CONGRESS—Chicago, May 3-6, 1910

Tuesday, May 3.

- 3 P.M.—I. The Will of Christ for the World.
2. A World-wide Purpose in the Life of a Christian.
- 7:45 P.M.—I. Laymen and Missions.
2. America's World-responsibility.
3. The Supreme Opportunity of Our Generation.

Wednesday, May 4.

THE NATIONAL MISSIONARY CAMPAIGN

- 10 A.M.—I. The Power of the Whole Appeal to the Whole Church.
2. The Nation's Response to the National Campaign.
3. What Laymen Can Do for Missions.
4. Business System in Missionary Finance.
5. The Spiritual Significance of the Campaign.

3 P.M. SECTIONAL CONFERENCES

I. Physicians and Surgeons:

1. The Unnecessary Burden of Suffering in the Non-Christian World.
2. How Non-Christian Ideas and Practises Affect Life and Health.
3. The Debt of Medical Science to Missions.
4. The Opportunity of the Medical Missionary.

II. Ministers:

1. Spiritual Significance of Laymen's Movement.
2. How a Minister May Miss His Opportunity.
3. How Explain the Church's Failure.
4. The Church the Force; the World the Field.
5. How Can Laymen be Enlisted and Developed as Missionary Advocates and Organizers?
6. The Power of the World-appeal to Strong Men.

III. Church Officers:

1. Features of a Standard Missionary Church.
2. The Responsibility of Church Officers.
3. What Policy Should Church Officers Adopt?
4. What Financial Methods Produce the Best Results?
5. Reasons for Having a Separate Treasurer to Handle the Missionary Funds.
6. The Effect of an Adequate Policy on the Spiritual and Financial Life of the Church.

IV. Sunday-school Workers and Bible-class Teachers and Officers:

1. The Opportunity in Adult Bible Classes.
2. Practical Methods of Missionary Instruction.
3. Advantages of Having All Sunday-school Offerings Used for Missionary Purposes.
4. The Contribution the Sunday-school May Make to the Evangelization of the World.

V. Business Men:

1. Some Principles of Business that Have Application to the Missionary Enterprise.
2. Opportunities for Business Men on Mission Fields.
3. Business System in Missionary Finance.
4. The Art of Advertising Missions.
5. What Business Men are Now Doing to Promote Missions.
6. The Necessity of An Adequate Financial Basis.
7. The Commercial and Economical Fruitage of Missions.

VI. Lawyers:

1. Some of the Flagrant Injustices of the Non-Christian World.
2. Interesting Legal Questions on Mission Fields.
3. Why Missions Appeal to Lawyers.
4. How Lawyers Can Promote Missions.

VII. Brotherhoods:

1. Significance of the Brotherhood Movement.
2. The Best Methods of Developing Lay Leaders.
3. The Brotherhood and Volunteer Preaching.
4. The Brotherhood Task in America.
5. Will the Brotherhoods Back up a Missionary Policy? By What Method?

VIII. Editors:

1. Is the Denominational Missionary Periodical the Best Method of Disseminating Missionary News?
2. The Secular Press and Missionary News.
3. Are Our Religious Journals Meeting the Present Opportunity?
4. How Provide Missionary News?
- 3 P.M. (Simultaneous Mass Meeting for Women.)
- 7:45 P.M.—I. Southern Asia.
2. The Far East.
3. Africa and the Near East.

Thursday, May 5.

- 10 A.M.—I. Stewardship of Life.
2. The Church's Need of a World-field.
3. The Nation's Power for Missions.
4. A Worthy National Missionary Policy.
- 3 P.M.—Conference of Congress Delegates on How to Conserve and Extend the Influences of the National Missionary Campaign.
- 3 P.M. (Simultaneous Meeting for Students.)
- 7:45 P.M.—I. The Mission of Christian Nations to the Non-Christian World.
2. Money and the Kingdom.
3. Prayer and the Kingdom.

Friday, May 6.

THREE IMMEDIATE DEMANDS

- 10 A.M.—I. Christian Education in Non-Christian Lands.
2. The Development of a Medical Profession in the Far East.
3. The Impact of the West Upon the East Must be Christianized.

CONFERENCES BY CHURCHES

- 3 P.M.—(Simultaneous Mass Meeting for Women.)
- 7:45 P.M.—I. Brief Reports from All Conferences.
2. National Missionary Policy.
3. The Spiritual Equipment.
4. Christ, the Universal Savior.
5. The Hallelujah Chorus.

SOME SPEAKERS EXPECTED

Bishop Charles P. Anderson, Archbishop of the West Indies; Dr. George Alexander, Ambassador Bryce, Dr. James L. Barton, Dr. Arthur J. Brown, Mr. Samuel B. Capen, Mr. Clement Chase, Dr. J. L. Dearing, Dr. O. S. Davis, Mr. George Sherwood Eddy, Dr. M. D. Eubank, Mr. R. H. Gardiner, Col. Elijah W. Halford, Dr. F. P. Haggard, Mr. Harry Wade Hicks, Mr. Charles S. Holt, Dr. W. W. Keen, Dr. Howard A. Kelly, Dr. W. R. Lambuth, Bishop Arthur S. Lloyd, Mr. William H. Lewis, Dr. Ira Landrith, Mr. R. A. Long, Bishop William F. McDowell, Mr. J. A. Macdonald, Dr. E. Y. Mullins, Mr. John R. Mott, Mr. Alfred E. Marling, Mr. Silas H. McBee, Mr. George Wharton Pepper, Hon. F. W. Parker, Bishop William A. Quayle, Bishop J. E. Robinson, Mr. Charles A. Rowland, Dr. Homer C. Stuntz, Mr. William C. Stoeber, Mr. Robert E. Speer, Dr. William Jay Schieffelin, Rev. John Timothy Stone, Mr. L. H. Severance, Judge Selden P. Spencer, Mr. John B. Sleman, Jr., Mr. S. Earl Taylor, Mr. J. Campbell White, Mr. Mornay Williams, Mr. John W. Wood, Hon. T. H. Yun, Dr. S. M. Zwemer.



1. Carpenter-shop, Anatolia, College, Turkey.

2. Breakfast at Girls' School, Madura, India.

3. Zulu preachers and assistants after services in a compound.

4. Test for tuberculosis, Manepay Hospital.

5. Nurses in Woman's Hospital, Unduvil.

TYPICAL SCENES IN THE MISSIONS OF THE AMERICAN BOARD

The Missionary Review of the World

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SIGNS OF THE TIMES

WORLD-WIDE UNREST

One of the signs of the times, and very conspicuous, is the world-wide unrest. Never has this been more general if not universal. If we begin at the Sunrise Kingdom and go westward, we shall find almost, if not quite, every nation in the sun's daily course in a state of agitation bordering on revolution. In Korea there is a desperate struggle for independence and freedom from Japanese domination. In Japan itself there is a condition of practical bankruptcy, the nation consumed with political ambition and anxiety to assert and maintain supremacy on land and sea and yet too poor to risk further indebtedness and outlay. China and Manchuria are restive under the threatened aggression of Russia and the spirit of reform that is like a liquid at boiling-point. India has not been so impatient and on the point of outbreak since the battle of Plassey. Turkey is only just starting upon its new career and uncertain what new development to-morrow may bring; it is like a volcano between two eruptions. Persia is in the very throes of revolution, with a change of dynasty and an entire upturning of government. And as in Asia so in Europe. Italy is far from being at rest; France is in much the same condition as before the tre-

mendous civil and religious disturbances of 1793. Russia, for the time quiet, seethes under the surface with antagonisms between the Czar and his people, and the Church and the lesser sects. When was ever England and Great Britain generally more perplexed? a desperate struggle going on between democracy and aristocracy, socialism and imperialism. In the United States the conflict between labor and capital is keener than ever and harder to bridge over by any mediation or compromise. And so it is all round the circle. Much prayer is needful that all this upturning and overturning may be controlled by the God of nations; human plans frustrated when not in accord with His plans, and that, amid all this world-wide commotion, the uplifting of mankind may surely come.

WORLD-WIDE FEDERATION AND CHURCH UNITY

Amid all the arguments pro and con, from every land and every branch of the Church of Christ, there are signs that a world-wide federation of Protestant missionary forces is becoming more and more assured. The missionary revivals at home and abroad bring new enthusiasm that challenges imitation in the kindred fields of evangelism and reform. In-

terdenominational societies are on the increase. The Young People's Missionary Movements of many denominations have a union board for the preparation of missionary literature, and the unprecedented series of Laymen's Missionary Movement meetings is managed by another union board. The North American Protestant missionary societies have also voted for a federation with similar unions in continental Europe and in the British Empire. Why should not the world be looked upon as one great field and the army of Christ's followers as one great army to be used most effectively and economically in the world-wide campaign?

Is it too much to hope and expect that before many years each nation will have a united Church of Christ, representing Him to their unconverted fellow countrymen? The movement toward federation and union is steadily advancing in the mission fields. A writer in *The Chinese Recorder* testifies to the belief that "next to the foundation work of evangelizing the Chinese nation, the outstanding work of the missionary enterprise is to help forward the unity of the Christian Church." Many questions which affect the churches in the home lands, and which stand in the way of a full and frank understanding of the whole question, are eliminated in mission fields. At the same time the forces that draw Christians together are more powerfully operative on the frontier, where a great task calls for united energy.

NOT UNIFORMITY

Of course, those who study the subject thoughtfully know that uniformity in creed or practise is not the

ideal which we seek. The ideal national church may be divided on minor points of faith and practise, but must be united in spirit and cooperative effort to reach and raise the unsaved.

The form of baptism, or any other of the ordinances of the Church, the method of church government or forms of worship, are not essential so long as there is the baptism of the Holy Spirit, the evidences of a Christ-like life and heartfelt worship of God.

Episcopalians must not insist on the necessity of apostolic succession or Episcopal government; Baptists must not deny the validity of forms of baptism which God manifestly accepts; Congregationalists, Presbyterians and Methodists must be so filled with the idea of loyalty to Christ and the undoubted essentials of His gospel that they will not have time to dispute or insist on minor details of faith and practise. The points we all hold in common are the essentials of saving faith. Christ is our common center, and the nearer we are to Him the nearer we will be to each other.

A REMARKABLE DEMONSTRATION IN BERLIN

From Germany, for many years the stronghold of rationalism, of destructive higher criticism, and of infidelity, comes the report of a recent remarkable religious demonstration. This was directly caused by a bitter infidel attack upon Christianity. A short time ago the well-known unbelieving Professor Drews, of Berlin, attacked the reality and historicity of Jesus Christ in an address delivered before the "Monist Club." Jews and infidels heartily applauded the professor and made so much noise that it almost seemed as if few believers

in Christ were to be found in the German capital. But that noise awakened the sleeping believers and caused them to rally for a religious demonstration larger than has ever before been witnessed in Berlin.

After a number of smaller protest-meetings had been held, the "Positive-Church Association for the Advancement of Evangelical Life in Berlin" called a mass-meeting of believing Christians to the great Circus Busch for February 20. Large red placards with the inscription "*Jesus Lives*," in heavy type, and an announcement of the proposed meeting adorned the official advertising columns, found at the street-corners, for several days before the set date. Programs, widely distributed, announced as the one subject to be discuss the direct statement "*Jesus lives*," adding as subdivisions, (1) The Word of God proves it; (2) personal religious experience affirms it; (3) public life shows it; (4) the Church stands and falls with the living Christ; (5) let us hold fast our profession!

When the day of the mass-meeting arrived, the immense Circus Busch, which easily accommodates 8,000 people, was (according to the police estimates) crowded by 12,000 an hour before the time of opening, while the surrounding streets were filled with thousands who were unable to gain admittance. The chairman of the meeting was Police Commissioner Baron von Loebell. The speakers were some of the most prominent ministers and laymen of Berlin, and a most impressive testimony was given to the deity of Jesus Christ and His atoning death as the foundation of Christianity.

More important than this mass-

meeting seems to us the attitude of the thousands who at its opening crowded the streets around the Circus Busch. As soon as it became known that this multitude could not gain admission to the Circus, an attempt was made to rent one of the immense halls (the Fairy Palace) in the neighborhood. It could not be had, and suddenly the thousands quietly went toward the royal palace and speedily crowded the wide Lustgarten in front of it. Luther's hymn, "A Mighty Fortress is Our God," was sung throughout. Then the president of the Y. M. C. A., von Rothkirch, took the reins of the improvised meeting into his hands and offered a most fervent prayer. In the meantime one of the speakers of the meeting held in the Circus Busch arrived and made a deeply spiritual address, standing upon the steps of the great cathedral which flanks the Lustgarten. Another of the stirring German hymns was sung by more than 20,000 voices, and after that a deeply devotional hymn ("*So mimm denn meine Hände*"). The impression which it created was marvellous. Tears were in the eyes of almost every one as the multitude thus sang and prayed, "Guide me, until my end, forever." As the last words were sounding the great doors of the cathedral were thrown open and, still singing, the multitude entered and quickly filled every corner of the spacious building. The seats usually reserved for princes, or nobles, or members of the German Parliament, were occupied by men of humble station. The laborer and the merchant, the rich and the poor, the educated and the uneducated, mingled together—all one in Christ Jesus. Yet, tho every available space in the house of God

was occupied, four-fifths of those who had assembled in the Lustgarten were unable to find admittance, and reluctantly returned to their homes, rejoicing that by their very presence they had testified that from personal experience they knew that "Jesus lives." In the cathedral an improvised meeting of thanksgiving and praise was held, at which Court Chaplains, Drs. Dryander and Ohly, and other speakers, address the multitude and express the gratitude of every believer to Him who had made possible a demonstration of such magnitude and depth. Finally all arose and repeated the creed together with loud voice.

The German daily press, which generally takes little interest in religious matters, recognized the importance of this popular demonstration at once as a sign of religious and spiritual life. The religious papers, greatly encouraged by it, saw in it a proof that the German masses are not as much tainted with infidelity and rationalism as is commonly supposed. We do not doubt that a demonstration of such magnitude will do much to strengthen those Germans whose faith has been undermined by the influence of destructive criticism. May it be the beginning of a great religious revival throughout Europe!

THE MENACE OF MILITARISM

How many realize the dominance in our day of the war spirit, disguised in the cloak of a peace measure! The preparation of engines of destruction and the maintenance of great standing armies and navies are said to be preventives of conflict and therefore justifiable. While we build a peace palace at The Hague for arbitration, we are constructing battleships, the cost of one of which might build a

hundred such peace palaces! The Peace Society of New York City has been sending forth its solemn trumpet-blast to call attention to the contrast between peace expenditure and war expenditure, urging the public to scrutinize with great care the proposed appropriations for army and navy, not only in the interest of economy but of humanity.

The eight years' increase in such military appropriations has cost the American people over one thousand millions of dollars! The average cost of army and navy for the eight years preceding the Spanish War (1890-1898) was \$51,500,000; for the eight following (1902-1910), \$185,400,000; average annual increase in the latter decade, as compared with the former, \$134,000,000; and a total increase in eight years of \$1,072,000,000, or 360 per cent!

This eight-year increase is shown to exceed the national debt by \$158,000,000; the entire United States budget for 1910; to be three times the estimated cost of the Panama Canal; to suffice to exterminate tuberculosis within a reasonable period; or distribute to every family over a dollar a week. Such a sum as marks one year's increase could double the entire gifts to charities and public benefactions. The expenditures the next twelve months will, however, be greater than even this year, and what is called "an armed peace" is getting enormously more costly than even destructive wars.

The cost of building and repairing one battleship, for its life from dock-yard to rubbish-heap, could pay for building 1,400 churches at \$20,000 each; fifty such would suffice to give a dollar's worth of

religious literature to every human being. Comparisons, however, only hint at the enormous amount of money sunk in this craze for more battleships. The very competition makes them out of date almost before their completion. Destructive invention so improves upon their design that they are sometimes practically useless soon after being launched; what seems perfect when planned becomes defective when manned; and so, while the world perishes for lack of bread, we go on devising schemes and instruments of death for dealing out bullets and balls by the wholesale; and instead of priding ourselves on the righteousness which exalteth a nation, we boast of the impregnability of our defenses and the destructiveness of our weapons of war! And this is progress!

How must the Almighty God, who made the world and created mankind of every nation and color, look on these plans and preparations of men to destroy one another. How does Jesus Christ, the Savior of the world, view this use of money and power which by rights belongs to Him. Men who claim to desire the advancement of the Kingdom of God advocate the expenditure of more money on one battleship by one nation than is given by the whole Protestant world for the sending out of missionaries of the kingdom in a whole year! Our view of Christianity needs revising or money and power will be taken from us and given to more faithful stewards.

THE APPALLING COST OF CRIME

A correspondent of a Chicago daily gives statistics to show that in America 200 lives are sacrificed every week to violence, and that the entire republic pays for its crimes and its efforts to

punish or control criminals three and a half million dollars a day, or \$1,373,000,000 annually.

Still more startling is the fact that the proportion of crimes of violence is steadily and rapidly on the increase. There are four and a half times more murders per million for the population in the United States than twenty years ago. And this is our boasted twentieth-century civilization with its new brotherhood of man!

A gifted writer, in one of our popular periodicals, apologizes for dishonesty and perfidy on the ground of the *flexibility of moral standards*. What is considered dishonesty in one age or era is not in another. Men do wrong things, either believing them to be right or, at best, not viewing them as wrong! Such is this writer's contention, and it is his way of accounting for the marvelous advance of crimes of fraud, graft, speculation, maladministration, and other forms of fashionable robbery! Legislators take bribes and vote accordingly, because bribery is the regular way of paying a man an honorarium for his investigation of the merits of a cause or case and his intelligent patronage and support. An insurance officer avails himself of his position to enrich himself with the funds entrusted to his management, and is not to blame because such is the almost universal custom! We are left to infer that there is no fixed ethical standard, but every man does as the usage of his day sanctions. If these are the current notions and opinions of our day and "Christian commonwealth," some of us would prefer China, where higher standards of ethics prevail. We can easily understand the increase of all sorts of criminality, whether of the coarser or

more refined type, if it is coming to be understood that the Ten Commandments are not to be regarded as graven on imperishable stone as immutable, but written on tablets of wax to be refashioned or obliterated altogether at the caprice of a loose moral sentiment. We are not sure that we do not need missionaries at home to mold anew the conscience of our people, and settle afresh the eternal basis of right and wrong.

What is needed in this and every land is the adoption of the standards of righteousness and truth given in God's Word. Compromise and the adoption of flexible human standards can not fail to bring disaster.

THE NATIONAL MISSIONARY CONGRESS

The national campaign to arouse the men of America to a sense of their responsibility and opportunity for world-wide missions is to be held in Chicago, May 3-6. At this congress the results of the campaign are to be gathered up. Let all friends of Christ unite in prayer that the congress may be wisely guided, spirit-filled, and productive of lasting results.

Mr. Campbell White says that the most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind. "In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of world-relationships and responsibilities, a new life has begun."

From Maine to California, at seventy-five great conventions and thousands of secondary meetings, Christian men of all denominations have endorsed a comprehensive and

adequate plan for making Christ known to the whole world in our generation. The men of every State in the Union have expressed themselves with a unanimity and depth of conviction that could never be called forth except in behalf of a tremendous cause, and under the impulse of the mighty working of the Spirit of God.

It is most important that earnest, continued prayer be offered continuously for blessing upon the coming congress. It will no doubt be the most representative and potential convention ever assembled on this continent. The forty-five hundred available seats in the Auditorium have been allotted to the evangelical churches of the United States in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every church and from every part of the nation. It will be the privilege of a lifetime to be a member of this congress.* The national missionary policy adopted at this congress should mark a new era in the history of Christianity.

THE INDIRECT INFLUENCE OF CHRISTIANITY

Dr. Zwemer, the Arabian missionary, calls attention to the singular indirect influence of Christian ideas, and even phraseology, upon the religious life and literature of opposing cults by a remarkable example. In Lahore, at the Moslem Book and Tract Repository, a Mohammedan manual of prayer has adopted word for word the opening confession of the Anglican Liturgy, substituting "Allah" for "God." "Almighty and most merciful Allah, we have erred and strayed from

* All desiring to attend should apply first to the secretary of their own Foreign Mission Board.

Thy ways like lost sheep," etc., exactly adopting the language of the English prayer-book.

Some one well says that the difference between India and its religions and America and its Christianity is largely this: that in India the religious system represents the worst and the life of the people the best that the native faiths can produce; whereas in America the religious system represents the best and the popular life the worst aspect of Christianity. In other words, in Oriental lands the better classes of the people rise above their religious cults and despite the unholy doctrines they contain and the impure practises they sanction; but in Christian lands the religious system is always infinitely above the best of those who embrace it, and holds its own despite the imperfect and inconsistent character and conduct of its adherents.

A REMARKABLE MOSLEM EDICT

A short time ago the high priest, together with the Ulema Council, the highest authority of Islam, issued a most remarkable edict address to all Mohammedans throughout the world. It contains statements like the following: "The Constitutional Government (*i.e.*, in Turkey) is in harmony with the tenets of Islam"; and "True Christians and Mohammedans worship the same true God, and they are therefore brethren. Sincere Christians have a right to a seat in paradise also. Equality and fraternity between Christians, Mohammedans, and Jews must be emphasized by Mohammedanism and practised by all true followers of the prophet."

This edict, standing alone in the whole history of Mohammedanism, sounds most remarkable, but any one

acquainted with Islam and its followers will have grave doubts if its high-sounding phrases are seriously meant. The same high priest who issued the edict condemned to death two Mohammedan priests a short time ago, because they had accepted Christ through the instrumentality of a missionary of the German Orient Mission. Both had to flee from Turkey and were baptized in Potsdam, Germany, where they are now members of the faculty of the newly founded training school of the German Orient Mission for Missionaries among Mohammedans. Thus it remains to be seen if the edict means really what it says, and if it will influence the wild fanaticism of the followers of the false prophet, should it be seriously meant. Prejudices, antipathies, and fanaticism, both racial and religious, can not be removed by the word of mere man. It takes the power of the Holy Spirit to overcome them, and man must become a new creature in Christ Jesus before he can love his neighbor as himself.

WOMAN'S ADVANCE IN CHINA

When Christ begins to uplift a race the evidence of it is seen in the position and education of woman. In the great land of China woman is still ignorant and enslaved to man. Mentally, morally and physically she is still near the bottom of the ladder—but a change is coming and has, in fact, already become evident. A new style of woman is appearing, with unbound feet, with face washed from the old-time paint and powder, with the impulse and the admitted right to take her place beside the men of her family and acquaintance in social and intellectual life.

Perhaps the most evident change has been in the line of woman's education. Thirty years ago there was not even the simplest classic for them; now the road to highest education is opening. The very men who a generation ago wished to keep them in subjection now demand they shall be like their Western sisters.

"A cry comes from all over China for teachers, for women who know," says a writer in *Woman's Work*. "This need offers perhaps the greatest opportunity for American young women that exists anywhere, for the Chinese are willing to pay for English, for music, for anything. It is decreed that their women must be enlightened."

Another sign of progress in China is seen in the new official Chinese almanac, which contains for the first time in its history the Christian Sunday as well as the Chinese holy days.

NEGRO PROGRESS IN AMERICA

At a great meeting in Carnegie Hall, Booker T. Washington told of the work for the negro race. Tuskegee Institute has now over eighty buildings, in which 1,500 pupils are taught everything needful for practical life and work, from arithmetic to farming and engineering; and they represent thirty-five States and nineteen foreign countries. Altogether there are about 167 instructors and helpers. The institution was founded thirty years ago and has sent out more than 6,000 men and women. The work costs \$250,000 a year, and a scholarship of \$50 will support a student for one year. The present endowment reaches \$1,000,000, and it is desired, if possible, to increase this to \$3,000,000. Mr. Washington said:

"The negro race is not dying out. It is increasing every year. The negro

is at the forefront of America's battles and discoveries. A big black negro stood beside the discoverer of the North Pole. President Taft is recommending a negro exposition in 1913, to show how the race has progressed in half a century of freedom. All over the South the whites are encouraging the blacks to become educated and to succeed. No one objects to the educated negro nowadays, because the negro race is over the silly period which it went through thirty years ago. Social service—service of the head, service of the hand, service of the heart—is now his motto. He doesn't think that labor, that work, is degrading any more. There are 14,000 negro brick- and stone-masons in the South. There are 10,000 stationary engineers. Forty-seven per cent of our race can read and write. One of our Tuskegee graduates has just been put in charge of a plantation of 3,000 acres of land, it having been found that educated negroes can get more work out of negro laborers than white men. The American Indians cost the United States Government \$10,000,000 a year. But the negroes have never cost the Government a cent."

Dr. Riley, of Alabama, showed by statistics the progress made by the colored people of the South since their emancipation. He said: "The negro began without a penny in his pocket, without a loaf of bread, without an inch of land which he could call his own, without a shelter over his head, with no idea of home, and yet within less than forty-five years he has bought and paid for 200,000 plantations, has built for himself 400,000 homes, has 10,000 stores, and fifty banks operated by negroes and conducted on negro capital. His taxable property amounts to \$600,000,000."

THE SPIRITUAL CLAIMS OF LATIN AMERICA UPON THE UNITED STATES AND CANADA *

BY ROBERT E. SPEER, M.A., NEW YORK

That the United States and Canada are under a deep obligation to Latin America is a conviction held by every Canadian and American whom I have met who has seen at first hand the condition of the Latin-American lands. This last year in South America I met scores of men from these two countries—men of no religion at all, churchmen—Roman, Anglican and Lutheran—merchants, consuls, ministers and ship captains, and in the whole company, numbering men who have traveled over all parts of South America and lived there for many years, we did not talk on the subject with one man who did not believe that the United States and Canada are under a real debt of moral and religious obligation to Latin America, as well as under a duty of commercial intercourse.

There is something very significant about this. Many of us have traveled in Asia or have met men who have traveled there, and we know that it is almost impossible to get on a ship crossing the Pacific or on a ship going through Suez, or to stop in any one of the ports of Asia, without meeting many men of our own race who do not believe that Protestant missions to the Asiatic peoples are legitimate. They are wrong, but this is their view. I have not met all this year one man of our own race who denied the legitimacy of Christian missions to Latin America. And having seen now in some measure the conditions that prevail there and heard the candid declarations of the frank-spoken people of South America, themselves, I can un-

derstand the grounds of their conviction, and I desire plainly and earnestly to set forth in brief some of those grounds.

But, in order that there may be no misapprehension, there are several preliminary observations to be made. In the first place, in setting forth the facts, especially of South America, we are not animated by any sentiment of hostility or by any lack of sympathy for the Roman Catholic Church. We believe that that church is in error, just as it believes that we are in error, and as doubtless some day we ourselves shall discover that we have been in error, as we hope that it also will be disillusioned. But we believe that that church, even in Latin America, holds, in part, the saving truth, and we are not willing to be driven into any attitude of hostility or lack of sympathy or prejudice with regard to it. We will not say of it what all over South America it is saying of us. In the catechism, for example, of Canon Jose Ramon Saavedra, approved by the University of Chile and by the Archbishop of Santiago and used for many years by the priests in the public schools of Chile, occurs the question:

"Why do you say that the doctrines taught by Protestants are unholy?"

The answer in the catechism is: "Because they counsel a person to sin as much as possible to make salvation the more sure, they say that good works are rather a hindrance to entering heaven."

"Is it not a false teaching of our religion," the catechism goes on, "that

* An address delivered before the Student Volunteer Convention, at Rochester, N. Y., December 31, 1909. Reprinted by permission of the Student Volunteer Movement. In the original address there was quoted a letter from the pope to the clergy in Chile, in 1897. This letter has been declared by Roman Catholic papers to be spurious, and is omitted here, while its authenticity is being investigated. If found to be genuine, it will be published later. The letter of the Archbishop of Venezuela, also denounced by some as spurious, is indisputably authentic.

outside of the Catholic Church there is no salvation?"

The answer is: "Nothing is more reasonable than this principle."

We will not be provoked into any such attitude regarding the great religious organization which for three hundred years has dominated the South American peoples.

The Papal Church

In the second place, we are not speaking of the Roman Catholic Church in the United States and Canada and Europe. I have no first-hand knowledge regarding the conditions in Europe; but, regarding the Church in our own country, I believe that it is a great religious force; that it holds, with us, the fundamental truth of the deity of our Lord; and that to no other body should the conditions in South America appeal more strongly.

I desire to say, in the third place, that we are not of those who believe that the South American Church is necessarily to be warred against and destroyed. We do not anticipate the destruction of the great Church that has existed all these hundreds of years in South America. The polemical attitude toward that church has accomplished less than any other attitude, either to set up evangelical churches in South America or to purify the Roman Catholic body itself. We anticipate the cleansing of that great organization. For myself, I hope and expect that I or my children will see the day when everywhere that great church will be purified and reformed and break up into national organizations, and when it will become possible to make these national organizations coalesce, with the other national

Christian organizations, that we may see in each nation one great national Church of Christ, and that on those national Christian churches there may be built up the one universal Church, just as on distinctly developed political nationalities will be built up the one great federation of humanity.

But I desire to add that such sentiments of good will and spiritual sympathy for the good in the Roman Catholic Church must not be allowed to blind us to the obvious facts that are to be found in all of Latin-America. Wherever there is mortal need, deep and real mortal need, there is a spiritual obligation upon the Church of Christ. It does not matter what our ecclesiastical theories may be; it does not matter what our sympathies may be. The plain questions are, What are the facts of moral, intellectual and religious need to be found in the Latin-American lands? and, Is the Roman Church meeting or striving to meet this need?

Civilization in Latin America

I want to say also that we are not to be misled by the idea that Latin America is satisfied with its civilization or that the people of Latin America know the name of Jesus Christ. It is not satisfied with its condition. Are we satisfied with ours? If civilization is a purely commercial matter, then there are parts of Latin America which are more highly civilized than Europe, and there are other parts which are not. All the foreign trade of Ecuador and Colombia and Venezuela and Paraguay added together is not equal to the foreign trade of the one ruined nation of Persia, so that on such a definition of civilization that part of South America is not civilized.

But if making money and shipping goods constitutes civilization, then the Argentine Republic is, I suppose, the most civilized land in the world. The average exports per capita in the Argentine Republic are sixty dollars. The average exports in the United States are about twenty-five dollars. On the basis of exports, if that constitutes civilization, the Argentine is two and a half times as civilized as we are. The Argentine Republic, I said, had exports of sixty dollars per capita. The average per capita exports of the Chinese Empire are less than fifty cents. All the exports of the Chinese Empire combined are only 188 millions of dollars. If the Chinese Empire had exports per capita equal to those of the Argentine Republic, it would be exporting every year not 188 millions but 25,000 millions of dollars. All the exports of the Empire of Japan are only 211 millions. If Japan had per capita the same export trade that the Argentine Republic has, its annual exports would not be 211 million but 3,000 million dollars. The Argentine Republic has a foreign trade almost as great as the foreign trade of the whole African continent. But civilization is not a matter of export trade. Civilization is not to be defined in commercial terms. And no South American nation realizes more deeply than the Argentine its need of the moral and intellectual elements which enter into civilization, or is seeking more earnestly to supply them.

Neither are we to be misled by the fact that Latin America knows the name of Christ. So do the students of India know the name of Jesus Christ. So does the whole Mohammedan world know the name of Jesus Christ. It is not a question of know-

ing the name of Christ. It is a matter of knowing Christ and the living power of Christ; and those people are not less unfortunate who know the name of Christ and have been led to associate it with a false ideal of Him than those who have never known that name at all and who come with unconfused minds to hear the message of His gospel.

Now having said so much by way of clearing these misapprehensions from our view, I want to state as directly as I can some of the grounds on which our spiritual obligation to the Latin-American people rests.

The Intellectual Need

In the first place, South America—I shall speak especially of South America—taken as a whole, is a continent of great intellectual need, evidenced in the prevailing ignorance and illiteracy among the masses of the people. There is a highly intelligent class in South America and the best men of these lands are loudest in their assertion and lamentation of these facts. They can be made real to us by home comparisons better than in any other way. The average illiteracy in the American nation is ten per cent and a fraction over. If you add to that number all the children under ten years of age who are out of school, you will have a total illiteracy in the United States of about sixteen per cent. According to the last official census, the proportion of illiteracy in the Republic of Brazil was eighty-five per cent. In the Argentine Republic it is fifty per cent among those over six years of age; in Chile, according to the official census, it is sixty per cent; in Bolivia, according to the Statesmen's Year Book, it is

eighty per cent among those over ten years of age. Now you may take the most illiterate State in the United States; I mean the State of Louisiana, which is so illiterate because of the great mass of ignorant negro citizens, and the average illiteracy of the State of Louisiana is thirty-eight per cent. In other words, Louisiana, charging against it all the ignorance of its great black population, has less illiteracy than any country in South America. And even the most ignorant part of Louisiana—I mean the negroes—averages only sixty-one per cent of illiteracy, which makes the darkest section of America—these negroes of Louisiana—more literate than many of the South American republics, in spite of the high intelligence of their leading classes, who can not bear the weight of the great popular ignorance. We can put it more concretely in one simple parallel. In the year 1901, seventy out of every one hundred conscripts in the Chilean army were illiterate. In 1904, out of every twenty-five hundred recruits for the German army, one was illiterate.

Or consider the fact in another aspect. When we were in southern Brazil, there appeared in one of the papers, the leading paper of southern Brazil, an article lamenting the educational backwardness of the Latin-American lands, which pointed out that only nine per cent of the population of the Argentine was at school, and that this was the best-educated land in South America; only five per cent of the people of Chile; only three per cent of the people of Brazil, and three per cent of the people of Peru. Nineteen per cent of the American population are in school, fifteen per cent of the population of Germany,

thirteen per cent of the population of Japan. In other words, about four times as large a proportion of the American population are in school as of the entire population of South America. The educational leaders of South America bewail such conditions.

It will bring it to us a little more directly to put the illustrations in a still more concrete form. The Argentine is one of the most intelligent and advanced countries in South America. Compare it for a moment with the State of New York, which is just about equivalent to it in population. In the Argentine there are 15,000 school-teachers; in the State of New York there are 40,000. In the Argentine there are 550,000 pupils in the schools; in the State of New York there are 1,400,000. With the same population there are three times as many teachers and three times as many students in the schools in the State of New York as there are in the whole of the Argentine, and the average illiteracy of the State of New York is five per cent and the average illiteracy of the Argentine Republic is fifty per cent. Or compare, once again, the Republic of Bolivia with the State of Minnesota. The population is about the same. The conglomerate conditions of the populations are not unlike. There is just about as large an immigrant population in Minnesota as there is an Indian population in Bolivia. Compare the educational situation of the two States: eighty per cent of illiteracy in Bolivia, four per cent of illiteracy in the State of Minnesota; 1,300 teachers in Bolivia, 14,000 teachers in Minnesota; 50,000 pupils in Bolivia, 438,000 in the State of Minnesota. Or compare the Republic of

Venezuela with the State of Iowa, two sections of about the same population: 1,700 teachers in Venezuela, 30,000 teachers in Iowa; 36,000 pupils in the whole Republic of Venezuela, and 562,000 in the one State of Iowa. If you say I have been picking out the darkest sections of South America and contrasting them with the brightest sections of the United States, I could reply that Argentine is one of the brightest parts of South America; but take, if you will, on the same level, New Mexico and Paraguay. New Mexico has only two-thirds of the population of Paraguay. It has ten per cent more pupils in its schools and twenty per cent more public school-teachers.

Consider further the money spent on educational systems here and there. I read in a paper the other day President Butler's latest report of Columbia University, and observed that the tuition fees for Columbia University for one year amounted to more than the whole sum which the Chilean Government was spending in its budget on the education of three and a quarter million people. I picked up a few days afterward the report of President Schurman of Cornell, and saw that the income of Cornell University for four months expended on the work of the university was larger than the expenditure of the Peruvian Government on the education of three and a half million people for a whole year.

Or pass by the tedium of concrete illustration and consider the total educational effort of the whole continent. All South America together has just about the population of Japan. In South America there are 43,000 school-teachers; in Japan there are 133,000. In all South America there

are two million pupils in the schools; in Japan there are six millions. In other words, comparing Japan with the whole of South America, there are three times as many teachers and three times as many pupils in its schools as in all the republics of South America combined. We have scores of mission-schools in the one Empire of Japan. If our missionary educational institutions are justified, as they are abundantly, in Japan, they are three-fold more justified, on the face of these facts themselves, in the great continent of Latin America. If we owe our help to Japan, we owe it also to our neighboring continent bound to us by innumerable friendly bonds, and seeking our brotherly help in dealing with a great need. It has some good institutions, and higher educational systems, but it welcomes and needs our aid in shaping character and in meeting the deep intellectual requirements of its great masses.

The Moral Evil

In the second place, our spiritual obligation to Latin America rests not only on its deep intellectual need, but also on its deep and conscious need of help in its fierce battle with moral evil. I desire to state not opinions but facts. According to the last Government census of Brazil, eighteen per cent of the population was illegitimate; according to the Statesman's Year Book, twenty-seven per cent of the population of Uruguay; according to Curtis's book on Ecuador, fifty per cent of the population of that republic; according to the Bolivian military register, taking the proportion from random pages, thirty-eight and a half per cent; according to the estimate of Dr. Renzoti, curator of the Central Uni-

versity of Caracas, than whom there is no higher authority in Venezuela, for Venezuela the figures were sixty-eight and eight-tenths per cent. The shadow of that heritage rests on only six per cent of British blood, rests on only seven per cent of French blood; it rests on between twenty-five and fifty per cent of the blood of South America. And if one says, as he may truly say, that some allowance must be made for many men and women who live faithfully together without ever having been legally married, the reply is that while that abates a little the darkness of the moral stain, it flings the responsibility back on the great institution which is responsible for the fact of their not having been married. In so far as you relieve in this way the moral situation you relieve it only by deepening the evidence of religious need.

And one can not leave the matter with a reference only to these naked mathematical facts. Mr. Hale declares in his book on South America, "Male chastity is practically unknown. There is a tone of immorality running through all South American life." But there are chaste men and they mourn most deeply the condition which they are the first to describe to you. I asked men in various cities where there were students, men who knew the students of South America, some of them students themselves, what their experience had been regarding the moral phase of student life. All these men said that they could count in too small numbers the students whom they knew who were living unsullied moral lives. One man not a missionary, who had been teaching for years in a South American school, told me: "I think you ought to explain to

all the young men who come down here to teach that they must leave behind them any great hope of working any moral transformation in the character of these boys. I have worked among them for years and I have almost given up hope. I like them. They have, many of them, fine qualities, but in the matter of purity I despair." I asked a friend from China the other day what was the proportion of students in his college of whom he could say that they were leading morally clean and unsullied lives. He said he believed that in the college in China from which he came perhaps fifty per cent of the students were men whose lives were morally untainted. Perhaps he erred in his estimate, but if there is need on moral grounds for maintaining missions in the Chinese Empire, as there indubitably is, or for pure religion in the United States, I believe there is need also in South America.

If religion has nothing to do with morals, if religion has no connection whatever with a clean life, then we can save ourselves the trouble of carrying religion into Latin America, or elsewhere. But if religion is indissolubly connected with a life that keeps itself unspotted from the world, there is need of our carrying our gospel down into Latin America as truly as of spreading it in our own land or of carrying it over into Asia. And the worst of it all is the fact that in Latin America the lips which should be the first to speak in rebuke of uncleanness are silent and the lives which should be themselves the models of purity and holiness—I mean the lives of the religious teachers of South America—are, not always we can thank God, but too often, the very

lives that are appealed to by those who wish to live themselves the corrupt and the decadent life.

One would hesitate to express this judgment on any other authority than the highest in the South American churches. I have here the last pastoral letter of the Archbishop of Venezuela to the clergy throughout the Republic of Venezuela printed in full in the leading paper in Caracas. In the section of his pastoral letter on chastity, these are the words that he uses:

An Archbishop's Letter

"Scandal in the parish or town takes on unmeasured proportions: the dishonored priest is lost once for all, the enemies of the church triumph because of the shameful fall, and good souls retire to groan in secret and to cry to the Lord to free them from this abomination. And even if the sin is hidden, yet is it revealed through every guise in the dead parish, the deserted church, in the tiresome preaching, unfruitful works of mere routine, without fervor or piety, in the house of the priest, who breathes only a worldly atmosphere; in his reading, in his occupations and the tedium at the things of God. Why do we note the sudden spiritual decline of a priest who until yesterday was active and devout? Why do we see him destroying little by little that which promised to be a fruitful apostolate, but now approaches mysterious and mournful ruin? Ah! if we could penetrate the veil of his secret life, we should know that the one cause of this humiliating and opprobrious decay is in nothing other than the hidden corruption of his heart and life. . . . And yet there are priests who only rarely go to confession, and others who never confess at all! There are those who se-

lect easy-going confessors who pass over everything and then give absolution; and there are not wanting others whose confession is nothing more than a sad routine practised between one sin and another, to their own deception—well known is the life they lead, and where it will end."

The priest who took us around the great school of some French fathers in one city in South America told the man who introduced me to him, in answer to his question, that he thought about one-half of their priests in Chile were men who were leading clean, moral lives. We will believe that there were more. But we asked a priest in Colombia who made a long journey with us, how many priests he knew who were clean and pure men; and he said that out of the eighteen priests whom he knew intimately, there was only one who was leading a clean moral life. If there is need of carrying the gospel to Japan—and there is the deepest need, as men like Count Okuma and Baron Mayajima have told us, on moral grounds—if there is need of carrying the gospel to China, if there is need in the United States, there is need also of carrying the gospel to South America. If we are excused from carrying the gospel to South America, we are excused from carrying the gospel to the Chinese Empire, which, on moral grounds, is as well able to get along without the living and the cleansing Christ as South America or ourselves.

Their Direct Appeals

In the third place, our spiritual obligation to the Latin-American lands rests upon the appeal which these lands are making to us for the help which they know can come to them

only from without. From the very beginning the best men in the Latin-American lands have desired this help. I was reading the other day part of a speech made by Alberdi, one of the great Argentine publicists, in the days of the struggle over the question of religious toleration in South America. "South America," he said, "reduced to Catholicism with the exclusion of any other cult represents a solitary and silent convent of monks. The dilemma is fatal—either Catholic and unpopulated or populated and prosperous and tolerant in the matter of religion. To invite the Anglo-Saxon race and the peoples of Germany, Sweden and Switzerland and to deny them the exercise of their worship is to offer them a sham hospitality and to exhibit a false liberalism. To exclude the dissenting cults is to exclude the English, the Germans and Swiss and the North Americans who are not Catholics; that is to say, the inhabitants whom this continent most needs. To bring them without their cult is to bring them without the agent which makes them what they are, and to compel them to live without religion or become atheists." The best sentiment of South America has taken that attitude from the beginning. Some governments are willing to pay money now for immigrants from other lands.

And it is not only for immigration, including Protestant immigration, that they have asked. Many of the great missionary activities begun in Latin America have been begun at the direct request of the Latin-American peoples themselves. When Dr. William Goodfellow, a missionary, was coming home from the Argentine seventy years ago, President Sarmiento commissioned him to engage, in the United States,

women who could come out to establish normal-schools to train the teachers for the Argentine. In 1882, President Barrios of Guatemala requested the Presbyterians to open a mission in Guatemala, and offered to pay out of his own pocket the expense of bringing the first missionaries there. In 1884, President Rosa of the Argentine, at a great Protestant celebration in Buenos Ayres, attributed to the influence of missionaries a large part of the progress that the Argentine Republic had made and besought them to increase the field of their operations and to enlarge their zeal. I read while in South America the report of the debate in the House of Deputies of the Republic of the Argentine over the question as to whether they should subsidize what are known as the Argentine Evangelical Schools. Those are the schools of one of the most remarkable men I met in South America, the Rev. William C. Morris of the Church of England. He has gathered seven thousand little waifs off the streets of the city of Buenos Ayres. Single-handed he has built up agencies to train those seven thousand little, ignorant, neglected children. The Argentine Republic recognized the value of what he was doing, and against the protest of a bishop deputy the Argentine Congress voted a subsidy and is voting now fifty thousand dollars a year to maintain those Argentine Evangelical Schools, openly called evangelical, on the ground, as Deputy Lacasa said, that "if this work does not deserve the attention and support of the authorities of our nation, if this work is not excellent and praiseworthy, then I do not know where to look for those good works which our Christian religion commands us to

perform." What the first text-book of the Student Volunteer Movement stated in regard to Latin America is in large measure true. Our great missionary foundations laid in South America have been laid in response to a demand coming from the people of Latin America themselves. I ask you, fellow students, whether it is to be regarded as illegitimate to respond to a great cry of human need? On the ground of South America's constant request for the help which she wants from without, the United States and Canada owe a deep and undischarged obligation to these lands.

A Great Religious Need

In the fourth place, altho I have no doubt that this appeal from Latin America rests rather on the ground of its recognition of its intellectual and moral need, yet back of that intellectual and moral need lies the fundamental religious need. All intellectual and moral need at last roots itself back into great religious need. And behind these various considerations of which I have been speaking is the profound religious need of South America.

You see it, for one thing, in the inadequacy of the forces that are now there attempting to meet the religious necessities of the people. The Roman Catholic Church, even if it were qualified to do so, does not have enough priests to minister to the religious need of Latin America. One of the good men we met in South America was a priest in the city of Buenos Ayres. He told me there were less than a thousand priests, counting all the secular clergy, in the whole of the Argentine, and that many of them were men too ignorant even to teach; that

only a small part of the priests were capable of preaching to the people. What are a few hundred men to six millions of people in a great republic just now taking on its national form?

I went to one section in the city of Santiago, one of the best-supplied cities in South America, where there were more than ten thousand people and only one priest trying in an inadequate way to reach all those great multitudes of people. You can travel miles and miles in central South America without even seeing a Catholic church or a Catholic priest. On all the long reach of the Magdalena River, from its mouth at Barranquilla up to the city of Honda, more than six hundred miles, I think I counted only four or five Catholic churches, not all with priests, ministering to the thousands of people of that great river valley. Great regions everywhere are neglected. The agencies that are there are utterly inadequate to cope with the religious needs of South America, even if they were spiritually capable of doing so.

And then such agencies as are there have no living general hold upon the people. That was the lament of a priest in the Argentine. He told us that his order had actually asked the Pope to allow them to lay aside their clerical dress in order that they might put on laymen's garb and go down among the people, because they were so despised and reviled in their clerical garb that they were not even allowed to evangelize in the homes of the people. He said that if they walked along the street and a woman saw them she ran and knocked on iron to break the bad luck of having seen a priest. I went down the street with a friend of mine who was a clergyman in the

Scotch Church, in the city of Buenos Ayres, and he was clad in clerical dress; school-girls on the street, children of good appearance, turned and hissed at him and called him names as we passed by, because they thought he was a priest. In Peru the great comic paper is called *Fray K Bezon*. If you pronounce the syllables rapidly they run into words which mean "fat-headed priest." It is widely read. And what do you think the jokes in it are? Simply the matter-of-fact tales which the editor of the paper prints week after week, without fear of libel suits, of the personal immoralities and scandals in the life of the clergy of Peru.

The Churches and Preaching

And not only does the Church not command the general respect of the people for its priesthood, but also the people do not throng the churches in Latin America. We have an idea that all the people of Latin America are devoted to one great religious institution that has been there all these years. I am inclined to think that in our towns here you will find twice as many people every Sunday, in proportion to the population, in the churches as you will find in the churches of the most religious towns of South America. We were in the city of Arequipa in Peru on one of the most sacred days of the Church in South America. They told us that Arequipa was the most fanatical city in Peru, that there we should find all the churches thronged with men. All the shops were shut. It was a holy day in the city. We visited five of the leading churches, including the cathedral. In the cathedral there were not fifty people, men, women and children, at the main service. Only one church which we

visited was full, and that was filled in part with sisters and little children from the schools. There were not, I judged, one hundred and fifty men in any one of the churches of that city on one of the greatest feast days of the whole year. In Holy Week the demonstrations are great, but priests in Buenos Ayres told us that the real influence and hold of the Church upon the people was nothing in comparison with its strength in the United States. The people of South America are a people practically without any real religion. It does not matter what the census says about their nominal ecclesiastical connections. We are looking out upon forty millions of people, the great majority of whom the South Americans themselves say have no religious faith. The men have for the most part only a nominal connection with the Church or none at all. And they have none because they have no access, the great mass of them, to any living religious faith. Here and there surely there are good priests; we met some devout, lovable men; but for the great mass of the people there is no access to the living Christ at all. He is hidden in the churches, behind saints or symbols. We were in churches where there was no figure of Christ even behind the chancel, in many churches where the figure of Mary was high above all figures of Christ, and where, high above all the figures, would be such an inscription as "Gloria a Maria." Cut right into the stone walls of the old Jesuit church in the ancient city of Cuzco you read the words, "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest." I wonder sometimes whether that old word about a sword piercing through her heart might not

refer rather to the sufferings of the humble and loyal soul of the mother of our Lord to-day as among forty millions of people she sees her beloved and divine Son hidden behind her human motherhood. All our hearts are reverent toward the mother of our Lord, and we can understand what it was in the history of the Church that drove the heart of humanity, when it was denied any resting-place on a humanity in Christ, to the humanity of Christ's mother—we can understand all that, but we can not ignore the conditions that have come to prevail where the Church has concealed the real Savior behind the mother who bore Him.

And what the people see of Christ is no real picture of Him. We went to more than eighty churches in South America. In not one of all those churches was there a symbol or a picture or a suggestion of the resurrection or of the ascension—not one. In every case Christ was either dead upon the cross or He was a ghastly figure, lying in a grave. Where is the living Christ? a man cries out again and again as he travels up and down South America and no voice answers him in reply. He is not there because, once more, the men who ought to be His representatives and preach His gospel there are silent regarding Him. Once more, this is not my opinion. Let me read you another section from this pastoral letter of the Archbishop of Venezuela:

"Nearly all the clergy of the archdiocese of Caracas is parochial; there are more than one hundred parishes, and to-day all are occupied by pastors, with few exceptions—those which have become mere hamlets. And yet, why does ignorance of religion con-

tinue to brutalize and degrade more and more these people? Why exist so many parishes which are true cemeteries of souls dead to God, in despite of the fact that there stands the church edifice, there is Jesus Christ in the Sacrament Adorable, there is the priest with his marvelous powers to sanctify the souls? The only reason is that the parish priest does not faithfully perform his duties, he does not lay hold upon and generously shoulder the charge he has accepted, and, as many Christians who take of the gospel only so much as suits them, so he takes up only those duties which do not trouble him much—more than all, those that produce most income. They do not preach, or, if so, it is only to tire and annoy the few hearers. What living word could come from a sacerdotal soul dead to the palpitations of the grace and the activity of pastoral zeal? There is no catechism class—and if there is, it is in this sense: that this work is for the priest a disagreeable task, for which he has neither intelligence nor heart, and which he ends by handing over to the school or to the women! Service, attention and care and frequent visiting of the sick, in order to lead them as by the hand to the gates of eternity, is an unknown thing to him. Poor sick ones that fall into the hands of such priests! And this, when they do not abandon the sufferers entirely under any mere pretext to escape going to their aid in their extremity supreme. . . . And we will not say more, for we should be interminable, if we were to enumerate everything."

These are not the words of the enemies of the Church. They are the words of the men within the Church who lament its shame and its spiritual

impotence. Perhaps we speak too severely, but can any one say that conditions like these constitute no ground of spiritual obligation to the millions of people who are denied by such conditions access to the Christ who lives to save?

The Need for Protestant Missions

And, last of all, our spiritual obligation to Latin America lies in the very fact that this Church needs from us and we have a duty to give to it the help which only Protestant influence can supply. I asked a true priest in Argentine whether he saw any reason why there should not be Protestant churches in South America. "No," he said. "Why not? We work together in the United States; why should we not work together here in the Argentine? Take our own parish here," he said at another time, "there are one hundred and forty thousand people in our own parish and only seven per cent of them ever go inside of a church. Look at this other parish with 130,000; with one man and his assistant endeavoring to reach those 130,000."

We are wanted to meet great neglected needs and to purify and stimulate the forces which ought to be striving to meet them. The best men of these lands have always seen this. In his book on the relations of Mexico to the United States, Minister Romero, who did as much as any other man to bind together these two neighboring republics, said that from the very outset he had argued for religious toleration in Mexico because he saw in that the best way to remedy the great evils which sprang from the political authority of the Roman Catholic clergy and from the abuses of which the

clergy were guilty. "I thought," he said, "that one of the best ways to diminish the domination and abuses of the clergy in Mexico was to favor the establishment of other sects which would come in some measure into competition with the Catholic clergy and thus cause it to refrain from exercises of which it had been guilty before." "His praiseworthy efforts," wrote Dr. Pinedo, ex-Minister of Justice and Public Instruction in the Argentine, of Mr. Morris and his schools, "have had the virtue of awakening the Catholics, who, not to be left behind, have also founded numerous schools so that in every way the needy children are being benefited."

And there are many inside the Church who realize the necessity of help from without. I spoke of the young priest with whom we traveled in Colombia, the man who told us that only one out of eighteen of his acquaintances in the priesthood was a good man. He was going to visit his old father. His heart was sick of the abominations in the midst of which he lived, but, he said, he did not know what his personal duty was. Where was he to go? He did not know where to go out of the Church. Was his place in his church, to work there, to purify and cleanse the institution and to help the people who lived round about him? He was going to his old father to ask him where his path of duty lay. If only there were strong churches of the evangelical faith in his land something might be done. Do you mean to say that we must abandon men like this, that we have no duty to the men in South America for whom their institution is too strong, and who are asking for help from without to come in to enable them to deal with the great

situation that confronts them? We owe a deep debt to the men, many or few, scattered up and down South America who look for spiritual and moral help from without, and who know that the only hope of reforming their own church is through the influence of Protestant missions. And our brethren in the native Protestant churches have a supreme right to our aid.

Our Debt and Duty

These are the grounds briefly put, only a few of them, of our spiritual obligation to these lands. We owe these lands help in their search for intellectual light. We owe them aid in their awful battle for moral purity. We owe them a response to their brotherly call of need. We owe them Christ and spiritual freedom. We owe it to them to call them to their own most deeply cherished ideals. And we have not paid that debt. We are not paying that debt to-day. We have justly declared a negative political doctrine with regard to South America, which has warned Europe to keep her hands off, and we have thought that in that way we fulfilled our duty to the South American peoples. The South American peoples do not resent the Monroe Doctrine, but they do resent that negative interpretation of it with which the American people have been content, which tended to shut out the aid which the European nations might have been glad to carry in, and which has not replaced it with any brotherly help from near at hand.

It is a lamentable fact that the darkest part of South America is the part nearest to the United States and Canada. The further you get away from the United States and Canada,

the cleaner, more progressive, better educated does South America become, and the nearer you draw to the United States, the darker are the shadows that rest on the South American lands. It is not that we have caused the darkness, but we have not relieved it. We have begun, but only begun, to discharge our commercial obligations to South America. There is one copper mine in Peru in which a few American men put more money before they took out a dollar than all the Protestant churches of the world, I venture to say, have spent on the evangelization of South America for the last hundred years. At Cerro de Pasco twenty million dollars were put into that one copper mine before anything was paid back. The whole Protestant Church has not done as much for forty million souls. And there is Canada, which has, I believe, only one little mission in the whole of South America, a mission made up of two faithful Canadian Baptist men and their wives, in the mountains of Bolivia. Canada has put millions of dollars into the lighting plants and the water plants and the electric power plants, and it has not put five thousand dollars a year into the evangelization of South America. We have, I suppose, about forty American missionary organizations working in the Empire of Japan, with a population equal to that of the whole of South America, and we have about ten American missionary organizations and two British organizations working in the whole South American continent.

We have had our obligations staring us in the face for a hundred years, and we have passed the needy men at our door mercilessly by. Surely now at last the day has come for us to take

up our obligation to these Latin-American peoples. Now, more than in any other day, the need is pressing upon us. If we do not give help now, South America will become the stronghold of all the reactionary and the obscurantist elements of the Church of Rome, and a situation will be produced which even the Church of Rome itself, with all of its best purposes and its best energies, will not be able to deal with. Priests from the other lands are pouring in, from the Philippines, from France, from Andalusia, from Italy, from Belgium, all those priests who are not wanted in their own lands are gathering now in South America. They have already prest in. There are good men among them, but there are others, too, and the people themselves begin to resent their coming. The Sunday before we got to Bogota there was a riot in the city, which the troops had to be brought out to quell, in which the artizans started to tear down the school of the Silesian Fathers in Bogota on the ground that they did not want or were not going to stand this invasion of foreign priests, especially those whose influence on industrial conditions, perhaps quite unjustly, they feared. We are bound to press in for the help of the South American peoples before reactionary men get into the religious control of the religion and education of the South American continent.

We are bound to press in there to-day because those great republics are now in their formative life. Look at the six millions of people in the Argentine, one of the liveliest, most eager countries in the world, with a fourth or fifth of its whole population in its capital city of Buenos Ayres, a city with half a million Italians in it, a

land with thousands of fresh immigrants pouring in every year. Do you suppose that these republics can be built without religion, that these nations can ever fulfil their God-appointed destinies if they drift, as they are drifting to-day, into a hard, atheistic materialism? In the interest of these South American nations, which will be our neighbors forever, and which are to exercise a steadily increasing influence upon our own life, we are bound to go in with the spiritual forces of the gospel of the living Christ.

We are called to these republics to-day because they offer men as good opportunity for life investment as men can find anywhere else in the world. I stood one day, only a few months ago, beside a great brown marble block in the Protestant cemetery in the city of Valparaiso; all around were the evidences of the earthquake, great stones twisted awry, but this stone stood steadfast among them all. It was the burial-place of old David Trumbull, who for forty-three years had stood like a great rock in the city of Valparaiso, leaving his influence on that city, and also in a real way on the national life of Chile, in which he was one of the great forces that brought about the laws which gave effect to religious toleration, provided for civil marriage and the secularization of the cemeteries, and helped to open the gates wide for the preaching of the gospel up and down the length of the Chilean Republic. There are all over South America opportunities for men to live under changed conditions, such lives as David Trumbull lived in the city of Valparaiso, such lives as William C. Morris is living to-day in the city of Buenos Ayres, as many men

are living now in many places. If men and women are looking for a chance for life investment where they can not only change the characters of men, but where they can make a real contribution toward forming the characters of great republics, South America is a field calling to them.

The Passing Opportunity

And, last of all, men are passing, and passing fast, there. The generations of South America do not last longer than the generations of Asia, or North America; and year by year, while we wait, men go whither we can not follow. If men need Christ anywhere, they need Him there also, and they need Him before they die. Just about two months ago, our boat tied up one night along the east bank of the Magdalena River. It was an old-fashioned stern-wheel river-boat, burning wood, and every three or four hours we had to stop to take on fresh fuel. We were still in the lower reaches of the river and it was possible to run by night. We had fallen asleep in the earlier part of the evening, but were awakened as the boat tied up to the shore, and the men ran out with the gangway, and began to bring on the wood. Here and there we saw the glare of the torches against the tropical forest and then heard the murmur of the boatmen as they carried on the great racks of fuel and piled it up

against the stanchions of the lower deck. I fell asleep again, but suddenly was awakened by the sound of a plunging body in the water and a rush of footsteps on the lower deck and excited voices whispering, and then a half-strangled, pitiful cry, "Oh, hombre," literally, "Oh, man," but truly also, "Oh, brother! Oh, friend!" and then a gurgling sound and a swirl of the brown waters rushing by, and all was still. After a little while the work was done, the men came aboard, the ropes were thrown off, and our boat went sobbing on its way up the stream. In the morning we asked the captain what had been the trouble, and he said that it was a Colombian private soldier who had been sleeping on the unfenced lower deck and rolled off in his sleep into the water, that nobody had seen him go; they had heard his cry but were too late to help him, and the man was gone.

Often on that river journey and often in the days that have passed since, it has seemed to me that I could hear that only half-conscious strangled cry sounding in my ears, "Oh, friend! Oh, friend!" and that it was the cry of many millions of South American peoples making earnest, if silent, appeal for the things that in Christ we have to give. "Oh, friend!" That voice calls to you men and women of North America. Will it find in you the heart of a friend, to reply?

CHRIST'S MISSIONARY PROGRAM, MATTHEW 9:36—10:8

KNOW

"Harvest Plenteous—Laborers Few"

PRAY

"Pray ye the Lord of the Harvest"

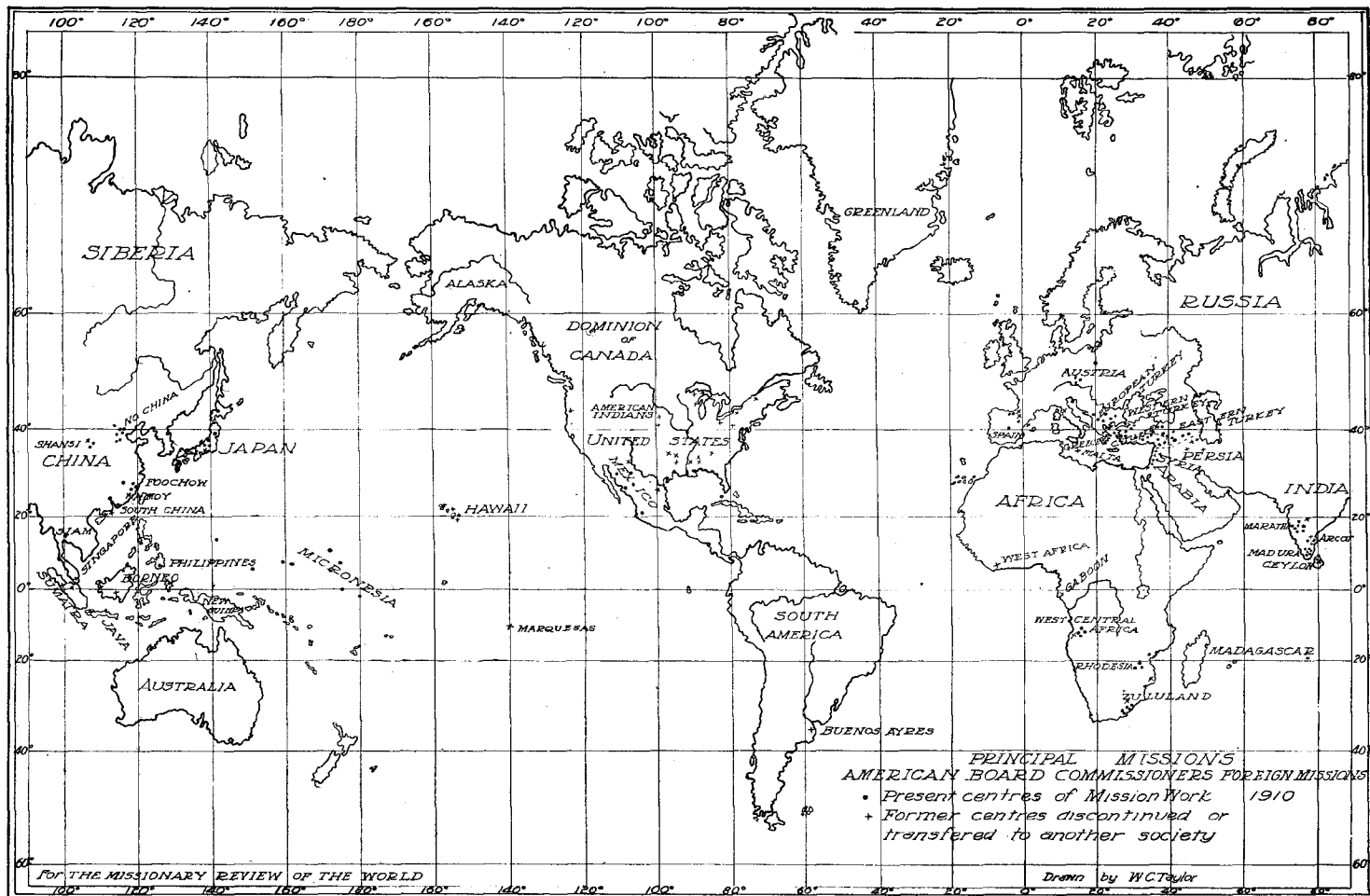
GIVE

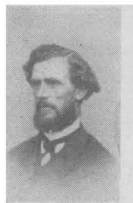
"Freely ye Have Received, Freely Give"

GO—PREACH

"As ye Go Preach—Heal."

{ Study Missions—Read Books.
Missionary Meetings—Regular—Powerful.
Missionary Days—Anniversaries.
The Church and the Field.
Privately—Definitely—Regularly.
The Prayer Circle—Groups—Agreement.
Public—Dependence on God.
Systematically.
Weekly—Monthly—Annually.
Proportionately.
Cheerfully—As a Privilege.
Yourself—Sons—Daughters—Friends.
Student Volunteers.
Pastors—Christian Workers.





Titus Coan,
of Hawaii

Adoniram Judson
of Burina

Wm. Goodell,
of Turkey

Crosby H. Wheeler
of Asia Minor

J. E. Chandler,
of Madura

FAMOUS MISSIONARIES SENT OUT BY THE AMERICAN BOARD

A MILESTONE IN AMERICAN FOREIGN MISSIONS THE ONE HUNDREDTH ANNIVERSARY OF THE AMERICAN BOARD

BY EDWARD WARREN CAPEN, PH.D.

A little more than a hundred years ago the religion of New England, as of other parts of the country, was apparently in a dying condition. The college church at Yale was almost extinct, most of the students were skeptics, and Princeton College was no better. Christian leaders were everywhere mourning the prevalence of corruption, drunkenness, and licentiousness. Yet in the midst of these very conditions there was organized the pioneer among the foreign mission boards of the United States. Next October the American Board of Commissioners for Foreign Missions is to celebrate its centennial. This event has a significance to others besides the Congregational churches, which use this society as their agent for work abroad. It was conceived on broad lines, and for more than half its existence has been under the control of no single church or denomination. How did the American Board come into existence? What has been the growth of its work? For what principles has it stood?

Origin of American Board

It was on the afternoon of June 28, 1810, that four young men, students

in the recently organized theological seminary at Andover, appeared before the Massachusetts General Association, then in session at Bradford, near Haverhill, and presented their "statement and inquiries," which breathe a spirit of humility and aggressiveness, of tact and determination. This historic document read as follows:

The undersigned, members of the Divinity College, respectfully request the attention of their Reverend Fathers, convened in the General Association at Bradford, to the following *statement and inquiries*:

They beg to *state*, that their minds have long been impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious and, they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success and the difficulties attending such an attempt; and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in His providence, shall open the way.

They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions,

as either visionary or impracticable; if not, whether they ought to direct their attention to the Eastern or Western world; whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take, previous to actual engagement.

The undersigned, feeling their youth and inexperience, look up to their fathers in the Church, and respectfully solicit their advice, direction, and prayers.

ADONIRAM JUDSON, JR.
SAMUEL NOTT, JR.
SAMUEL J. MILLS,
SAMUEL NEWELL.

The statement was referred to a committee, on which was Rev. Samuel Worcester, of Salem, who had been one of the young men's advisers. The next day the committee reported and the association appointed the original members of the American Board of Commissioners for Foreign Missions, who met the following September in Farmington, Conn., adopted a constitution, and chose officers. These momentous steps were taken unanimously and without any long discussion, but this does not mean that they were sudden or unpremeditated.

The missionary interest of the Christians of America had never ceased since the granting of the colonial charters, one distinct purpose of which was that of preaching the gospel to the heathen of the West; that is, the American Indians. Many illustrious names, such as those of John Eliot, Thomas Mayhew, David Brainard, and John Sergeant, testify to the zeal of the colonists, who did not let the severe struggle to obtain homes and protection for themselves and their families interfere with their missionary work. With each revival

of religion there came usually a renewal of these efforts. At the close of the eighteenth century and the beginning of the nineteenth, there was a vigorous development of home missions, some of the leaders of which, like Dr. Worcester, had dreams of work beyond the seas. This ideal had fired Rev. Cotton Mather as early as 1710 to urge the colonists to emulate the example of the Jesuit, Dutch, and Danish missionaries in the Far East. During the last decade of the eighteenth century American Christians were most sympathetic observers of the renaissance of missionary zeal among the Protestant Christians of Great Britain. A few of the British missionaries went to the East by way of the United States. The religious magazines here contained the latest missionary intelligence. More than this, William Carey was receiving considerable sums of money from his American admirers and helpers.

When, therefore, the group of young men at Williams College, under the lead of Samuel J. Mills, Jr., held their historic prayer-meeting beside the haystack, in the summer of 1806, and two years later organized their missionary society, The Brethren, the object of which was "to effect in the persons of its members a mission, or missions, to the heathen," they were but embodying in tangible fashion the purposes of hundreds of the people of America. These young students from Williamstown presently joined others of like mind at Andover Seminary, the founders of which had as one of their distinct purposes the training of foreign missionaries. The result of their association at Andover was the decision that four of their number should present an application

to the General Association at Bradford.

The organization of the American Board was followed by consultation with the London Missionary Society, which was willing to commission Judson and three of his friends, and finally in 1812 five young men sailed for India under the American Board. On the voyage out one of each of the two companies, Judson and Rice, became Baptists by conviction. The news of their change called into being the American Baptist Missionary Union. Thus, at the very beginning the American Board was indirectly the occasion for the starting of a sister organization. The Board itself was never narrowly sectarian. While it was organized by Congregationalists. in 1812 eight new members were added, belonging to other churches, six of them Presbyterians, and the number of the latter was greatly increased after the absorption into the American Board in 1826 of the United Foreign Missionary Society, which had been formed in 1817 by Christians of the Presbyterian type. The Old School Presbyterians withdrew in 1837, but the New School Presbyterians continued this relation until 1870, when, after the union of the two schools, the Board surrendered to the Presbyterians the Persian, Syrian, Gaboon, Seneca, and Ojibway missions. The German Reformed and Dutch Reformed churches also used the American Board as their agent abroad. The latter withdrew in 1857 after a quarter of a century of cooperation, and took with them the Arcot Mission in India and the Amoy Mission in China. Even to-day, when the American Board directly represents the Congregational churches of the United States, it num-

bers among its members and supporters a few who belong in other communions. Even in recent years several of its strongest and ablest missionaries, both men and women, have been trained in other denominations.

Growth of the Work

The same comprehensiveness characterized from the beginning the American Board's view of its field. At present its territory is well defined, but in the early days, when it was almost the only channel for missionary work abroad available to American Christians, it regarded the whole world as its field and sought earnestly by exploration and experimentation to discover which countries offered the best opportunities. Within about a quarter of a century work had been begun or investigations had been made or planned in nearly every field ever occupied by American Christians, and in some regions which now, a century later, are still unoccupied. North Africa, including Egypt, had been explored and missions established in the western and southern parts of the continent. Missionaries had worked in Palestine, Syria, including Beirut and the Lebanon, in Smyrna and in Greece. The press at Malta had printed thousands of copies of the Bible and Christian literature. Constantinople, Broosa, Trebizond, interior Armenia, and Persia were the homes of Christian workers. The exploration of Afghanistan and Tibet was under consideration. Work was well established in western and southern India and in Ceylon. Two missionaries had laid down their lives while exploring Sumatra. Siam, Java, Borneo, Singapore, and Canton, China, were early occupied; Hawaii was

being transformed, and an attempt had been made to reach the Marquesas Islands. Patagonia, Mexico, and other countries in Central and South America had been visited to see whether the freedom from Catholic Spain meant freedom to preach the gospel.

True to the traditions of colonial America, the American Board was also using vigorous measures to reach the Indians in the Eastern, Southern, Central, and Western States, extending its work even to the Pacific coast. The work for the American Indians was all but ruined by the forced migration of the tribes to districts farther west, and what remained was finally transferred to home missionary organizations, the final transfer, that of the Dakota mission, occurring in 1883. Of the foreign centers some were soon abandoned in order to secure greater concentration of effort upon strategic points or because of lack of funds or suitable opportunities. With the opening of China, the work there was expanded, the Pacific Islands work also gradually grew, the Micronesian mission being started in 1852, Japan received its first missionaries from the American Board in 1869, and the work in the Catholic countries was begun in accordance with a vote of the American Board at its meeting in 1871.

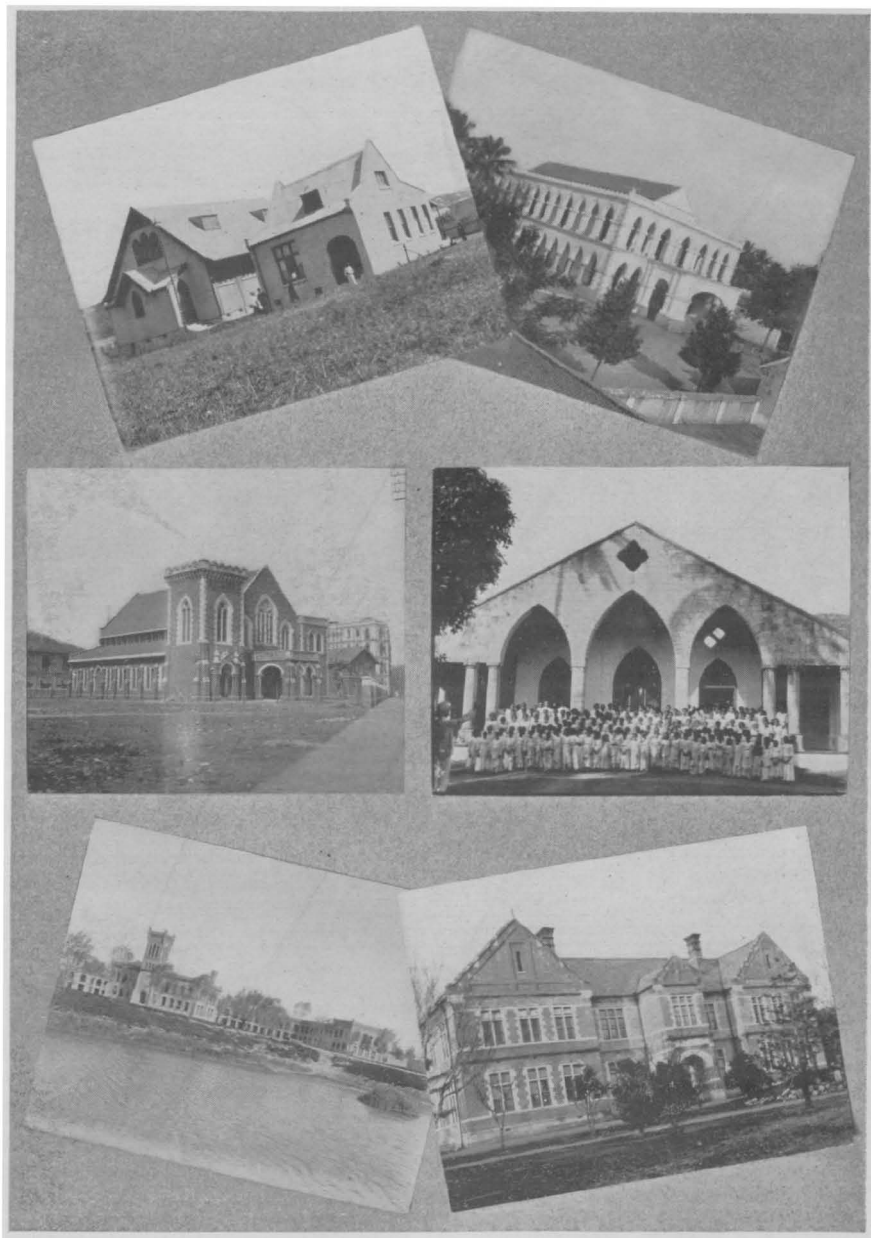
The receipts of the American Board for its first year were \$999.52. The income has steadily increased during the century until for the last fiscal year it amounted to nearly one thousand times the first sum, or \$947,163.25. This amount was spent in maintaining work in twenty missions. Of these twenty, the largest numbers of missions are found in the two

great empires of China and Turkey, each of which has four missions. Africa comes next with three, followed by India with two. The work in Japan is very extensive, but it is organized in but one mission. Ceylon, Micronesia, the Philippines, Austria, Spain, and Mexico contain the six remaining missions. To man this work, with its 107 stations and 1,395 out-stations, there are 581 missionaries, 202 of whom are men, and each missionary is assisted by an average of eight native assistants—4,564 in all. The statistical showing for the century and for the present time is summarized in a table at the close of this article.

Policies of the American Board

The American Board has done more than any statistics indicate; it has stood for certain great principles of missionary policy, which most of the greatest mission boards have now adopted with more or less completeness.

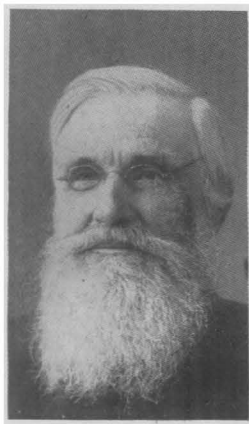
From the beginning, the American Board has taken the broadest and most comprehensive view of the object of foreign missions. The early secretaries declared that the purpose of the missionary was nothing short of the complete Christianization and civilization of whole peoples. In giving instructions to the missionaries to Hawaii in 1827, the officers declared that the missionary required more than piety or mere religious feeling, that every power of intellect would be of use and that the people must be formed "into a reading, thinking, cultivated state of society, with all its schools and seminaries, its arts and institutions." This mission policy, which starts with the conversion of the individual, but which reaches out to-



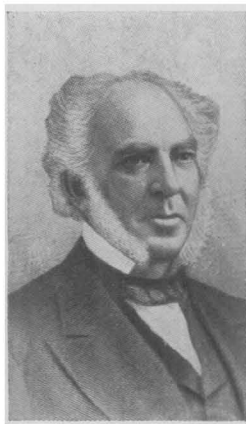
1. Church and dispensary in Natal, So. Africa.
2. Marathi Mission Church, Bombay, India.
3. North China Union College, Tungchou.

4. Mission Hospital, Madura, India.
5. Unduvil Girls' School, Ceylon.
6. Science Building, Doshisha, Japan.

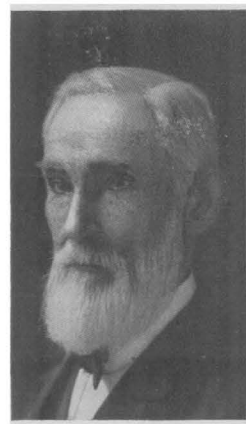
TYPES OF MISSION BUILDINGS OF THE AMERICAN BOARD



Rev. S. B. Fairbanks,
Marathi, India



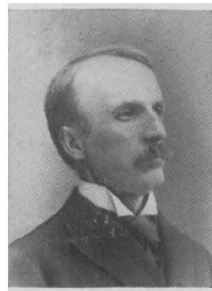
Peter Parker, M.D.,
of China



Hiram Bingham, D.D.,
of Micronesia



Alice Gordon Gulick,
of Spain



M. L. Gordon,
of Japan



Horace Tracy Pitkin,
of China



Josiah Tyler,
of South Africa

SOME LEADING MISSIONARIES OF THE AMERICAN BOARD

ward the transformation of nations, and is not satisfied until countries have been Christianized, was clearly enunciated by those great missionary statesmen Samuel Worcester and Jeremiah Evarts. It is believed in by the American Board to-day and is one of the chief justifications for many of the lines of work maintained by its missions.

Work of this nature can be carried on successfully only by men of a large caliber and the best ability obtainable. At a time when British societies were sending out men of meager education, the American Board resolved to give a commission as a full missionary only to those who had had the best possible training. The effect of this is seen in South Africa. This is a region where the path of the missionary has not been a bed of roses and where much friction has developed between some missionaries and the colonists, Boer and British alike. The members of the Zulu mission have commanded respect by sheer force of ability and character, and one of the earlier men was not only invited by the Boer colonists to become their pastor, but had a town named in his honor. The American Board has furnished to the United States Government no fewer than four of the men who have held the responsible position of interpreter to the legation at Peking. Three missionaries in India and one in Japan have been decorated by the sovereign for services rendered. The future historian of the Turkish Empire will have much to say of the epoch-making work of three Christian educators, Cyrus Hamlin, Daniel Bliss, and George Washburn, all of whom went out as missionaries of the American Board.

These strong missionaries have always seen the importance of educational work if the Church abroad is to be intelligent and influential and is to have native leaders of ability. As early as 1823 steps were taken to establish an institution of higher education in Ceylon, and the only reason why Ceylon did not have the pioneer American missionary college is that the colonial government refused to admit a single additional American missionary. Without reinforcements nothing could be done and the project fell through. There was a time in the middle of the last century when the educational work was carried on solely in the vernacular, and it was practically limited to the Christian community and those in training for Christian service. This was a departure from the earlier policy, and was finally abandoned. It meant, however, that the founders of Robert College, Constantinople, and the Syrian Protestant College at Beirut, had to resign from the Board when they entered upon their work of creating those mighty institutions for the Christianization of Turkey. Now, however, this narrowness of view has given way to a belief that education is a powerful force for the Christianization of the world, and that the colleges should be training-schools for Christian leadership in the Church and the community. The American Board admits frankly that there are dangers in higher education and that too large a proportion of the energy and funds available may be drawn off into it; but at the same time it adheres to its belief that the day-school and the Sunday-school, the college and the church, must stand side by side, and that neither can do its best work without

the assistance of the other. The influence of the Doshisha in Japan and of nearly ten colleges and higher schools in the Turkish Empire testify to the soundness of this policy.

The American Board has also believed in the value of industrial training. Its missions among the North American Indians were largely industrial, the Hawaiian Island mission was designed to teach the people the arts of civilization as well as the truth of Christianity. These objects were attained only in part, but still the American Board believes that industrial training has its place in seeking to make the Christian community self-reliant. In recent years it has not gone into industrial work on a large scale; but it has found it useful in connection with schools and orphanages, and for the training of the Christians in habits of effective industry.

Medical work has been another avenue of approach which has been believed in from the earliest days. It was in 1819 that Dr. John Scudder, a practising physician of New York City, was sent as a missionary to Ceylon. He at once set to work to train a native physician, who did not long survive the completion of his training. Dr. Peter Parker holds an honorable place in the history of medical missions in China, and the work which he began in Canton has continued until to-day. The missionary physicians have not only tried themselves to relieve suffering and open hearts to the gospel by caring for diseased bodies, but they have sought and are seeking to train a body of native doctors to do the work for their own people. The medical school at Beirut, the foster-child of the American Board, has sent its graduates all through Syria and

the Levant. Dr. Greene, of Ceylon, Dr. Parker, of Canton, and their successors of the twentieth century have done great things for the gospel through following in the footsteps of the Great Physician.

In the field of letters, too, the American Board has taken an honorable position. The late Dr. Hiram Bingham, whose devoted labors to give the Bible and Christian literature to the Gilbertese were continued to the very end, was but one of a long line of missionaries who have sought to reach the heart through the eye. The press of the board at Malta, which was later divided and is now represented by the mission presses at Constantinople and Beirut, printed the Scriptures in all the languages of the Levant. In the Marathi and Tamil Christian literature the names of its missionaries appear. The Hawaiian language was reduced to writing by its workers, and to-day in the great work of Bible revision in North China the American Board is honored by representation on each of the two committees.

Yet, after all, the American Board has never lost sight of the fact that its supreme work is spiritual, and into the task of evangelizing the nations and developing strong native churches it has put and is putting to-day its best energies. Education of every grade, medical and literary work, are only means, never ends, and they are used simply as a means of putting the Christian impress upon men and nations and raising up a native church and Christian community which shall be strong enough to stand by itself, direct its own affairs, and conduct an aggressive campaign. The genius of the ecclesiastical polities in which its missionaries have been trained is to

put the responsibility upon the Christians themselves. While the American Board has had no monopoly of the principles of self-support and self-direction, it has gone further in this direction than many, if not most, of the other similar organizations. In fact, in one notable instance it went too far, and withdrew from the Hawaiian Islands before the native Christians were prepared to stand alone. In Japan, too, there have been times when the outlook has been dark, and there are some missionaries to-day who believe that the policy of the American Board there is a good illustration of how not to conduct missionary operations. When all due allowance has been made for mistakes, the American Board still believes the results are their own best justification, for the Kumi-ai body is generally admitted to be second to no Christian church in Japan to-day in self-reliance and aggressiveness. The relations between the mission and the churches are constantly improving and the American Board is now asked by the Japanese Christians to send out reinforcements and open new stations in the closest cooperation with the Japanese churches. The Zulu Christians in South Africa and the Christians in the missions in Turkey illustrate the merits of a policy which trusts the Christians and calls upon them to take a large measure of responsibility. The general policy of mission boards has been to insist that the responsibility for the administration of funds sent out from the United States must rest solely in the hands of the mission. This policy has been followed by the American Board during most of its existence, but now the tendency is to go at least as far as admitting the na-

tive church to a share in this responsibility. In a few instances in Turkey and in Japan, a further step has been taken and self-governing Christian organizations have been subsidized by the mission. This policy has, on the whole, been successful, and with the present nationalistic movements in the East the tendency is increasingly in this direction.

The policy of the missionaries of the American Board on the field has never been narrowly sectarian. Secretary Worcester, in his instructions to the first missionaries in 1812, said: "The Christian missionaries of every Protestant denomination, sent from Europe to the East, you will regard as your brethren; the servants of the same Master, and engaged in the same work with yourselves. With them your only competition will be, who shall display most of the spirit, and do most for the honor of Christ; with them you will be ready to cultivate the best understanding . . . and with them you will cheerfully cooperate, as far as consistently you can, in any measure for the advancement of the common cause." This was the theory; this was also the practise, as witness the formation in Bombay in 1825 of a missionary union and the existence of intimate terms of friendship and even of communion between the Ceylon missionaries and their Baptist brethren. Such was the theory and practise a hundred years ago; it is the theory and practise to-day. The American Board missions seek the closest cooperation with their neighbors. Its missionaries have been leaders in forming the United Church of South India. In the North China Mission all the work of higher education is carried on jointly by three or

more missions. While individual missionaries may at times err, the mission policy is never to interfere with others, but always to work in the closest harmony.

The American Board has not overlooked its responsibility for nominal Christians. Its present missions in Mexico, Austria, and Spain are not large, but they have been influential in raising the tone of Christianity in the regions touched. Not only is there a strong Protestant community, but the Roman Catholic Church itself has felt the competition of the lofty morality and pure gospel of the missionary, and has had to cleanse itself. The educational work for girls in Madrid has done much for the women of Spain, while from the mission in Austria have come some of the ablest workers among the Slavic population of the United States.

The great Moslem world, centering in Constantinople, early attracted attention, but it was found at once that little could be done for the Moslem directly so long as he was face to face with a formal, dead, or corrupt Christianity, which was often inferior to Islam itself. Hence the great work for the Christian populations in the Turkish Empire and Persia. There was no intention of organizing a Protestant church, but this step was forced upon the mission by the Eastern Churches and the government. So successful has this work been in leavening these older Christian bodies, that it is possible that the time will come—and sooner than we expect—when the Protestant churches can be merged back into the older organization and the combined Christian forces can make a united attack upon the very citadel of Christianity's most

formidable rival. The new Turkey is indirectly the result of the transforming influence of Christianity embodied in the Christian school and college, the Christian Church, and the devoted lives of the Protestant Christians.

The American Board was born in prayer a century ago. Men of faith and of works laid its foundations deep and strong. Hundreds and thousands of Christians have given money, energy, life itself to the development of the work. And now a new generation, thankful for the past, is facing the future with confidence, and its leaders are resolving to signalize their entrance into a new century by a forward movement which shall seek the speedy Christianization of the 75,000,000 men, women, and children who constitute the field of the American Board of Commissioners for Foreign Missions.

PRESENT WORK OF THE BOARD

In view of the pressing needs of the Board and the importance of an adequate financial policy of advancement, it is well to notice the extent of the Board's work at the present time, together with the cost.

The receipts of the Board in 1908-1909 were \$953,573.69, including legacies and income from invested funds. Deducting what was paid upon the debt of preceding years we have \$894,275.83, as the amount disbursed during the year. This sum was made to cover:

The salaries of 581 missionaries.

The outfits of missionaries newly appointed.

The traveling expenses of missionaries going to their fields or returning.

Touring expenses of missionaries on the field.

Grants for missionaries retired on account of old age or physical infirmity.

The conduct of fifteen colleges.

The conduct of fifteen theological seminaries and training schools.

The conduct of 144 high schools.

The conduct of 1,309 common schools (70,979 pupils in attendance).

The employment of such of our 4,564 native workers as are not supported by native churches.

The conduct of our 71 hospitals and dispensaries, treating over 300,000 cases.

The conduct of our printing presses and publication plants which issued millions of pages of literature in 27 languages.

The conduct of our extensive industrial work.

The administration expenses of the Board, including salaries of officers, clerks, etc., expenses of missionaries and speakers visiting the churches, office expenses at Boston, New York, Chicago, and Berkeley, magazines and leaflets for informing the churches—everything which properly belongs in this class of expenditures.

With such an extensive missionary plant in operation, every increase in receipts adds materially to the work. The increase of the \$150,000 contemplated under the Apportionment Plan would at least double the effectiveness of missionaries, so great are the opportunities under present conditions. The receipt of the sums called for would so increase the fruitfulness of the work in extending Christianity as to make a mathematical statement impracticable.

By the division of the world field among the different denominations, 75,000,000 persons are assigned as the special responsibility of the Congregationalists of America.

MISSIONS OF THE AMERICAN BOARD

With Dates When the Work Was Begun or Taken Over and When it Was Closed or Transferred to Other Societies

(The titles of the missions are the final ones, and a mission is said to have begun when work is started in any station belonging to that mission.)

<i>Levant and Western Asia—</i>	
European Turkey	1858-
Western Turkey (Western and Northern Asia Minor)	1820-
Central Turkey (Southeastern Asia Minor)	1847-
Eastern Turkey (Armenia and Mesopotamia)	1860-
Syria (and Palestine)	1823-1870
Persia	1833-1870
Greece	1830-1869
Mediterranean Islands	1819-1833
<i>India and Southeastern Asia—</i>	
Narathi, India (Bombay Presidency) ..	1813-
Madura, India	1834-
Arcot (and Madras)	1836-1857
Ceylon	1816-

India and Southeastern Asia—Continued

Siam	1831-1849
Singapore	1834-1843
Sumatra	1834-1836
Borneo	1836-1849
Java	1836-1838
<i>China—</i>	
South China (Canton, Hongkong)....	1829-1866
Foochow	1847-
North China	1854-
Shansi	1882-
Amoy	1842-1857
Japan	1869-
<i>Africa—</i>	
West Central	1880-
South Africa, Zulu (Natal)	1835-
Rhodesia (formerly East Coast) ..	1883-
West Africa (Cape Palmas)	1834-1843
Gaboon	1842-1870
<i>Pacific Islands—</i>	
Micronesia	1852-
Philippines	1902-
Hawaiian Islands	1820-1870
<i>Roman Catholic Countries—</i>	
Italy	1872-1874
Spain	1873-
Austria	1872-
Mexico	1872-
North America	1823-1825
<i>North American Indians—</i>	
Abenakis	1835-1858
New York Indians	1822-1870
<i>Indians in Southeastern States—</i>	
Cherokees	1817-1838
Choctaws	1818-1833
Chickasaws	1827-1835
Creeks	1832-1837
<i>Lower Mississippi Valley—</i>	
Cherokees in Arkansas	1830-1860
Choctaws in Arkansas	1832-1839
Osages	1826-1837
<i>Upper Mississippi Valley—</i>	
Pawnees	1834-1847
Green Bay (Stockbridge)	1828-1848
Ojibways	1831-1870
<i>Near Great Lakes—</i>	
Maumee	1826-1835
Mackinaw	1827-1837
Sioux or Dakota	1835-1883
Oregon Mission	1835-1852

Statistics of American Board

	1810-1909	1909
Missionaries	2,572	581
Men	1,000	202
Ordained men	762	...
Including physicians	38	10
Unordained physicians	75	22
Unordained teachers or business agents	163	12
Women	1,572	379
Wives	969	185
Unmarried	603	...
Physicians (already included in totals) .....	...	14

<i>Receipts—</i>	
1810-1909; \$39,527,427.29; 1909, \$947,163.25	
<i>Native Churches</i>	
Members	73,671
Contributions, more than	\$260,000
Accessions—1810-1909, more than 205,000	5,914
Native workers	4,564
Schools	1,483
Scholars	70,979
Theological seminaries	15
Students, more than	200
Colleges	17
Students in college classes, more than	1,700
Students in preparatory classes, more than	2,700
Hospitals	28
In-patients, more than	9,300
Operations, more than	9,200
Dispensaries	37
Out-patients, more than	157,000

A FORERUNNER OF MISSIONARIES

SIR HENRY M. STANLEY, AND HIS CAREER *

EDITORIAL

The appearance of this distinguished explorer's life story, two-thirds of which are from his own pen, and the other third largely compiled from his own writings, has already corrected many false estimates of the author and will surprize not a few who have had no adequate conception of the real greatness of this man whose original name was John Rowlands.

This career of sixty-three years (1841-1904) was one of the most remarkable which modern history furnishes. It was what we call "checked," only that there are more black squares than white. The titles of the first twelve chapters sufficiently indicate the singular variety of his early experiences: "The Workhouse," "Adrift," "At Sea," "At Work," "I Find a Father," "Adrift Again," "Soldiering," "Shiloh," "Prisoner of War," "Journalism," "West and East," "A Roving Commission." The thirteenth chapter, "The Finding of Livingstone," is the middle chapter and appropriately, for it marks the true life-center and pivotal turning-point.

Few who have not read this fascinating life-story know that Stanley began in a Welsh workhouse. His father died shortly after he was born, and at six years of age he found himself an inmate of the St. Asaph Union Workhouse, about which the less said perhaps the better. It was one of those asylums that are places of imprisonment and torture under the guise of philanthropy—to the young a rack, to the aged a tomb. There he met harsh treatment from an overseer who had

neither the wisdom to read child nature nor the tact to guide it, nor the love to feed it. He passed nine years of misery, under a schoolmaster as brutal in temper as he was stupid in mind, who became more and more savage and ended his days in a mad-house. It is charity to suppose he was long before this practically insane. Matters came to an issue when a cruelly unjust flogging of an entire class for a trifling offense where the guilty party could not be traced, led this lad to rebel against the master, thrash him with his own blackthorn and then flee from the place.

He had the natural experience of a homeless, friendless waif who had never known human love or friendly sympathy, finally finding refuge with some relatives, but no real home and no proper training either mental or moral, until, like many another hapless wight, he drifted out to sea, shipping nominally as a cabin-boy, but really as a slave to a harder master than the workhouse overseer. On arrival at New Orleans, he left ship and pay behind, and, once more, for the sake of liberty dared all minor risks, and started in a strange land and city, penniless and homeless and friendless.

Wandering about, in search of work, he met a gentleman of middle age with a genial face, indicating both intelligence and sympathy, to whom he ventured to put the question: "Do you want a boy, sir?" It was Mr. Stanley, who subsequently became to him in more senses than one a true father, not only adopting him as a son, but with singular tact, wisdom and

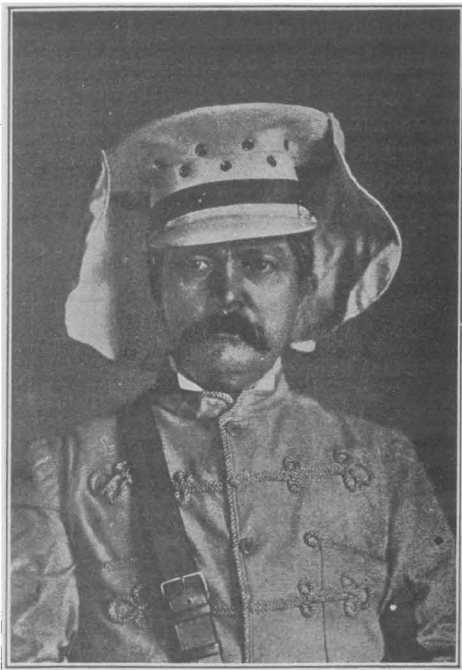
* The autobiography of Henry M. Stanley, edited by his wife, published by Houghton, Mifflin Company, Boston and New York.

love molding his character. How much providentially depends upon what to us is a chance! Mr. and Mrs. Stanley were childless, and had long yearned for a boy, and this lad's first question had startled him—"a boy" was just what he *did want*; and God so guided that, not long after, he found a son in John Rowlands, and gave him a new name, Henry Morton Stanley.

One of the steps in this romantic story we must not pass by, for it has too much significance. The poor boy at St. Asaph's had not learned much that was good, but he had got some knowledge of God's Word, and Bishop Short had given him a Bible, inscribed with his name, and testifying to the lad's "diligent application to his studies and general good conduct." Mr. Stanley saw that Bible sticking out of his pocket and, opening it, read the certificate which unconsciously disposed him to befriend the needy boy, and ultimately to adopt him.

It would be pleasant to linger over this part of the history, for it bristles with charming suggestions. Mrs. Stanley was almost an ideal woman, in her combination of refinement and gentleness. Every inch a lady, she was better than a lady, a *woman* and by instinct a mother; even her occasional contact with John Rowlands, before he became Henry Stanley, was enough to helmet him against the darts of temptation, and inspire him with high aims. She kindled in him faith, hope and love, all at once, and he never lost the talismanic power of that contact. As to Mr. Stanley, we have never seen an illustration of equal pertinency and power, of the Bible conception of adoption, than is found in his whole treatment of this strange boy of sixteen. When, after losing

sight of him for a time, their acquaintance was renewed, he said to him one day, with no little tenderness of emotion, "*Henceforth your future shall be my charge!*" And what he said he made good. Meanwhile his wife had



HENRY MORTON STANLEY

died, and now the wealth of a generous nature was lavished on this boy who had never known father's or mother's love. He took him to his heart, studied his nature and needs, counseled him, corrected him, guided his mind, tamed his temper, trained his judgment. He became a boy again for the boy's sake. And tho unhappily he and Henry later were parted and never met again, those months of intimate fellowship left an indelible mark on the character of the adopted son. As Stanley himself says, "The golden period of my life began from that supreme moment—the mo-

ment when Mr. Stanley took him into his arms as his son, and said to him, "*You are to bear my name—Henry Stanley!*"

How, after this, Stanley again became adrift, and ultimately a Confederate soldier, prisoner of war, journalistic correspondent and extensive traveler, must be left to this autobiography to disclose. We are more concerned with that second "golden period" which began when, in October, 1869, at twenty-eight years of age, he received from Mr. Bennett of the New York Herald that *carte blanche*—a commission, at any cost, to find Livingstone! Here Stanley's real life work found its true beginning—and at last its goal.

Curiously, that same year, 1841, when Livingstone first trod Africa's soil, John Rowlands first breathed the breath of life in Wales—one of the striking coincidences of history: while the cotton-spinner of Blantyre was *en route* to the Cape, an infant boy at Denbigh was just embarking on life's unknown sea, destined to be the successor of Livingstone in exploring the Dark Continent. How little Mr. Stanley when he gave him his name foresaw the luster he would reflect upon it. This waif of humanity, after enlisting under the Confederate flag, drifts into the Union ranks, until in 1865, when, acting as secretary for an admiral, he swam, under fire, to fasten a hawser to a rebel vessel, and was promoted for heroism. His mixed experiences as a press-representative, then in a guerrilla warfare against the North American Indians, and then as companion to the British expedition into Abyssinia, thus on land and sea, in army and navy, camp and campaign, tent and vessel, picking up

scraps of information and gathering such treasures as are only found in such varied experiences, all fitted him as Providence knows how in its peculiar school for the unique future that awaited him.

His expedition to find Livingstone was to be kept secret, and he went by a round-about course, arriving at Zanzibar, January 6, 1871, and starting for the interior, feeling his way by such indications as only sagacious instinct could recognize. He had used the time at sea, *en route* to the African coast to learn to take astronomical observations and train himself as a surveyor. November 10, 1871, found him at Ujiji, near Lake Tanganyika, where he grasped the hand of the Scotch hero, of whom for three years no certain word had reached the outside world. Twenty-three times Stanley had been prostrated with fever, but he felt repaid when, on December 27th, the travelers set out together for Unyanyembe; and more especially when, on March 14, 1872, they parted, having been four months and four days together.

On May 4, 1873, Livingstone was found by Susi, at four o'clock in the morning, in the little grass hut, kneeling at the bedside, his head buried in his hands on the pillow; the candle still burned, but the candle of life that had shed its rays so far over benighted Africa had gone out. The next year, April 18th, Mr. Stanley led the body of pall-bearers, as they deposited in the tomb in the nave of Westminster Abbey, the body of the man to whom he owed more than to any other human being.

And now he who, at Unyanyembe, had sorrowfully parted with Livingstone, by that open grave in Westmin-

ster, resolved to take up and finish the work the great missionary had left undone. And so a new chapter opened in Stanley's African experiences. On August 5, he left England, and on November 12—three years almost to a day from the time he first grasped Livingstone's hand—he left Zanzibar again for the unknown interior. At Uganda he met Mtesa, whose warriors he estimated at a quarter of a million. While at his court he translated the Gospel according to Luke, and actually wrote a brief analysis of Bible history in Kiswaheli for the monarch's use. Mtesa professed adherence to the Bible instead of the Koran, and invited to his capital Christian teachers. Stanley then wrote a letter, published in the *Daily Telegraph*, urging that missionaries should be sent; and so he began, in another sense, to follow in the steps of the grand Scotchman. The Church Missionary Society sent men to Uganda, who, in 1877 began to labor. That letter of Stanley's had a strange history. It was given to Linant de Belfonds, one of the officers of Gordon Pasha. When he was killed by the Baris, the letter was found in his boot and forwarded by Gordon Pasha.

After a journey of 7,000 miles, consuming 999 days, Stanley reached Banana point, August 9, 1877. In January, 1879, he was again *en route* to the Dark Continent, at the head of the expedition, organized by King Leopold, of Belgium, and reached the Kongo's estuary, August 14, 1879; Leopoldville station was built in April, 1882. Compelled by illness to return for a time to Europe, he came back to the Kongo toward the end of the same year; and in August, 1884, reported to the King of Belgium that his mis-

sion was accomplished. He had performed the stupendous feat of opening up the Kongo basin, with its more than 5,000 miles of navigable waters, its 43,000,000 of people, its vast area, drained by various streams; and in February, 1885, the Kongo Free State was erected and recognized as such.

January 20, 1887, Stanley begins a new chapter, and again Africa is the theater of his action. He departs from London for the relief of Emin Pasha. February 25th, he once more left Zanzibar, and, going by the Kongo's mouth, reached Leopoldville, April 21st. A year later, April 29th, just fifteen years from the last day of Livingstone's travels, he met Emin Pasha at Kavalli, and December 6, 1889, emerged from Darkest Africa once more at Zanzibar.

From that day honors were showered thick as autumn leaves on Stanley's head. The reception given him, May 5, 1890, at Albert Hall, in London, when 7,000 people were present, was one of the most brilliant assemblages of all modern history. Then, on July 12th, in the great Abbey, he led to the marriage altar his accomplished bride, Miss Dorothy Tennant; and since, in her jubilee year, the Queen was there, Westminster has had no such gathering. Had it been a royal ceremony, the interest could scarcely have been more intense or the throng more dense. The long, crimson carpet broke its lines only over the slab which in the aisle bore the name of LIVINGSTONE. Two magnificent floral wreaths, one from the officers of the relief expedition, and another from Mr. Stanley, were laid on the sides of the prostrate tablet, and when the bride moved up the aisle she gracefully laid still another tribute upon the marble me-

memorial, bearing, in flowers, the words, "*In memoriam*, DAVID LIVINGSTONE—H. M. STANLEY."

Thus in outline we have traced the twin story of these strangely-linked lives. Mr. Stanley himself said that, to the four months and four days that he spent with Livingstone in Africa he owed the greatest impulse of his later life, and especially his final attitude toward Christianity. Livingstone thus found himself suddenly thrown into the society of a stranger and there is no evidence that during all those months he ever directly conversed with Stanley as to his spiritual interests; but by his character he commended the religion of his Master. His uncompromising loyalty to Christ, his unobtrusive conscientiousness, his unselfishness, considerateness, consecration—all this impressed Stanley as no words had ever done; and, when he parted from his new friend, he was constrained to admit, somewhat as Pilate, of a far greater, "*I find no fault in this man!*"

From that day Mr. Stanley led a life that runs strangely in sympathy with that which had its spring in Blantyre. When Sir William Mackinnon asked the pleasure of presenting him with some token of friendship to carry with him to Africa, Stanley replied, "Give me a Bible," and he took it and read it thrice through. Afterward, in Darkest Africa, constrained at the darkest hour humbly to confess that, without God's help, he was hopeless, he says:

"I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was round about me. It was midnight; I was weakened by illness, had been prostrated by fatigue, and wan with

anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress, I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its folds was the long-lost rear column."

And now he whose previous reserve upon such matters had seemed to bear a special seal of silence has made this, his latest confession:

"Many forms of belief and curious ideas respecting the great mystery of our being and creation have been suggested to me during my life and its wanderings; but after weighing each and attempting to understand what must be unsearchable, my greatest comfort has been in peacefully resting firm in the faith of my sires. For all the human glory that surrounds the memory of Darwin and his wise compeers throughout advanced Europe, I would not abate a jot or tittle of my belief in the Supreme God and that divine Man called His Son."

Space alone compels us to halt as we pursue this fascinating story. We have had space only to glance at this book, with its 500 pages, itself a greater feat than his march in Equatoria. Mr. Stanley's noble tributes to the heroism and success of Christian missions present a marked contrast to some modern critics who ought to have been in better business. We have sought to put side by side two lives whose unique parallelism demands a permanent memorial and suggests lessons of lasting value.

We note one marked contrast. As this great successor followed the missionary explorer, he strewn his path with the blood of the slain. Living-

stone had trodden those same paths without even a pocket pistol for personal protection from wild beasts; his great weapon of defense was a magnanimous Love that forgave even the injuries it could not prevent. When we read years ago of the demijohns of strong drink which Stanley, in his former passage across the Dark Continent, distributed to those sable sons of her soil whom he employed in building his stations, we deplored any such catering to the appetite for intoxicants, and recalled that letter, the first written in English by a Kongo native, and address to the Archbishop of Canterbury:

"Great and Good Chief of the Tribe of Christ, Greeting:

"The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow servants more gospel and less rum.

"In the bonds of Christ,

"UGALLA."

Lady Stanley's tribute to her hus-

band will go far to correct wide-spread misapprehensions and misjudgments as to his real character and motives. To many, even yet, he was only at best "Bula Matari," as the natives called him—"breaker of rocks." To her, he was gentle, tender, unselfish, "winner of hearts." And we crave a wide reading of this life story not only for its own sake as one of the foremost books of our day, but for truth's sake and justice's sake, that the mists of prejudice and the darker clouds of aspersion that have obscured and shadowed his career may be cleared away, and his true position and merit be recognized. It is one of the sad but irrevocable blunders of history that his remains were refused a resting-place beside the dust of him whom he recovered to the world's knowledge; but we believe that in the greater "Westminster" of the future, the true Temple of Fame, he will be accorded a memorial which no prejudice can tarnish and no malice remove!

AMONG THE LEPERS OF SIAM

BY J. W. MCKEAN, M.D., CHENG MAI, SIAM

Missionary of the Presbyterian Board of Foreign Missions

Of all the diseases that have afflicted human kind since history began, none has a more remote antiquity than leprosy, none has a wider distribution over the habitable globe, being found alike in the ice-bound regions of Siberia and Kamchatka and under the tropic skies of India and Siam, none has a more dreaded and dreadful effect upon the sufferer and none has so successfully baffled the efforts of medical science to effect a cure.

Altho this disease is one of great antiquity and has been known by

physicians during all the ages, it is only within recent years that its true cause has been brought to light. One writer has remarked that, "There is hardly anything on earth or between earth and heaven that has not at one time or another been assigned as the cause of leprosy." The influences of climate, of bad food and bad hygienic conditions; of certain articles of diet, such as dried fish; the lack of salt in food—these and many others less probable have been regarded as the causes of the disease.

It remained for Amaurer Hansen, in 1871, to discover its true cause; namely, the bacillus *leprae*. Since which time it has been most diligently studied by many competent observers in many lands, and its characteristics are well known. One of these is its remarkable similarity to the bacillus of tuberculosis. This bacillus *leprae* has hitherto been seen only in leprosy, and is found in all forms of the disease, but has never been discovered in any other disease. Another very remarkable characteristic is that, altho diligent search has been made for it in many places, it has never been found outside the human body; and more remarkable still, it will not attack any other animal; so that, so far as we know, man is the only member of the animal kingdom susceptible to leprosy.

In 1887, at Berlin, there was held a conference of leprologists, which was presided over by the noted Professor Virchow. The conclusions of this body of experts, after the lapse of more than twenty years, still represents the opinion of the great majority of medical authorities on the subject of leprosy.

1. The disease is communicated by the bacillus *leprae*, but its conditions of life and methods of entering the human organism are unknown. Probably it obtains entrance through the mouth or mucous membrane.

2. It is certain that mankind alone of all the animal kingdom is able to harbor this bacillus.

3. Leprosy is contagious, but not hereditary.

4. The disease has hitherto resisted all efforts of cure.

There are two forms of manifestation of this disease, both due, however, to the same specific bacillus.

One form is called the tubercular, or moist, or nodular form, the average duration of life being from nine to twelve years. The appearance of those having this form is most repulsive. The second is termed the anesthetic, or dry, or mutilating form. These patients live on an average from fifteen to twenty years. In most cases, however, the two forms of the disease are combined in the same individual.

While leprosy is incurable, it is preventable; isolation will assuredly prevent its spread. We have a marked instance of the effectiveness of segregation in the history of leprosy in Europe. At the close of the thirteenth century it prevailed to an alarming extent, the Crusades and increased commerce with the East contributing much thereto; indeed, so common was it during the Middle Ages, that the rulers and clergy of nearly all European states, alarmed at its rapid extension and terrible ravages, took measures to restrict what was becoming a general calamity. Leper asylums were established everywhere, so that, being segregated in these, the leper was prevented from contact with others. "These measures, based on what we now know to be a correct appreciation of the contagious nature of the disease, were crowned with almost complete success, and leprosy practically disappeared from Europe within the course of the next century."

"In all the long procession of the ages there is no more truly tragic figure than that of the leper. Moved both by traditional association and by natural horror, men have shrunk from him as a creature cut off from all the interests of humanity. His cup is full to the brim with bitterness, and in-



SOME LEPERS OF SIAM

cludes in it every ingredient of sorrow."

Disease both loathsome and lifelong; expulsion alike from home and city; forfeiture of social and legal rights—all these, together with the consciousness that he is an outcast and that life holds for him no hope, combine to make the lot of the leper the very embodiment of misery and despair. Indeed, the very word has become the synonym for all that is foul and repulsive.

Siam, like all Oriental lands, has her full quota of this unfortunate class. In the absence of a census, their number is not known, but it is certain to reach many thousands. During the early stages of the disease, the leper is allowed to remain in his village; usually, however, living apart from his family. But, as the disease progresses, the neighbors become concerned. Adverse public opinion constrains his friends to shield him no longer, and he is forced to take up the homeless, hopeless life of a wandering beggar. The Government makes no provision for lepers, save that they are freed from the necessity of paying poll-tax. Feeble attempts at segregation have not prevented them from

wandering about begging in public places and in private dooryards. Owing to stiffening and contraction of the muscles, loss of fingers and toes and other deformities of various kinds, they are wholly unable to earn a livelihood, and their only means of subsistence is begging. To the honor of Siam be it said that beggary is not common, being confined almost entirely to the lepers. Their food is scant in amount, their clothing consists of rags. The normal resisting powers of the body being much reduced by disease, they suffer extremely from cold. During all the months of the cool season, probably not one of these sufferers passes a warm or comfortable night.

Lepers also suffer extremely from mental depression, due not only to the effects of the disease, but particularly to the consciousness of the hopeless character of their malady. The constant fear that the day will soon come when he no longer will be able to hobble from door to door in quest of food and must lie down to die of starvation hangs over the leper like a pall of midnight darkness. His hut is unspeakably poor and mean. Indeed, most of them do not even have a hut



MISSIONARIES DISTRIBUTING CLOTHING TO THE LEPERS OF SIAM

to call their own, sleeping in the open where night overtakes them. All in all their lot is most pitiable; cast out by all men, forsaken, despised and unclean; hated and feared, and, according to Buddhist teaching, without a spark of merit, or hope of a better future. According to Buddhist belief, they are suffering for sins committed in a previous state of existence, and Buddhism can not ever be expected to offer them relief. Such relief must come from us who enjoy the blessings of health and home and a Christian civilization.

To the thousands of lepers in Siam no helping hand has hitherto been stretched out in the way of permanent aid, and it is now proposed to establish an asylum for these needy sufferers.

The Governor of Chiengmai has given a tract of land for the purposes of a leper asylum. His gift has been confirmed by royal authority in Bangkok.

This tract of land comprizes 160 acres, being half of an island in the river a few miles below the city of Chiengmai. For many years this land was the playground of the Governor's pet elephant. In spite of the fact that he was the "Good Luck" elephant of the Governor, he was a most wilful and vicious creature. He knew no restraint. If hungry for rice he would tear down the granary and help himself; he even demolished the native houses near by to get the baskets of rice that he knew were there. Unable longer to endure such raids, the people fled from the island, leaving the elephant in possession. Upon the death of the elephant, we petitioned the Governor for the land, and it is now to be devoted to a better purpose. It is an ideal plot, a good proportion being suitable for rice-planting, while other portions furnish excellent garden plots and building sites.

The object of a leper asylum is to provide for these outcasts a home,

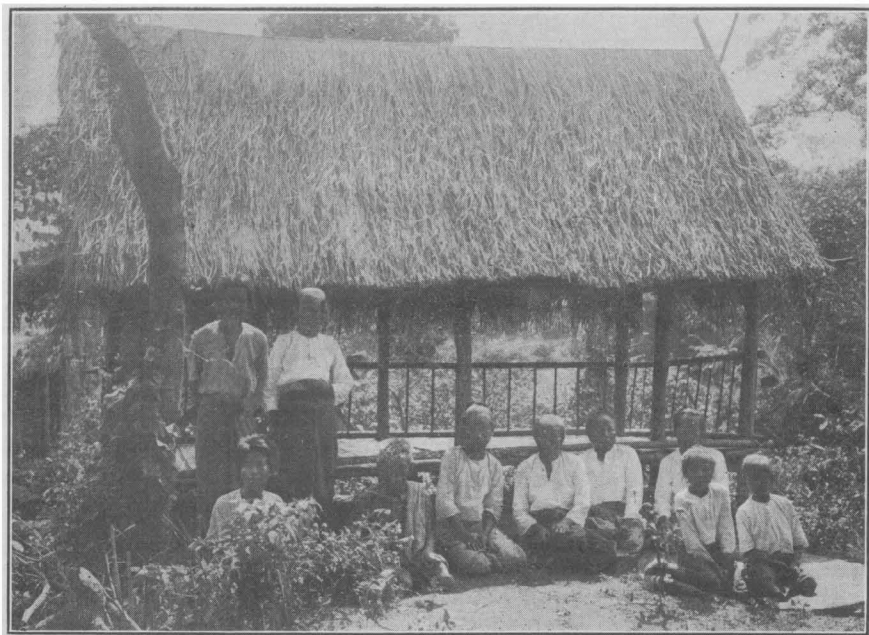
with the comforts of good food and clothing, warmth and shelter, all of which they now lack. Such provision lightens their physical distress, relieves their mental depression, which is so constant a factor in their suffering, and brings a measure of good cheer into their hopeless lives.

For more than thirty years the Mission to Lepers in India and the East has been carrying on work among lepers in the Orient, and experience shows that not only do they succeed in relieving much suffering, but that a very large proportion of these people, to whom the gospel could not be preached without the provisions of an asylum, become Christians of undoubted sincerity.

Such a work in Siam, while long needed, seems particularly opportune at present. Siam has readily, if not eagerly, appropriated many of the

concomitants of Christianity which the American missionary has brought her. Schools, hospitals, Western medicine, vaccination, and the like are not only welcomed by the people, but are being fostered by the Siamese Government, and put within the reach of all the people. It is known to all that these material benefits have come to Siam with the advent of the missionary, and they have very greatly commended Christianity to the nation. And we have a right to hope that once the practical benefits of an asylum are seen by the Siamese, the Government will take up segregation of the leper on its own account and Siam may yet be the first of Oriental nations to rid herself of the scourge.

To establish a leper asylum, where these outcasts may find comfort of body and mind, will be an act of Christian philanthropy which will very



A MISSION CHAPEL FOR LEPERS IN NORTHERN SIAM

greatly enhance the favorable opinion, now held by prince and people alike, of the great value of the religion of Jesus; so that this project commends itself, not only because of the immediate relief it will give to God's suffering children, but particularly because it will make for the speedy coming of the Kingdom to all Siam.

Two thousand dollars will build a brick cottage which will house in comfort twenty leper men or twenty leper women. One hundred dollars will endow a room in such a cottage. Twenty-five dollars will provide the entire support of an adult leper for one year. Twenty dollars will support an untainted child for one year.

"And behold there came a leper beseeching him and kneeling down to him and saying unto him, if thou wilt thou canst make me clean. And Jesus moved with compassion put forth his hand and touched him and saith unto him, I will be thou clean."

"For I was an hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

KO THAH BYU, THE KAREN APOSTLE

BY BELLE M. BRAIN, DETROIT, MICHIGAN

Ko Thah Byu, the Karen evangelist whose pioneer work among his countrymen in Burma won for him the title "Karen Apostle," was one of the most notable converts ever won on the mission field. Never was apostle made of less promising material; never did the grace of God effect a greater transformation.

Ko Thah Byu was born about the year 1778, in the little village of Ootwau, four days' journey north of Bassein. For a full half-century he spent his life in the service of the devil. As he himself says, he was a wicked, ungovernable boy, with a diabolical temper that proved a curse to him throughout his life. Even after his conversion he had to spend long hours in prayer for strength to overcome it.

At the age of fifteen he left home and soon became a murderer and robber. "How many of his fellow men

he had murdered, either as principal or accessory," says one of the missionaries, "he did not exactly know himself; more than thirty, without doubt, according to his own confession."

The Karens were at that time a rude, untaught people scattered widely through the jungles of Burma and adjacent parts of Siam, yet entirely distinct from the Burmans, who despised and misused them. To escape from oppression, they planted their little villages in the most remote and inaccessible places, and rarely came among the Burmans unless compelled to do so. After Judson's arrival in Rangoon, he occasionally noticed parties of these strange, wild-looking men, with scant clothing, filthy bodies and long, matted hair, straggling past his house. On inquiry he was told that they were Karens and were as

untamable as the wild cows of the mountains.

Tho very degraded, the Karens were not idolaters, their only form of worship consisting of the propitiation of the nats, or evil spirits. They had a vague knowledge of God, but believed that on account of sin, He had withdrawn Himself from them. Yet they cherished a hope that this would not always be so. Transmitted from age to age, through unwritten, poetic legends, were strange prophecies of white strangers who would come across the sea, bringing to them the "words of God," and restoring them to His favor—prophecies that were almost literally fulfilled by the coming of the missionaries, and led the people to welcome the message they brought.

Such were Ko Thah Byu's people, to whom, like John the Baptist of old, he became the forerunner of Christ in the wilderness.

The first seeds of gospel truth seem to have been sown in the heart of Ko Thah Byu by the Rev. George H. Hough, with whom, in some way, he came in contact in Rangoon, and for whom he ever cherished the deepest affection. In after years in Tavoy, the name of "Teacher Hough," frequently found a place in his public petitions.

The next step in Ko Thah Byu's redemption was his purchase, during the first Burman war, by Ko Shway Bay, a Burman convert who had become interested in the Karens through Judson. Finding the poor man in bondage to a Burman master on account of a small debt of ten or twelve rupees, Ko Shway Bay paid the amount, and according to Burman law, became his owner. At the close

of the war, in the spring of 1826, when the mission was removed from Rangoon to Amherst, in territory ceded to the British, Ko Shway Bay,



REV. ADONIRAM JUDSON, D.D.

Born August 9, 1788; died April 12, 1850. Copied from a celebrated oil-painting made in 1845 and now in possession of the American Baptist Mission Society (formerly A. B. M. U.), Boston.

with his family and Ko Thah Byu, accompanied the Judsons thither.

But Ko Thah Byu's unfortunate temper rendered him a most unwelcome addition to the Christian home of his new master. So rude and passionate was he, that in the summer of 1827, tho he showed much interest in the new religion, Ko Shway Bay felt compelled to send him away. But Judson was so anxious to continue his instruction that he agreed to pay his debt if his colleagues, Mr. and Mrs. Wade, with whom he had made his home since the death of Mrs. Judson, would find employment for him. As they gladly consented to this, Ko Thah Byu soon came to live beside them in the mission compound.

Here, as elsewhere, his violent tem-

per caused no little trouble, but the missionaries were very patient, and ere long were rewarded by the increased interest he took in spiritual things. But his progress was slow, for his mind was very dark, and again and again violent outbreaks of temper cast him down and discouraged

exceedingly dark and ignorant, has begun to discern the excellence of the religion of Christ.

Early the next year (1828) Ko Thah Byu showed such true signs of saving faith in Christ that the missionaries were disposed to grant his request when he asked for baptism.



A KAREN VILLAGE IN BURMA

him from praying. Nevertheless he made progress, and on December 31, 1827, after the mission had been transferred to Maulmein, Judson wrote as follows:

One of our hopeful inquirers is Moungh Thah-pyoo,* a Karen by nation, imperfectly acquainted with the Burman language, and possessor of very ordinary abilities. He has been about us several months, and we hope that his mind, tho

But the little Burman church, having had less opportunity to witness the change, refused to grant him admission, declaring that until he gained complete mastery over his temper they could not believe him a true child of God. Notwithstanding this rebuff, he patiently bided their time, and less than three months later was received by a cordial vote of all the members. But on the date set for his baptism, March 30, 1828, Ko Thah Byu was far away. The day before he had sailed for Tavoy with the Rev. George

* Ko Thah Byu. *Moungh* and *Ko* are Burman titles of respect given to men at different periods of life, and *pyoo* was an early rendering of *Byu*.

Dana Boardman, who had been sent there to open up a new station.

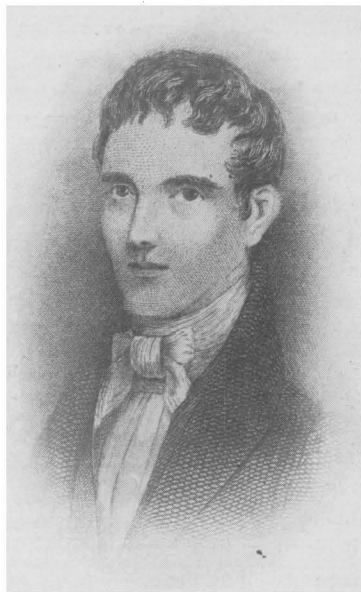
During the previous year, a Karen family with three orphan relatives, a young woman and her two little brothers, had made their appearance in Maulmein. So poverty-stricken were they that the missionaries found them a place to stay and took the three orphans into their schools. The young woman was very ignorant and very degraded, but she made such rapid progress and showed such a teachable spirit, that Ko Thah Byu made her his wife. She was baptized in less than a year after he was (March 20, 1829) and became a most earnest Christian.

When Mr. Boardman was asked to open the new station at Tavoy, he decided to take some of his Maulmein school-boys with him, among them the two little brothers of Ko Thah Byu's wife. But they refused to leave their sister and she was unwilling to let them go so far from her. It was therefore arranged that Ko Thah Byu should accompany Mr. Boardman and take them all with him.

One of Mr. Boardman's first acts, after reaching Tavoy, was the long-deferred baptism of this first Karen convert, which took place early in the morning of May 16, 1828, in a little pool near the city, now called Lake Ko Thah Byu. As this event marked the beginning of the wonderful work among the Karens, the date is a notable one in the history of missions.

The change in Ko Thah Byu was very great. He who had once ruthlessly destroyed life, now went forth to give life and teach men how to live. Tho a dull and ignorant man,

fifty years of age, he made remarkable progress in Christian knowledge and faith, and through the power of the Spirit was able to accomplish a very great work. It is estimated that



GEORGE DANA BOARDMAN

Born, February 8, 1801; died, February 11, 1831

he won more than a thousand Karens to Christ.

Immediately after his baptism he set out from Tavoy to carry the message of salvation to the Karen settlements in the Tenasserim valley beyond the eastern mountains. But the rainy season had set in, and the rains were so heavy and the streams so swollen that after a few days he was obliged to turn back. But on the way he turned aside to visit a little settlement of Karens on Khat Creek, a short day's journey from Tavoy. Here he won his first convert, Moungh Khway, a brother of the chief of the village, who accompanied him to Tavoy to see the White Teacher. This

man soon became an earnest Christian, with whose help almost the entire village was eventually won to Christ.

In July, Ko Thah Byu was off again for a short tour into the jungle. Returning after five days, he reported that at Thalu the entire village had listened eagerly to his message.

As a result of Ko Thah Byu's work, the news of the White Teacher who had come across the sea bringing the "words of God" with him was spreading far and wide through the jungles, and presently parties of Karens began to arrive, some from long distances, to see and hear for themselves.

Among these visitors there came one day the chief of the village of Tshiekku, accompanied by a prophet or sorcerer, called the *bookho*, who wore a fantastic robe and carried a heavy wand or cudgel. They had come to consult Mr. Boardman about a book that had been left at their village twelve years before by a traveling Mussulman who told them it was sacred and they must worship it. It had been given into the care of the *bookho*, who kept it, carefully wrapt in many folds of muslin, in a basket or case made of reeds plastered with pitch. After hearing the story, Mr. Boardman advised them to go home and bring him the book.

In a few days they came again with a large party of the villagers. As these stood around in awed yet eager silence, the *bookho* opened the basket and reverently unfolding its many wrappings, placed in Mr. Boardman's hands a worn-out, tattered copy of "The Book of Common Prayer and the Psalms," printed in Oxford!

"It is a good book," said Mr. Boardman; "it teaches that there is a God in heaven whom alone we should

worship. You have been ignorantly worshipping this book; *that* is not good." He then read portions of the Psalms and talked and prayed with them. So great was their interest that the entire company stayed two days.

Toward the close of September, Ko Thah Byu made a second attempt to reach the Karens beyond the eastern mountains. Taking with him Mounge Sekku, a Karen convert, as guide and companion, he stopt first at Tshiekku, the village of the sacred book, where he was received with joy by the people. They listened eagerly to his message, and at the close of a second visit made in November, ten of them accompanied him to Tavoy to learn more of Christ from the White Teacher.

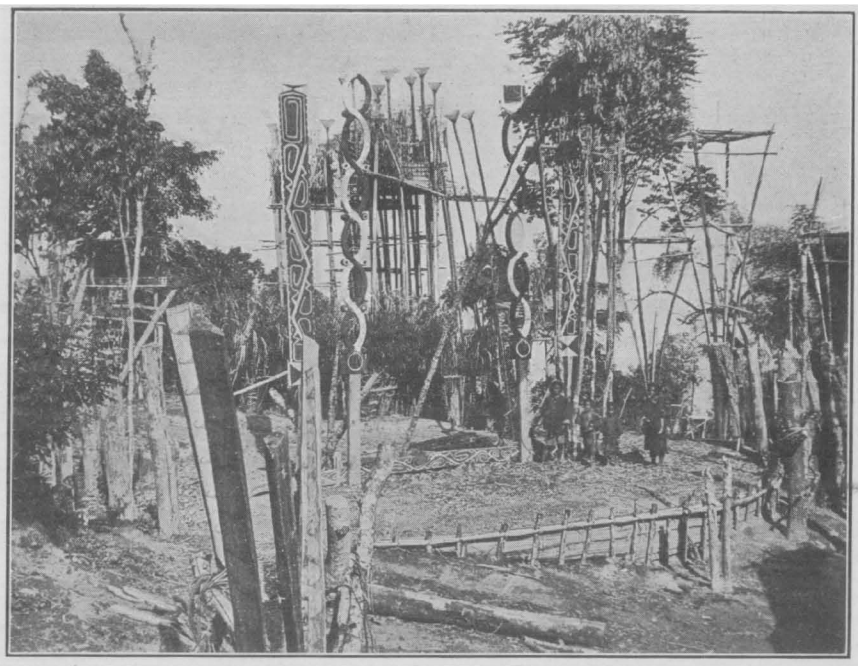
In January, 1829, the Karens having begged him to visit their villages, Mr. Boardman decided to make his first tour into the jungles. To Mrs. Boardman, who had just recovered from a long and serious illness, the thought of being left alone in a heathen city with her two little children and none but dusky faces around her, while her husband braved the dangers of an unexplored wilderness, was at first almost unbearable. Yet she bravely let him go, and on February 5, when he started out, the wife of Ko Thah Byu, whose husband had also gone, lovingly tried to console her. "Weep not, mama," she said; "the teacher has gone on a message of compassion to my poor perishing countrymen. They have never heard of the true God, and the love of His Son, Jesus Christ—Christ, who died on the cross to save sinners. They know nothing of the true religion, mama; and when they die they can

not go to the golden country of the blessed. God will take care of the teacher; do not weep, mama."

Arriving on the third day at Tshiekku, the village of the sacred book, from which a special invitation had come, Mr. Boardman was received with great rejoicing. In anticipation of his coming, a large zayat

only as an interpreter but as a preacher. At the end of ten days, during which he had traveled more than a hundred miles, much of it through a trackless wilderness infested by wild beasts, Mr. Boardman returned to Tavoy, more interested in the Karens than ever.

From this time on they came to



SOME NAT OR DEMON ALTARS, BURMA

had been built, and in the evening he preached to an audience of thirty, Ko Thah Byu repeating the message to those who did not understand Burman. So intense was the interest that many remained all night in the zayat, and next day a still larger audience gathered.

At each village on the tour Mr. Boardman was treated with the greatest respect, for everywhere the way had been prepared by Ko Thah Byu, who was an invaluable assistant, not

Tavoy in ever increasing numbers, and Ko Thah Byu was untiring in his efforts to win them to Christ. "A good number of Karens are now with us," says Mr. Boardman's journal, "and Ko Thah Byu spends night and day in reading and explaining to them the words of eternal life."

Yet Ko Thah Byu was not content to remain for any great length of time in Tavoy. He could not rest satisfied until the gospel had been preached to every Karen. Notwithstanding his



THE KO THAH BYU MEMORIAL, BASSEIN, BURMA

age, he declared it his purpose to visit the Karen settlements, not only in the districts of Pai and Palau, and the province of Mergui, but also across the border into Siam; and then to go to Bassein, his native place in Burma proper, near Rangoon. Through the blessing of God, he was able to carry out most of this program.

In March, 1829, not long after his memorable tour with Mr. Boardman, he set out, accompanied by Moungh Sekku, on the first of these long journeys, expecting to go as far as Mergui. But on reaching Palouk, he became very ill, and could not go on. But he sent Moungh Sekku to preach in the villages round about, and when he was able to be moved, chose a zigzag path home, in order to reach as many villages as possible. Tho in some respects disappointing, the tour was not without fruit, for wherever Ko Thah Byu went, he won souls. Even the man at whose house he lay ill at Palouk eventually became a true Christian.

In December of the same year, after months of busy work in many places, Ko Thah Byu started across the great mountains to preach to the Karens in Siam. He had recently met some from that country who pleaded with him to come over and help them, and he felt it his duty to go. On the day of his departure, Boardman wrote:

Having solemnly commended the Karens, and especially Ko Thah Byu, to the divine blessing, we sent him on his journey this morning. I gave him an affectionate letter of introduction, written in both Burman and English, to the people and the "powers that be."

On reaching the Siamese border, however, the authorities refused to allow him to enter, on account of his being an "elder." But Moungh Sekku was permitted to go on, and he preached the gospel to many who were ready to listen.

In the spring of 1830, Ko Thah Byu went to Maulmein with Mr. and Mrs. Boardman, both of whom were seriously ill. There he rendered



A GROUP OF NATIVE PASTORS IN THE SGAW, KAREN STATION, BASSEIN, BURMA

valuable service in the work of the mission and in preaching to the Karens in the neighboring jungle. At the end of November Ko Thah Byu set out to spread the news of the home-coming of Mr. and Mrs. Boardman. Everywhere the news was hailed with great joy, for the Karens had feared they might never see the beloved White Teacher again. At once they began flocking into the city, with hands full of gifts, and when Ko Thah Byu returned, at the end of two weeks, he brought forty more with him, many of whom wished to be baptized.

Less than two months later the beloved Boardman passed away, dying in the wilderness, whither he had gone, borne on a cot, to fulfil a promise made some months before, to meet the disciples and baptize the new converts. Tho unable to do more than whisper a few words of counsel, he had witnessed with joy the immersion of the candidates by the Rev. Francis Mason,

who had providentially arrived from America ten days before.

Early in 1832, when Mr. Mason made his first tour of exploration through the province, he took Ko Thah Byu with him. Stopping at noon on the first day out at an old walled Burman town which had the most famous idol in the province of Tavoy, Mr. Mason left Ko Thah Byu to rest in one of the *zayats* while he went to the villages roundabout. Expecting to find the old man asleep on his return, he was amazed to find him addressing a crowd of Burmans who were held spellbound by the strange power of his flashing eyes.

"The first sentence I heard on coming up," says Mr. Mason, was "'Your god was a black *kulu*' [foreigner]. The words were uttered with such a peculiar expression of countenance that a dozen years have not effaced it from my memory. It has been said by one of the brethren, 'If ever a man hated idolatry, Ko Thah Byu did.'

Were I able to throw on canvass Ko Thah Byu's countenance at that moment, every one that looked on it would say, 'If ever a man hated idolatry, Ko Thah Byu did.' "

On reaching the eastern settlements, where great changes had been wrought, almost entirely through Ko Thah Byu's labors, the Karen Christians came forth in troops to welcome them. After journeying for nearly a month among unconverted heathen, the contrast presented by these Karen converts and their neat, well-ordered homes, was so overwhelmingly great that Mr. Mason wrote as follows:

I cry no longer the horrors of heathenism, but the blessings of missions; I date no longer from a heathen land. Heathenism has fled these banks. I eat the rice, the yams, the fruit, cultivated by Christian hands; look on the fields of Christians, and see no dwellings but those inhabited by Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and look like Christians. Surely a voyage around the globe would be amply repaid by a Sabbath spent in this valley.

But great as was Ko Thah Byu's work, it soon became apparent that in communities such as this, his usefulness was largely at an end. He was an ignorant man, and his opportunities for study had been so limited that many of the Karen Christians, especially the younger ones, soon came to know more than he, making his ministrations less and less acceptable to them.

As a pioneer he was still unsurpassed, and in this work God continued to bless him, giving him hundreds of souls for his hire. Preaching Christ had become the ruling passion of his life, and he was never so happy

as when preaching to those who would listen to him for hours. "In seasons of special interest," says one of the missionaries, "he not only continued his speech like Paul, until midnight, but not infrequently till break of day."

As an illustration of his love for preaching, it is related that once, when in great danger, while out in a boat at Maulmein, he showed no fear of death, but merely exclaimed: "I shall be drowned and never more preach the word of God to the Karens!"

To those who ask how such an ignorant man could preach with such power, the answer is ready—*his strength lay in prayer*. One who knew him says:

It was his practise to read and pray aloud constantly, tho in a low tone of voice. I have known him to spend whole days in this way. After evening worship he would commence again, and continue until nine, ten and even eleven o'clock, when he would retire, but not to spend the whole night in sleep. When I knew him, he used seldom to spend a night without praying three times, or at least as often as he awoke; and I have heard it said that he has occasionally spent whole nights in prayer to God.

Early in 1833, Ko Thah Byu removed from Tavoy to Maulmein, where he at once began work among the Karens in the jungles. But after a few months he went with the Rev. Cephas Bennett to Rangoon, where, among the Karens of Bassein, to whom as yet no one had carried the gospel, he was permitted to do a work fully as great as that at Tavoy.

Two days after his arrival in Rangoon, in April, 1833, leaving his wife and child in the care of the Bennetts, he set out for the jungles. In May he was back again, having visited seven villages and distributed 150 tracts.

At first the Karens were somewhat unwilling to listen to him, being afraid of the Burman Government, but by and by he had succeeded in winning their interest.

When the rainy season came on, making touring impracticable, Ko Thah Byu opened a little school in a village of the Maubee district where his brother was governor, and some of the people were anxious to learn how to read. Here he spent most of the summer faithfully sowing the seed.

Meanwhile, as a result of his work, the Karens began to come to Rangoon to see the White Teacher, by ones and twos at first, but presently in such overwhelming numbers that, under date of October 28, 1833, Mr. Bennett wrote to Judson at Maulmein as follows:

We are in distress and send to you for relief. For the last few days our house and the small house of Ko Thah Byu have been thronged. As Ko Thah Byu has been unable to go out as soon as he had intended, in consequence of his wife's illness, the Karens are thronging us—men, women and children, all anxiously inquiring about the religion of Jesus. They are all anxious for schools and offer to build zayats for preaching if some one will come to them. There are very many who already keep the Lord's day, and endeavor to instruct one another. They daily read our tracts, and all get together in their families, and sing and pray to the God who rules in heaven.

What shall we do? Ko Thah Byu is only one among a thousand. He can not preach the Gospel and teach these people to "read in their own language" the precious truths of God's word at the same time. . . . Can you send us any assistance? If so, do; for Christ and His cause require it. I hope Ko Thah Byu will soon be able to go out and do something; but he can not do all alone.

Before long the seed sown began to produce a great harvest. On Novem-

ber 10, scarcely six months after Ko Thah Byu's advent among them, the first four Karens from the new field were baptized. After that the number of converts steadily increased, and the villages in the wilderness began to take on a new appearance.

Presently a time of sore persecution came on. The Burman Government, becoming alarmed at so many Karens embracing a foreign religion, tried to stop it by fines and imprisonment and other forms of oppression. But the work did not stop. Notwithstanding their sufferings, the Karens proved true, and in 1836, when Messrs. Vinton, Abbott and Howard made a trip up the Irawady, they found in the Maubee district, where the persecution had been most severe, a large number of Karens who had long been waiting for baptism. Of the 173 baptized at this time, nearly all testified that they had first heard the gospel from Ko Thah Byu.

Soon after the persecution began, Ko Thah Byu, in response to the pleadings of his friends, fled to Pegu, taking some of the disciples with him. Here, among the 2,000 Karens of the province, he found a new field of work. After remaining for some time, wandering from village to village, he went to Maulmein at the beginning of 1837. After a few months here, he went with Mr. Abbott once more to Rangoon.

On his arrival in April, the old man went at once into the jungles, where he spent the next six months among the Christians in the villages of Maubee. Being now nearly blind and greatly afflicted with rheumatism, he was no longer able to engage in itinerating work. But the Maubee villages were close together and connect-

ed by good roads, so that, by making a long stay at each, he was able to visit them all. In November, his health becoming more feeble, he returned to Maulmein.

In February, 1840, when Mr. Abbott left Maulmein to open a new station at Sandoway in the province of Arracan, he took Ko Thah Byu and his family with him, stationing them at a little Karen village not far from the city. Here, just as the old man was beginning to reap the first fruits of his labors in Arracan, God called him home. His sufferings from rheumatism had grown so great that at times he was unable to walk, or even to rise, and a violent cold, settling on his lungs, made him so ill that he knew death was near.

As he expressed a wish to die near the missionary, Mr. Abbott sent a boat and had him brought in to the city. His sufferings were very great during

his illness, and at times his old temper tried to return, yet he was very submissive, and perfectly willing to die. "He had no fears," says Mr. Abbott; "as it pleases God" seemed to be the frame of his spirit. To the last he had not an anxious thought as to his destiny; his usual reply to my questions on the subject was, 'Teacher, God will preserve me.'"

On September 9, 1840, he passed away, a good and faithful servant of God, whose memory is cherished, not only in Burma, but wherever his story is known. No monument marks his last resting-place; but in 1878, fifty years after his baptism and one hundred years after his birth, the jubilee of the Karen Mission was celebrated in Bassein by the dedication of Ko Thah Byu Memorial Hall, a beautiful building paid for by the Bassein Karens and set apart for the use of the Bassein Sgaw Karen Normal and Industrial Institute.

LIGHT AND SHADE IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Constitutional government and universal contentment are by no means synonymous in the Ottoman Empire. Some people are by nature such inveterate grumblers that nothing satisfies them. With others, in this empire, liberty of speech means liberty to grumble and criticize. But one can not deny that there is still plenty of cause for discontent, even after nearly two years of constitutional freedom. The Parliament, now in its second session, is indeed more manageable than the premature creation of 1876; but, after all, what has it done? The local dailies teem with just complaints

of its inefficiency and of the time wasted by it on useless details. True, its sessions were sadly broken into by the disastrous fire that destroyed the splendid home of Parliament—Cheragan Palace—and that necessitated their moving from pillar to post for many weeks. But one must also remember that the Deputies of the present chamber are those elected by men who not only had no means of knowing what sort of men they were electing, and for what sort of duties, but who even knew absolutely nothing of the ballot and were voting for the first time in their lives. Small

wonder, then, that among these Deputies there are many whose records will never enable them to sit again. One thing they appear to have learned well, and that is the value of red tape. Legislation that ought to have been passed months ago is still referred to one committee or office after another, while the country waits. Concessions and franchises are applied for and neither granted nor refused. And much-needed reforms are much further along in the newspapers than in Parliament.

But it is not merely in the Chamber of Deputies that things are not what they should be. The courts of justice are still far from perfect. There is great dissatisfaction, and rightly so, with the court martial at Adana, charged with investigating the massacre of last April. There are several cases where Armenians have been sentenced heavily for minor offenses, while Turks guilty of murder or pillage have had a merely nominal sentence. And several high officials, some of them at the capital, while openly charged with being criminally implicated in the massacre, are allowed freedom and even public office.

Religious Liberty

As for religious freedom, the constitution says explicitly that the State religion is Islam; and while it guarantees the free practise of all other religions, and theoretically does not interfere with any one's personal convictions, yet it is as dangerous for a Moslem to become an avowed Christian to-day as it ever was; and even his right to do so is denied in high quarters. If there were actual liberty to turn Christian, we doubt not there would be many that would do so. But it still involves the risk of life as well

as of property. Two Moslem teachers, who last year became Christians, had to flee to Bulgaria for their lives; and even there they found themselves in imminent danger, and have fled to Germany. Moslem fanaticism is far from being destroyed.

It is easy to be a pessimist. Not a single mile of railroad has been built under the new régime. Not a telephone line is yet in use by the public in the whole empire. The public roads are still in large degree impassable for wagons in winter. The postal service has not been so improved as to show any prospect of making unnecessary the foreign post-offices that have for many years been examples of efficiency in the empire. The customs tax of eight per cent. has been raised to eleven per cent., and the effort is now being made to raise it to fifteen per cent. And more significant still, there are grave rumors of dissension within the Party of Union and Progress, and of dissatisfaction with the new Sultan and a wish to remove him and put the heir presumptive on the throne. And the cabinet is known to be in imminent danger of a fall.

But all is not black, by any means. What has been done is by no means a slight accomplishment. First of all, freedom of speech and of the press is a fact. True, a paper may be suppressed for articles adjudged subversive of the public good; but we sometimes wish there were at least that measure of censorship in America. People are allowed to think aloud, and are waking up to that privilege. It is a valuable incentive to legislators to know that there is a thinking and reading constituency back of them. Then again, the abominable system of espionage, of Abd-ul-Hamid's reign, is gone.

Even under martial law, such as has been in force in the capital for nearly a year, men do not suspect their own neighbors and brothers and sons of betraying them to the Government. One can hold his head up now and be a man, not a cringing, cowering slave. And the finances of the country are in better shape than ever before. The receipts for December, 1909, exceeded those of December, 1908, by nearly twenty per cent. Under the able advice of M. Laurent, the French financial expert, taxes are being collected more justly, and are reaching the Government better, for leakages have been stopt. The imperial purse is regulated by law, and the salaries of the higher officials are regularly paid, and no longer have to be eked out by bribes. And the enormous drain of maintaining the incredible army of spies, under the old régime, is no longer a tax on the resources of the country.

Moreover, the army was never in better discipline than now. The events of last April proved that the Macedonian troops were under admirable control. And the war-clouds which have hung low over the Greek and Bulgarian horizons, tho they seem now to be disappearing without a storm under the genial influences of spring, have yet served as an incentive to great activity in the army, which is in excellent shape. A very moderate element of non-Moslem blood is now being infused into the army, in the enlisting of Jewish, Greek, Armenian and Bulgarian soldiers; and while this introduces all sorts of practical problems as well, which are hard to solve, it gives a new incentive to more and better drilling as well.

For the first time since the battle of Navarino, 1827, Turkey has a navy

to-day that is really creditable. Great praise is due to Admiral Sir Ernest Gamble, of the British navy, who has reorganized and rejuvenated the Ottoman navy. Some sixty-five old hulks of varying degrees of rottenness have been sold for old junk; and the really available ships of war have made a cruise in the Ægean Sea, indulging in maneuvers which have made the marines feel that they were not merely a joke. Admiral Gamble Pasha has been compelled by ill-health to retire, but the navy has begun to feel itself a power.

In the recent acute phase of the Cretan difficulty, the Ottoman Government won golden opinions abroad by its self-control under very great provocation. The island has been for a dozen years under a joint European protectorate, as an integral part of the Ottoman Empire. But the Cretan Assembly declared the island united to Greece; they took the oath of allegiance to King George of Greece; they surcharged their stamps "Greece"; and the Greeks were many of them for welcoming the upstart island with open arms. Instead, however, of sending their fleet over from Smyrna to Crete, and forcing the issue, the Turks left the matter in the hands of the European powers, and controlled remarkably well their hot-heads and their newspapers at home; till now the danger seems to have blown over.

In our missionary work, two results have already been seen connected with the new liberty in the land. One is in the increasing readiness of the evangelical churches to assume entire self-support. Three such churches in Constantinople have, since the constitution went in force, accepted willingly reductions in the amount of aid

given them from abroad, and all three are aiming at speedy self-support. The other result is in increased contact with the Moslems. Into our schools they are now coming in increasing numbers. Not a few are attending the regular preaching services in various places and a large number ask for opportunities of private conference with missionaries and Armenian pastors. There are practically no obstacles to social contact with the Moslems. Joint meetings of Moslems and Christians for the purpose of discussing ethical and religious themes are becoming more frequent. One such was held last week, at which a Turkish M. P. and an Armenian evangelical pastor joined in combating the agnosticism of Herbert Spencer, before a large audience. A few weeks ago the Moslem editors of a Turkish

weekly paper for young men applied to the editor of an evangelical weekly to furnish them with a series of articles that they might publish in their paper. They were willing to accept anything in the moral or ethical line which did not directly attack Islam or preach Christianity. It is a new thing for Turks to apply to Armenians for instruction!

With such facts as the above to encourage us, surely he has very little faith who can be a pessimist. There are clouds about us; but the Sun is above, and will scatter them like the morning fog. And if to-day we can not see far ahead of us, we can still look up. And around us there is an increasing number of others who are also looking up. And the Master Himself looks down on us, and His smile is worth all the rest.

THE REAL MEANING OF THE TURKISH REVOLUTION *

BY J. J. COOKSEY

A missionary among Moslems

The secular press of Britain has largely regarded it as a political reform movement, nothing more; a few writers, as well as some of the most important French organs, have perceived that, by the very constitution of a Mohammedan state, no movement of such a radical character was possible without carrying with it a profound religious significance and practical change in its outlook and policy; the purpose of this article is to make this fact clear.

Let it be laid down firstly that Islam; like Judaism, divides men into two classes, with a distinction sharp and irrevocable; that of Believers and Unbelievers—enlightened ones and darkened ones. Religion, much more than race, in both cases, is the great divider. It is laid down most clearly

in the Koran and its commentaries, and enforced by reiterated injunction, that friendship with Christians and Jews is forbidden, and that their counsel, opinion, and ways are to be avoided and rejected.

Hence the fanatical hatred and cleavage between Europe and the Moslem East for the past twelve centuries. The chief nation holding this belief is Turkey; chief not because having the largest Moslem population, but because its Sultan is, more or less, the acknowledged Caliph of the Moslem world; that is, deputy upon earth for God, and Mohammed his apostle. The office is more religious than secular, and is comparable to the Papacy in its status and world-wide influence. Hence the fanatical hatred and cleavage between Europe and the Moslem

* Condensed from the *North African*.

East for the past twelve centuries. With these facts before us, we may gage the tremendous significance of the movement we have witnessed, when the heads of the nation turned to the West and said, "Teach us, we are ignorant; lead us, we are astray." Young Turkey sought the dynamic of regeneration in the schools of Europe and found it; found it in those high principles of Justice, Responsibility and Liberty which are the bases of European civilization and the pillars of the gospel.

Were ever revolutionaries so revolutionary as these men of Turkey? The word has at last received its full significance. The main principles of Mohammedan rule, based upon the teaching of the Koran and the Sunna, are irresponsibility in the ruler, denial of liberty to the subject, and an arbitrary conception of justice, based upon caprice more than equity. These three principles applied to the modern theocracy denominate the relations subsisting between God and man, and man and his fellow who is subject to him; they account for the fatalism, blindness and moral turpitude of the East, and also for the monstrosities of governmental rule which ended in the deposition of Abdul Hamid.

The momentous changes were crystallized by the formation of a representative government upon European lines; and to give this legal sanction, it was necessary to procure a *Fatwah* from the Sheik El Islam, the spiritual head of the priesthood. This is a pronouncement based upon the teaching of the Koran and the Sunna, admitting or excluding any proposed measure involving change. A study of the terms of the *Fatwah* would, I doubt not, convince those who are inclined to regard this revolution as the natural evolution of Islam to meet modern needs, that the facts are exactly opposite; only one or two extracts have reached me. One of its principal points, however, was a reputed utterance by Mohammed, to the effect that, "It is good for a man to take counsel with his neighbor."

The priestly revolt which followed was to be expected; the countermove which for a time restored supreme power to their patron was solely the work of the priests, and was originated and executed upon the ground that the innovation was contrary in every sense to the teaching of Islam; without doubt they were correct, as also were the priestly party who hindered for so long, upon the same grounds, the struggles of Persia for similar liberty.

Precious fruits have already been reaped in variety; more will surely follow. Worthy citizenship, not an iron creed, must continue to be the basis of civic life and preferment. In some directions there may appear indications that the privileges of Europeans will be curtailed; yet in the main, and in permanent fact, the new order can make for nothing but increased opportunity for extending the borders of the Everlasting Kingdom.

This movement is significant for the whole Moslem world; all will be affected by it. I am writing this at Susa, a city in southern Tunisia. During the past few weeks intelligent natives have, upon their own initiative, discuss the question with me; they clearly see that in principle and fact Islam is being forced into a new path which will conduct it eventually to dissolution.

The time has fully come for a worthy effort by the Church of God in Moslem lands. The hand of Providence has been unmistakably shown; throughout the Turkish Empire, development and enterprise should be the watchword; and here also in North Africa, in the important lands of Tunisia, Algeria, Tripoli and Morocco, once the scene of gospel triumph, and the home of some of the noblest sons of the Church of God, we may witness great things when the unsupported hands of isolated missionaries are joined in spiritual compact and material support, with a strong home organization, pledged to the utmost of spiritual faith and enterprise.

EDITORIALS

THOSE THAT STAY BY THE STUFF

Among other circumstances having in Holy Scripture a conspicuous prominence, manifestly meant for emphasis, is the following:

As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.
—I Samuel, xxx, 24: 25.

Compare Numbers xxxi, 11-27, Joshua xxii, 8.

Unexpected spoils, tempting cupidity, proved a pretext for a serious quarrel, the selfishness and sordidness of the "children of Belial" claiming it all for those who had actually fought in the battle. But David justly decreed that the two hundred warriors whose strength had been overtaxed, and whose faintness compelled them to tarry at the brook, Besor, should share the booty equally with those who had gone to the front. And the noticeable thing is that for all coming time he thus established a precedent, and the principle he then adopted became "*a statute and an ordinance for Israel*" from that day.

This fixt decree has a universal bearing, and affects the whole work of the church universal at home and abroad. There is a pathetic legend that when the church of St. Sophia was building at Constantinople, in 325 A.D., a poor bedridden woman who, from her window saw the oxen slipping back on the rough roadway as they toiled up the hill dragging the heavy stones for the structure and tearing their hoofs, she had the straw from her own pallet scattered on the roadway to help these struggling beasts of burden; and that, when the day of dedication came, the name of this obscure "Maria" was found engraven by unknown hands on its portal. In all God's work those who are kept at home, and tarry by the stuff; who by prayer, almsgiving, heart-yearning, are helping others to

know the facts, to go and to plead, and to give, shall have equal share in the final results and reward. We know a hopelessly invalid woman in Manchester, England, whose heart is in China and has been for many years, but whose body is unequal to the trial of voyage and service; yet her serene peace, sacred enthusiasm, unceasing prayer, systematic giving, have stimulated many another to read and give and pray and go. Manifestly, all are not called to the front; otherwise there could be no line of communication kept up between the church at home and the host abroad—and whence would come the supply wagons with their sacred freight of Bibles and tracts, money and what is far more precious, the invisible contributions of love and community of interest! Truly the one essential thing is "let every one in that calling wherein he is found, therein abide with God." The secret of all cooperation lies not in the sphere of action or kind of activity, but in the spirit of service. God alone knows where each may be of most use and He distributes to each severally as He will. One may be in China un-called and unblest; another may be in America, yearning after China, but recognized and rewarded as if there actively engaged. What a wonderful God we are serving, to whom "if there be first a willing mind, it is accepted, not according to what one hath not but according to what he hath"; so that in His eyes every man has *performed* that which in his heart he has truly *purposed*—the achievement being measured not by what is done but by what is willed. He sets our limitations of time, money, health, and providential hindrances. But there is one thing He never limits, and that is the honest, earnest purpose. That He permits to be as gigantic as the love of the heart will have it, and He rewards a great desire and determination even tho' fleshly conditions and worldly restrictions prevent its execution.

EXPENSES AND RESULTS AT HOME AND ABROAD (See Statistical Tables)

Some interesting facts will be discovered by a careful study of the accompanying table. Notwithstanding the incompleteness, inaccuracy and lack of uniformity in statistical tables, approximations to truth and fact are possible through them, and any one who will carefully examine the accompanying table will find much food for both reflection and instruction.

Here the largest contributions to foreign missions are found to be from the Methodists, North; the Baptists, North; the Presbyterians and Congregationalists; but the largest average gift per member is in one of the smallest bodies, the United Presbyterians, who contribute \$2.56, which is more than double most of the other denominations. There are but two exceptions and both these the smaller denominations.

The largest number of ordained ministers abroad is found in the Methodist, Congregational, Baptist and Presbyterian bodies; but when the comparison is instituted between the home body and the foreign body of ordained workers, we find the United Presbyterians have about one-eighth as many abroad as at home, and the Congregationalists nearly reach this proportion, but the Baptists, North, have but one-fourteenth, the Presbyterians one-seventeenth, etc.

As to gains in communicants, similar instructive comparisons are suggested. The largest average gain per minister at home is among the German Evangelical body, 10.3; next among the Methodists, South, 6.9; the largest average gain abroad is that of the United Brethren, which reaches the high figure of 41.7; the next highest being the Presbyterians, North, 25.7, and the United Presbyterians, 23.6; and the smallest, that of the Lutheran General Council, .91.

Upon these figures we make no comment. We simply call attention to them, if possibly they suggest any wholesome lessons as to the com-

parative activity and benevolence of the various ecclesiastical bodies, and the disproportion between the home and foreign laborers. Possibly these comparative results may show how in some cases a more equitable distribution both of men and money might be made were there a quickened sense of responsibility.

It is also interesting to note that the missionary societies with the largest average gain in communicants have also high average gifts per member. Almost uniformly the societies that contribute the most to missionary work support the largest number of missionaries and receive the largest number of converts. The smaller societies generally cost more to maintain and yield less visible fruit.

But the most noticeable feature of this comparative study is that almost invariably the number of converts to every ordained minister are from two to ten times as great in foreign lands as at home. Surely it is not waste of men and money to obey the Lord's great command to disciple the nations.

THE EXAMPLE OF KOREA MISSIONARIES

The missionaries in Korea have set a noble example of faith and works. They have set a mark for 1,000,000 converts to Christ this year and the native Christians are entering into the campaign in earnest. The faithful missionaries and their native band of workers do not make the mistake of depending on mere enthusiasm, or advertisement, or numbers, or money, or human agency. They depend on the Spirit of God first to stir their own hearts and purify and empower their own lives, then to stir the church at home to renewed prayer and support, and finally to act on the hearts of the heathen men and women in the field. The revival movements have already shown that machinery and organization are not always needed to produce results and that nothing is too hard for God.

What might not be accomplished if

THE AMERICAN CHURCHES AND FOREIGN MISSIONS IN 1909

A Comparison of Home and Foreign Work of the Protestant Denominations

LEADING DENOMINATIONS	Communicants in America	Contributions to Foreign Missions	Average Gift Per Member	Ordained Ministers		Gain in Communicants		Average Gain Per Minister	
				At Home	In the Foreign Field Including Natives	In the Home Church	In Foreign Fields	At Home	Abroad Including Natives
Baptists (North).....	1,176,380	\$1,151,354	\$0.91	8,095	578	17,134	8,065	2.1	14.
Baptists (South).....	2,139,080	460,798	.21	13,655	193	56,106	2,905	4.1	15.
Baptists (Colored).....	1,874,261	23,537	.01	12,602	99	.....	300	..	3.
Congregationalists.....	732,500	947,163	1.02	6,026	433	13,305	5,914	2.2	13.7
Disciples of Christ.....	1,273,357	450,106	.04	6,460	232	1,368	2,537	decrease	10.9
Evangelical Association.....	106,957	30,474	.36	991	31	1,224	111	1.1	3.6
Society of Friends (Orthodox).....	96,005	82,000	.85	1,341	44	1,074	360	.8	8.2
Lutheran General Synod.....	284,805	85,300	.30	1,320	18	3,827	218	2.9	12.3
Lutheran General Council.....	452,818	34,167	.08	1,487	11	5,700	1,000	3.8	9.1
German Evangelical Synod.....	249,137	28,419	.11	1,002	8	10,332	130	10.3	16.2
Methodist (North).....	3,159,913	2,019,084	.63	18,160	933	47,425	17,157	2.5	18.4
Methodist (South).....	1,780,778	831,998	.46	7,287	191	50,164	2,430	6.9	12.7
Methodist (African).....	452,126	15,480	.04	6,353	16	.....	214	..	13.4
Methodist Protestant.....	188,122	24,630	.13	1,348	12	2,586	210	decrease	17.5
Moravian *.....	17,572	.....	.....	134	...	129	....	.9	....
Presbyterian (North).....	1,311,828	1,487,160	1.13	8,916	562	33,569	14,409	3.8	25.7
Presbyterian (South).....	269,733	412,156	1.53	1,625	97	.....	2,219	..	22.8
Presbyterian, United.....	132,925	340,935	2.56	995	121	3,361	2,860	3.4	23.6
Protestant Episcopal.....	912,123	708,928	.77	5,272	222	25,700	1,643	4.9	7.4
Reformed (Dutch).....	116,174	205,373	1.76	727	72	965	308	decrease	4.3
Reformed (German).....	293,836	95,000	.32	1,230	31	4,508	87	3.7	2.8
United Brethren.....	285,019	100,459	.35	1,874	40	5,173	1,671	2.7	41.7

* The Moravian headquarters are in Germany and we have not the separate statistics for America.—EDITORS.

AMERICAN CHURCH STATISTICS FOR 1909

Prepared for *The Christian Advocate*, by Dr. H. K. Carroll

DENOMINATIONS	SUMMARY FOR 1909				GAINS 1909
	Minis- ters	Churches	Communi- cants	Communi- cants	
Adventists (6 bodies).....	1,154	2,479	91,951	d1,572	
Baptists (15 bodies).....	40,453	55,304	5,510,590	91,933	
Brethren (Dunkards, 4 bodies).....	3,412	1,188	122,847	515	
Brethren (Plymouth, 4 bodies).....	.....	403	10,566	3,905	
Brethren (River, 3 bodies).....	220	102	4,847	433	
Buddhists (2 bodies).....	15	74	3,165	3,165	
Catholic Apostolic (2 bodies).....	33	24	4,927	3,436	
Catholics (Eastern Orthodox, 7 bodies).....	179	195	355,000	80,000	
Catholics (Western, 3 bodies).....	16,470	13,264	12,372,069	227,286	
Christadelphians.....	.....	70	1,412	135	
Christians.....	1,011	1,379	85,717	d6,615	
Christian Catholic (Dowie).....	35	17	5,865	d34,135	
Christian Scientists.....	1,336	668	85,096	.....
Christian Union.....	295	217	13,905	d12,078	
Church of God (Winebreannarian).....	509	595	41,475	.....
Church of the Living God (Colored, 3 bodies).....	101	68	4,286	4,286	
Church of the New Jerusalem (2 bodies).....	131	148	7,243	34	
Communitic Societies (6 bodies).....	.....	22	2,272	d812	
Congregationalists.....	6,026	6,035	732,500	13,305	
Disciples of Christ (2 bodies).....	8,560	13,631	1,430,015	134,592	
Evangelical (2 bodies).....	1,517	2,678	180,315	2,899	
Faith Associations (9 bodies).....	241	146	9,572	9,572	
Free Christian Zion Church.....	20	15	1,835	1,835	
Friends (4 bodies).....	1,494	1,097	119,601	42,500	
Friends of the Temple.....	3	.....	376	36	
German Evangelical Protestant.....	59	66	34,704	19,704	
German Evangelical Synod.....	1,002	1,290	249,137	10,332	
Jewish Congregations.....	1,084	1,769	143,000	.....
Latter-Day Saints (2 bodies).....	2,483	1,350	400,650	1,150	
Lutherans (24 bodies).....	8,421	13,533	2,173,047	81,311	
Swedish Evangelical (2 bodies).....	516	411	51,000	4,000	
Mennonites (12 bodies).....	1,008	606	55,007	d6,683	
Methodists (19 bodies).....	42,029	60,737	6,477,224	54,927	
Moravians (2 bodies).....	137	142	18,343	900	
Non-sectarian Bible Faith Churches.....	50	204	6,396	6,396	
Pentecostal (2 bodies).....	815	380	16,420	4,420	
Presbyterians (12 bodies).....	12,935	16,224	1,848,046	16,192	
Protestant Episcopal (2 bodies).....	5,366	7,674	921,713	25,891	
Reformed (4 bodies).....	2,110	2,614	442,569	10,321	
Salvationists (2 bodies).....	3,383	909	27,286	436	
Schwenkfeldians.....	6	8	850	23	
Social Brethren.....	15	17	1,262	349	
Society for Ethical Culture.....	8	5	2,342	114	
Spiritualists.....	.....	748	150,000	.....
Theosophical Society.....	.....	99	3,000	400	
United Brethren (2 bodies).....	2,177	4,311	311,656	4,387	
Unitarians.....	558	482	70,542	d658	
Universalists.....	730	890	54,836	1,824	
Independent Congregations.....	267	879	48,673	34,547	
Grand total for 1909.....	168,378	215,160	34,677,000	791,713	
Grand total for 1908.....	164,355	210,434	33,885,287	.....

d Decrease.

ORDER OF DENOMINATIONS

DENOMINATIONS	Rank in 1909	Communi- cants	Rank in 1890	Communi- cants
Roman Catholic.....	1	12,354,596	1	6,231,417
Methodist Episcopal.....	2	3,159,913	2	2,240,354
Regular Baptist (South).....	3	2,139,080	4	1,280,066
Regular Baptist (Colored).....	4	1,874,261	3	1,348,989
Methodist Episcopal, South.....	5	1,880,778	5	1,209,976
Presbyterian (Northern).....	6	1,311,828	7	788,244
Disciples of Christ.....	7	1,273,357	8	641,051
Regular Baptist (North).....	8	1,176,380	6	800,450
Protestant Episcopal.....	9	912,123	9	532,054
Congregationalist.....	10	732,500	10	512,771
Lutheran Synodical Conference.....	11	726,526	12	357,153
African Methodist Episcopal Zion.....	12	545,681	13	349,788
Lutheran General Council.....	13	452,818	14	324,846
African Methodist Episcopal.....	14	452,126	11	452,725
Latter-Day Saints.....	15	350,000	21	144,352
Reformed (German).....	16	293,836	15	204,018
United Brethren.....	17	285,019	16	202,474
Lutheran General Synod.....	18	284,805	20	164,640
Presbyterian (Southern).....	19	269,733	18	179,721
German Evangelical Synod.....	20	249,137	17	187,432
Colored Methodist Episcopal.....	21	233,911	24	129,383
Methodist Protestant.....	22	188,122	22	141,989
United Norwegian Lutheran.....	23	160,645	26	119,972
Spiritualists.....	24	150,000	39	45,030
United Presbyterian.....	25	132,925	27	94,402
Greek Orthodox (Catholic).....	26	130,000	138	100
Lutheran Synod of Ohio.....	27	120,031	33	69,505
Reformed (Dutch).....	28	116,174	28	92,970
Evangelical Association.....	29	106,957	23	133,313
Primitive Baptist.....	30	102,311	25	121,347
Dunkard Brethren (Conservative).....	31	100,000	35	61,101

ORDER OF DENOMINATIONAL FAMILIES

DENOMINATIONAL FAMILIES	Rank in 1909	Communi- cants	Rank in 1890	Communi- cants
Catholic (Roman, etc.).....	1	12,372,069	1	6,257,871
Methodist.....	2	6,477,224	2	4,589,284
Baptist.....	3	5,510,590	3	3,717,969
Lutheran.....	4	2,173,047	5	1,231,072
Presbyterian.....	5	1,848,046	4	1,278,362
Episcopal.....	6	921,713	6	540,509
Reformed.....	7	442,569	7	309,458
Latter-Day Saints.....	8	400,650	9	166,125
United Brethren.....	9	304,656	8	225,281
Jewish.....	10	143,000	10	130,496
Dunkard Brethren.....	11	122,847	13	73,795
Friends.....	12	119,601	11	107,208
Adventists.....	13	91,951	14	60,491

missionaries all over the world would unite in such a campaign of faith and works, in each land uniting in prayer and calling on the Church at home and the native converts to unite in praying and working to increase the membership tenfold in the next year. It is possible if it is God's will, and we are not sure that such an "if" is not born of unbelief and carnality. He may be waiting only for His Church to be ready to sacrifice and serve with sufficient zeal to make such a world-wide movement effective. God is ready when His people are ready. He is still moved with compassion for the shepherdless multitudes; He still calls on us to pray, to give, and to go. The promise of answer to the united prayer of a united church has not been abrogated (Matthew 18:19). With earnest, heartfelt prayer and consecrated personal work the numbers in the Christian Church might be doubled this year and the power of the Church might be increased tenfold.

Rev. W. H. Forsyth of Korea suggests that Christians throughout the world unite in a campaign

(1) To put the word of God in every household in the world (Isaiah 55:10-13).

(2) For a world-wide prayer circle for Christian missions (Matt. 9:35-38, and 18, 19, 20).

(3) For a world-wide campaign of personal work (Matthew 22:9, and 28:16-20).

Why not? "Where is your faith?" "Be it unto thee even as thou wilt."

IS THERE A NEW METHOD IN MISSIONS?

The Outlook, in referring to the Laymen's Movement, says that the new method of missions is that of civilizing the heathen rather than saving their souls; and an article in *Harper's Weekly* runs somewhat along the same lines, affirming that "Christian people and civilization tend to save souls." The missionary effort is now directed largely to establishing schools, hospitals, etc., the practical civilization aims at and accomplishes.

No doubt there is a large humanitarian element in the modern missionary method, but it is not the deepest basis of the work or the best fruit of the labor. Every true missionary seeks first of all to save man for this world and the next by presenting Christ as a Savior from sin and its consequences and as a leader into a larger, better life. Beyond this basis the missionary seeks to build up schools, operate hospitals and use every other means for man's lifting. We know of no thorough, successful mission the prime object of which is not to convert men and women from sin to God, from failure to victory, and to organize a church of converts. To evangelize is the true watchword of the followers and servants of Christ. Organization and amelioration are both subordinate and subsequent. We believe that missionary work will never be truly and permanently successful if this order is reversed. If civilization, the fruit of Christianity is sought before the roots have been planted and strengthened, the end will be decay and death.

GIVING AND GOING BY PROXY

The death of Dr. Louis Klopsch, editor of *The Christian Herald*, removes not only a gifted journalist but a philanthropist. He sought to have his widely-read paper on the right side, evangelical and evangelistic in tone, and the helper of every good work. Few realize that through his appeals, in the past eighteen years, he has raised and disbursed in interdenominational and international charities over three and a quarter million dollars. During the India famine, fourteen years ago, he was the means of sending a cargo of wheat and \$400,000 in cash; two years later half as much more was sent to relieve Cuban sufferers; ten years ago, for famine and cholera victims in India, \$700,000 was added; the next year \$80,000 for Chinese famine and \$300,000 more in 1907, likewise for China. Dr. Klopsch's philanthropic services naturally evoked formal recognition not

only in the form of private audience with European rulers, but in the form of medals and decorations.

It is not necessary to have wealth in order to wield wealth as a weapon. Many a comparatively poor man has controlled millions by his wisdom in counsel, his probity in conduct, and his large-hearted enthusiasm in advocacy. Wise men long ago discovered that "wit is better than wealth," "the pen mightier than the sword," and the "tongue more potent than the purse." Here is a man that used type as tongues of appeal and reached his multitude of readers with his words so as to move them to give what he could not. He commanded donors by the mere force of an outspoken zeal. It is a great thing to be an intelligent advocate. Dr. Duff in his prime stirred all Scotland to a new interest in missions. He set the assemblies of the church aflame by his holy passion for the work of God. No legacy of money could have compared with the legacy of moral and spiritual motive and movement that he left to the English-speaking world. If we have nothing else to give, we may first inform ourselves and so inform others, first get the sacred fire and then carry and spread it, that those who can go and can give may find information and inspiration for their own endeavor and benevolence.

Some years ago, it was the writer's privilege to plead for larger missionary consecration before the young men of Belfast. Fifteen years later we first learned that after that address some young men spent the night in prayer, and out of that came a new organization to carry the gospel into Africa, and now there are twenty-seven missionaries on the field and thousands of pounds annually are given for their support. Let every reader do his or her best in the spreading of intelligence and the advocacy of every good cause, and what enormous results may follow!

We are thankful to be able to testify to the way in which money given for the gratuitous circulation of the

MISSIONARY REVIEW has been blest for the promotion of missions. We constantly receive appeals for copies from pastors, missionaries and students who are not able to pay the price, but who feel the need of the stimulus and the inspiration of its ideals and reports. The funds for this purpose were long ago exhausted, but if those who believe in the value of spreading missionary information and who are able to do so, will give the cost of one or more subscriptions for wider distribution, what blessing might follow! The same labor on the part of the editors that now brings the REVIEW to thousands of readers may as well cause it to reach ten times that number. Readers may be co-workers with the editors and authors to spread these leaves as leaves of healing and strength.

TRAVELING MISSIONARY SECRETARIES

The Methodist and Episcopal Churches have missionary bishops who travel in the mission fields, overseeing and directing the work. Other boards have had under consideration the appointment of general missionaries who would fill much the same office, with more limited powers, in the Congregational, Presbyterian and Baptist denominations. When the men are wisely chosen the advantages of such a system would be great in bringing missionaries into closer touch with each other and with the home office.

It is reported that the American Baptist Foreign Mission Society plans to appoint two new secretaries—thus making three foreign and one home department secretary. Some of the missionaries on the field raise the question as to whether such an increase in the force at home is justified when the appeals for increased appropriations to meet the needs on the field are constantly desired on the ground of the expense involved. The foreign secretaries of the Baptist Society are to take turns in visiting the foreign fields.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Laymen's Movement in the Wild West

To any one at all acquainted with the Western frontier, the following from *Men and Missions* will be most interesting reading, relating as it does to what occurred in the capital city of Idaho and reported by Sherwood Eddy: "Boise beats all records, tho not down as one of the seventy-five cities for a convention. They canvassed the entire town, and every business man in the city. There were 1,200 registered delegates, paying \$1,700 in cash to attend the meetings. There were twenty per cent more delegates from the city itself than there were male communicants. All the shops were closed in order to attend the banquet, and the whole city was decorated by order of the mayor. The men marched to the banquet hall, two miles away, with a brass band. The judges of the Supreme Court went in a special auto. The Governor took the chair, and the ex-Governor and prominent judges presided at other meetings. The day sessions were crowded with men. They voted to increase their gifts to missions from \$3,800 to \$9,000, but they will far exceed that amount.

"The Governor of the State said that he would join the church the next Sunday. He said he had also decided to retire at the close of his term of office, and devote his life and fortune to work among men. Tho he had never given anything to missions, he gave up his gold watch in order that he might make a special sacrifice for the foreign mission cause." Many who were present had never before seen a live missionary.

The Influence of the Laymen's Movement

It was feared by some that the vigorous pushing of work for the world's evangelization would work seriously for the detriment of home missions. But not so at all; at least for Congregational work. On the contrary, says *Our Missions*: "The first month of the year has witnessed some

striking developments in the two-million-dollar campaign. Brooklyn has the distinction of being the first city to set a new standard. As a result of the convention of the Laymen's Missionary Movement held there January 8th-10th, the men of the churches have determined to raise \$60,000 for the seven societies in 1910. This amount will be a fifty-per-cent. increase over that given during the past year, and will be about \$10,000 in excess of the apportionment. The \$60,000 for the seven societies, added to the \$40,000 for local church extension work, will make a round \$100,000 for congregational benevolences from the churches of Brooklyn in 1910. It is a long distance from Brooklyn to Los Angeles, but within twenty-four hours from the time the Brooklyn men reached their determination at the congregational rally in Clinton Avenue Church, the men of southern California gathered at a banquet in Los Angeles had put themselves on record as determining to lift the gifts to the seven societies to \$100,000 in 1910, altho their apportionment is only \$48,000. Organization is under way in all the southern California churches looking to the accomplishment of the result desired. Now comes news from Chicago of a committee of seventy laymen appointed to conduct a campaign for \$100,000 for congregational benevolences among the Chicago churches. Most of this goes to the seven societies, a small percentage being used for local congregational expenses."

Why Laymen Have Been Idle

A strong, capable man, who had been a member of a church for twenty-two years, was heard to say some time ago that during more than two decades of church life, the supreme service he had been called to render, in addition to living right, was to usher and take up the collection. However, the imperative issue of the Laymen's undertaking has clutched his heart, and he has been giving days and weeks to superb aggressive per-

sonal endeavor, and is now proposing to invest his new-found talents in enlisting non-Christian men to become affiliated with the Church.—*Men and Missions.*

An Uprising in Houston

Representatives of the Laymen's Movement held a two-day meeting in this Texan city, which has a population of about 50,000, and the seven denominations represented made missionary subscriptions as follows (with the gifts of each for last year):

	1909	1910
Methodists	\$2,318	\$10,975
Baptists	1,792	5,000
Presbyterians, South.....	1,434	6,015
Disciples	786	2,000
Episcopalians	565	3,200
Presbyterians, North	295	768
Congregationalists	23	150
Total	7,213	28,108

A By-product of the Men's Movement

In Colorado Springs the members of the cooperating committee, going two by two, visited every office, store and house in the down-town section two days before the opening dinner. Among those who made this canvass were college professors, prominent lawyers and bankers, physicians and business men, and men engaged in some of the biggest commercial enterprises in the country. In this way many delegates were secured. Two Christian Chinamen learned of the movement and registered. Churchmen who did not believe in missions were induced to register and attend the opening dinner. But more was done, however, than the mere registration of additional delegates and the arousing of interest in missions. Men who had drifted from the Church in the course of years were brought into close touch with the Church again. It was the first time that men of their own position and business capacity had approached them and asked them to take part in the work of the Church. The mere fact that this canvass was made by men of large caliber made a tremendous impression upon the community. The canvass also had its ef-

fect upon the men who made it. "I never knew before that there was anything in the Church worth while for a man to do," exclaimed one man in talking about it.—*Men and Missions.*

The American Baptist Foreign Mission Society

The American Baptist Missionary Union has changed its name to "The American Baptist Foreign Mission Society." The work goes on as before and the headquarters are as usual at Boston, Massachusetts. Many will regret the unnecessary change in the name of the well-known and well-beloved Union, but we trust that the change in name will mean no loss of support and no loss of efficiency.

Volunteers Wanted

1. A man to teach stenography, typewriting, bookkeeping, etc., and take charge of the business department of a boys' school in Calcutta, India. This school is under the auspices of the Board of Foreign Missions of the Methodist Episcopal Church.

2. Treasurer and secretary (unmarried man) to the president of the Union University at Nanking, China. A stenographer and bookkeeper who has had experience in office work is needed.

3. Manager of a mission press in Mexico. A man thoroughly familiar with the printing and publishing business, with good business ability, who will in time be business manager of the press and act as treasurer of the mission. (Presbyterian Board of Foreign Missions.)

4. Industrial superintendent for Kamerun, German West Africa. A man capable of teaching the cultivation of the soil, carpentering, tailoring, etc., is required. Appointment will be made by the Presbyterian Board of Foreign Missions.

5. A physician for a hospital in Nanking, China. A man who has had a college course as well as a full course in medical school, with a year or more in a good hospital (a man not much over 30 years old). A man is

needed at the earliest possible date in order to allow the present incumbent to go home on furlough for a much-needed rest. (Board of Missions of the Protestant Episcopal Church.)

The International Missionary Union

The Twenty-seventh Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., June 1st to 7th, 1910. The theme of the conference will be "World Movements Foreshadowing the Coming of the Kingdom." It is expected that there will be over one hundred missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises.*

The Bible Society Endowment

The American Bible Society is at last able to announce that the \$500,000, to meet the offer of Mrs. Russell Sage to give a similar amount, has been raised. This money, one million dollars, will be used as a perpetual endowment, and will enable the directors of the society to enlarge the appropriations both for home and foreign work for the year beginning April 1, 1910. The earnest appeals for help which come from all over the world may be more adequately and promptly satisfied. The Bible Society is the society without which other missionary societies would be greatly crippled.

Book of Mormon in Many Tongues

According to the *Deseret Evening News*, organ of the Mormon Church, "The Book of Mormon is the volume that possibly comes nearest the Bible in point of distribution. It now exists in English, German, Danish, Swedish, Dutch, Spanish, French, Italian, Welsh, Hawaiian, Maori, Samoan, Tahitan, Turkish, Japanese, Greek, Hebrew, Armenian and Hindustani

translations, and in many it has passed through several editions." But it is to be remembered that tho all these translations may have been made and printed and carried abroad by Mormon missionaries, the *number of copies* distributed is utterly insignificant compared with those sent out from the Bible Society presses.

America Uniting Foreigners

It seems clearly to be the divine mission of the New World to bring together the amazingly diverse peoples and races of the Old World, and in order that becoming acquainted all prejudice and dislike may be rooted out, in order that they may live side by side as friends, even brethren in Christ Jesus. As an illustration of the process, *The Pacific* has recently stated these facts: "The Oriental coolie is rapidly finding a new home in the West Indies. Large numbers have been imported by the British Government as indentured plantation labor. They do not mix with the negro, and as their terms of service expire, many of them settle in the new land as free laborers, small farmers, and shopkeepers. In Porto Rico, Cuba and Mexico the Anglo-Saxon and the Spanish-American are being brought face to face as never before in history. The two hundred years' battle for the possession of the Spanish Main and the contiguous lands caused them to meet as foes, whereas now the bands of transportation and commerce are drawing them together in a spirit of cooperation. The City of Mexico has a colony of six or seven thousand Americans; the resources of the country are being exploited by Yankee engineers, railroad-builders, manufacturers and miners; and Spanish romance and color, the bull-fight, and the church pageant are strangely set off by the workaday surroundings of modern industrialism."

An Independent Mexican Church

There is a great national feeling among Protestants in Mexico. It might be called "Christian patriot-

* The Sanitarium entertains the members of the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding places in the village. Missionaries and others who contemplate attending the Conference will confer a favor if they will notify the corresponding secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

ism." It is a pent-up force that must be reckoned with. A movement to unite more closely all Protestant forces, which would take into account this national feeling would receive a hearty support by a large majority of all Protestants. The direction of such a movement would require wise and statesmanlike leadership. As an outcome of this national feeling there was started some years ago an organization called the Mexican Evangelical Church. This is still in existence and publishes a paper, but has failed to enlist the sympathy and support of the best of the Protestants. It was begun and is carried forward with wrong motives and lacks the leadership of those who have sufficient executive ability and personality to direct a national movement.

EUROPE—GREAT BRITAIN

The Great Edinburgh World-conference

The *Monthly News Sheet*, published in the interest of this coming notable missionary gathering, said in the March issue: "There is something that appeals very strongly to the imagination in the prospect of the representatives of so many nationalities meeting together to consult how they may advance the cause of their common Lord. Tho the conference is held in Great Britain, the number of delegates appointed by American societies exceeds the number sent by British societies. Representatives will also be present from Germany, France, Switzerland, Holland, Norway, Sweden, Denmark and Finland, as well as from South Africa, Australia, and New Zealand. It is a special pleasure to welcome the delegates who will be present from Japan, Korea, China, and India. As the Church in this conference considers the problem of the evangelization of the world, it will be able to look at it not through Western eyes merely, but with the help of representatives of the Church in non-Christian lands. The importance of the presence of these representatives, and the significance of the new spirit of nationality in the countries from

which they come, is not in the least likely to be overestimated."

The number of delegates appointed by 54 American societies is 480; by 44 British societies, 394; and 139 from 37 Continental societies; a total of 1,013 delegates from 135 societies. Eighteen German societies will be represented by 75 delegates, six Dutch societies by 13, two French by 5, two Danish by 7, one Finnish by 4, three Norwegian by 10, and five Swedish by 10 delegates. Well does the *News Sheet* suggest: "It is not without significance that the Continent should furnish so many delegates more or less fully qualified to take part in an English-speaking conference." Among distinguished American laymen expected are such as W. J. Bryan, vice-President Fairbanks, Admiral Mahan and Seth Low. Sir Robert Hart, for more than forty years inspector-general of customs in China, will have a part.

The Continent Deeply Interested

The deep interest in the conference which is being taken on the Continent is shown in a paper by Dr. Julius Richter, who says: "The missionary societies on the Continent, as well as those in Great Britain and America, are keenly alive to the fact that a new great missionary era has dawned, and that this demands a new standpoint and new standards in missionary work, both in the great mission fields abroad and at home, with reference to work at the home base. As a result of the shrinkage of distance and the breaking down of the racial, national, and social barriers which have hitherto existed, missionary societies are emerging from their former isolation; and missionary problems, the full magnitude of which is now recognized, call for the combination, proper distribution, and careful employment of the missionary forces available. In this general movement the German and Continental missionary societies in particular recognize it to be their duty, and definitely purpose to emerge from their previous seclusion in order

that they may take an effective part in the general missionary life of the Church. Continental missions occupy, to some extent, geographically distinct territories, which naturally tends to result in isolation. In the Dutch East Indies the missions are almost exclusively German and Dutch, and the rest of the missionary world takes but scanty notice of these remote fields. Greenland, Labrador, Lesser Tibet, Surinam, Mosquito, Kaiserwilhelmsland, and other small territories are mission fields similarly separate and remote."

Friends' Interest in Missions

If we were asked to name any section of society which was exercising an intellectual and spiritual influence beyond all proportion to its numbers, we should have no hesitation in pointing to the Friends. Their world statistics for 1908 were published in January last, and we find that in the United Kingdom, the Colonies, and the Continent, taken together, they number only 21,716, and in America 95,954. Nor does an increase of 6,000 in ten years give promise of rapid growth. In the foreign mission stations, apparently 8 in number, connected with the American yearly meetings, there are 3,669 members; and in the 5 foreign mission fields connected with the British meetings, 3,123 members, making a total membership throughout the world of 124,462. But small tho the number of Friends may be, it is undeniable that their lofty ethical ideals, recommended by calm persuasive reasoning, are ever exercising an educative and plastic influence on the best thought of the general community. And in the field of action they are also exemplary. Perhaps their best work at home is found in their adult schools, while abroad they maintain a proportionately large missionary enterprise. The report of the London Association shows that the British Friends contribute over £25,000 for foreign missions, and are represented in the field abroad by 105 missionaries, including missionaries'

wives. In the United Free Church we are far from raising even £1 a head for foreign missions, and our foreign mission staff would require an additional 2,000 to the present 500 before we could reach the proportion of one missionary to 200 members exemplified by the Friends.—*Missionary Record*.

Father Giuliani Now a Methodist

Appropos of the recent widely published incident when ex-Vice-President Fairbanks address the Methodist Episcopal congregation in Rome, and was refused audience by the Pope, the following extract from a letter of the Rev. N. Walling Clark will be of interest:

"On Sunday night we had the first public address in our Italian church in Rome of Father Giuliani, a priest occupying a prominent position in the Catholic Church, who has recently been converted. He is only thirty-two years old, but has been for about five years the prior or father superior of a large Carmelite convent at Taranto, in southern Italy, and at the same time in charge of one of the largest churches in that city, which numbers about 35,000 souls in the parish. Father Giuliani has been one of the best preachers in the Roman Church in Italy. He has been sent to conduct missions in various cities, preaching to large audiences, and has been received by the present Pope Pius X in private audience. Every seat was taken in our large church on Sunday night and many persons stood during the address."

Sage Counsel to Pope Pius

With the Fairbanks incident in mind, *Harper's Weekly* suggests: "What one might wish is that the good pope might have a better appreciation of the usefulness of proselyting Methodists both in Rome and everywhere else where the Roman Catholic Church is strong and all-pervasive. Nothing seems to be so useful to that Church as lively Protestant competition. Wherever it has it, it thrives;

wherever it lacks it, it gets into trouble. The spirit of man demands an opposition, or at least a religious alternative, to the Roman Catholic Church. The great mischiefs that have come on that Church have come from the denial of that alternative. Heretics were driven out of France and killed out of Spain to such an extent that Protestantism is weak in those countries, and the inevitable opposition to the strong Roman Catholic organization has to line up with atheists and haters of Christianity. An infusion of active Methodists might do both of those countries, and Italy, too, enormous good, and incidentally might improve the position of the Roman Catholic Church in Europe. If the pope, with propriety, could subsidize the Methodist Association in Rome, it would pay to do it."

Evangelization in Russia

The scrutiny of State officials—formerly so serious a check to evangelistic work in Russia—shows many signs of a tendency toward relaxing. A similar inclination exists among priests, one of whom advised an inquirer to "go to the hall of the Evangelicals," where she would be sure to get help. Among Evangelical workers are an ex-priest who was excommunicated because of an outspoken declaration of his belief in Christ, and one who was formerly a monk, but now spends his time in visiting prisons and distributing Gospels. The mission-halls are well filled, the Bible-readings are well attended, and the number of children in the various Sunday-schools is increasing.

Baptists Making Good Headway

The Government has now granted its recognition of the native Russian Baptist Church in St. Petersburg, the membership of which has increased threefold during the last twelve months. The position Mr. Fetler has won for himself in public esteem is indicated by the action of the City Duma in granting him the free use of the town-hall for his winter services. Not only in St. Petersburg are the ef-

fects of Mr. Fetler's efforts noticeable. Toward the end of October a new chapel, capable of holding 500 persons, was opened at Balasheff. The building is invested with a particular interest as being the first native Russian Baptist chapel.

Progress of Islam in Russia

We have referred to the fact that in Russia 50,000 have left the Greek Orthodox Church and become Mohammedans between April 17, 1905, when religious liberty in Russia was proclaimed, and January 1, 1909. We were inclined to think that these 50,000 were people forced into the Greek Orthodox Church, who remained Mohammedans at heart and embraced the first opportunity to return to their old religion. But this is not so. Reports from northeastern Russia continue to report to the Secretary of the Interior that Islam is rapidly progressing. The Mohammedan priests and rich merchants and large landowners are making a most aggressive campaign for the spread of their faith among the nomadic tribes of the Tshermishes, Mordwines, Tshuwashes, and others. These tribes either are heathen or belong officially to the Greek Orthodox Church. The Mohammedan press is exceedingly active among them. Large numbers of newspapers—in Kasan alone thirty—pamphlets, and tracts in the Tatar language are being published at the expense of rich Moslems. Great packages of this literature are sent into the towns and villages, where they are sold at low prices on the market days. The publishers can not gain anything thus, nor do they seem to desire it, since the rich Mohammedans undoubtedly stand behind the whole movement with their large means.

The propaganda is so strong that Russian papers are calling upon the Government for energetic steps against it, since the movement may become a national danger.

Thus our attention is called again to the fact that every Moslem who lives among heathen or non-Mohammedan neighbors becomes an active mission-

ary of his religion, and goes to work quietly and persistently, and the success of these voluntary messengers of Islam is such that one well acquainted with the fact has said, that for every Mohammedan brought to Christ, at present, one hundred heathen enter the camp of the false prophet.

ASIA—MOSLEM LANDS

The Constantinople Girls' College

Within a few weeks three large gifts to this institution have been announced. Miss Helen Gould has given \$175,000 and Mrs. Henry Wood \$50,000. To these sums Mr. Rockefeller has just added \$150,000. Several new buildings will soon begin to rise on the new site, and by the autumn of 1911 it is expected that the college will cross the Bosphorus and establish itself in its new quarters. The enlarged opportunities and increased number of students will make this plant seem inadequate, altho spacious in contrast with the old buildings. For many years the pupils have been Armenians, Greeks, Bulgarians, and of other Oriental nations, but now restraints from Turkish girls have been removed and they are coming in considerable numbers. This college is in the way of doing a service for education in the Near East beyond the dreams of its founders; and another half-million dollars could be used at once with assurance of great results.

Light Breaking in the East

Christian missions are not only established, but have proved their power and influence in ever-widening circles in every one of these centers: Constantinople, Salonica, Adrianople, Smyrna, Bagdad, Aleppo, Beirut, Brusa, Kaisarieh, Mosul, Adana, Jerusalem, Trebizond, Diarbekr, Tabriz, Teheran, Ispahan, Kirman, Yezd, Shiraz, Aden, Muscat and Busrah.

Within the boundaries of these five Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, there are over 600 Protestant missionaries engaged in educational, medical and evangelistic

work. The Bible has been translated into all the languages of western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone 60,000,000 pages of Christian books were printed in a single year, and in one month orders were on file for 100,000 copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China. What stronger proof can be given of the strategic importance of Syria in the evangelization of the Moslem world? And who can measure the influence and power of such great educational centers as Robert College, the Syrian Protestant College, and similar institutions at Marsovan, Aintab, Smyrna, Tarsus, Marash and Teheran? Robert College has for the past forty years educated and trained fifteen nationalities in the principles of justice and self-government and made possible the present new era in Turkey.—S. M. ZWEMER.

New Theology in Islam

A British correspondent, writing recently to the *Homiletic Review*, makes the following reference to tendencies and developments among the modern leaders of Mohammedan thought:

"It is now manifest beyond all doubt that Islam has a new theology of its own. Too much significance must not be ascribed to this fact, as tho the Moslem world were cutting loose from all the rigid old traditions which have characterized it till very recently. But the fact is indubitable that a new school of thought has arisen in Islam. Many evidences might be mentioned. One of the latest is the rapid favor which is being secured among the Moslems of Constantinople by the fine institution known as the American College for Girls. Till recently such an innovation would have seemed a miraculous impossibility, but last year 10 Moslem girls to begin with entered as students, and now 26 are enrolled. Furthermore, five girl students have been sent to study in the college by the Government, with the view of prepar-

ing to teach in those primary schools which are to be introduced."

INDIA

Enthralled by Christ

One of the most remarkable converts and preachers that India has produced was Nilakantha Goreh—Nehemiah Goreh as he was called after his baptism—a high-caste Brahman and Hindu pundit, deeply versed in all the Hindu philosophical systems. He despised Christianity, thinking it was a religion fit only for ignorant *Mlechchas* (out-castes), and set himself to undertake its refutation. With the object of proving that it was false he began to study the Bible, and he yielded to the simple fascination of Christ. Why and how he became a Christian he could never explain. "I was caught as in a net, and I could not get away from Christ," he said. "Christ is so pure," was one of his expressions. It was a very similar experience to that of Pastor Hsi, of China, who, tho a scholar and a man of influence, was yet an opium slave, but became enamored of the New Testament and conscious of the overpowering presence of Christ, and suddenly, in a moment of glorious faith, exclaimed, "He has enthralled me, and I am His forever." It was this Nehemiah Goreh who had the high privilege of helping Pandita Ramabai, the child-widow's friend, on her way to Christ.—*The Bible in the World*.

The C. M. S. Santal Mission

This mission, under the care of the English Church Missionary Society, has recently celebrated the semi-centennial of its beginning, and it is interesting to recall the circumstances attending its origin. The Santals are an aboriginal tribe in the Bhagalpur portion of Bengal. Their country, Santalia, lies between and around the Rajmahal hills, south of the Ganges. Fifty years ago the Santals rose in rebellion through the oppression of the Hindu money-lenders. There was much bloodshed before they were subdued. Major Aitken, one of the of-

ficers employed in putting down the rebellion, was so struck with the bravery and honesty of the people that he suggested to the late Rev. E. L. Puxley (a C.M.S. missionary, formerly an officer in the Fourth Light Dragoons, who had served in the Crimea) the advisability of commencing a mission to them. Puxley accordingly obtained permission to live among the Santals, worked for several years as an honorary missionary, and was permitted to baptize some of the first converts. He died only last year and lived to see over fifty C.M.S. Santali and Pahari congregations meet every Sabbath. The New Testament and parts of the Old Testament and the whole of the prayer-book have been translated into the language of the people. There are now some 5,000 Christian adherents.—*C. M. S. Gazette*.

One Church for All India?

The general assembly of the Presbyterian Church of India which recently met at Lodhiana with commissioners from twenty presbyteries, approved the plans so far perfected for a general federation of all the Protestant churches of the Indian peninsula. The presbytery of Allahabad overtured the assembly for permission to enter into union with the Congregational churches of the United Provinces; but, since those churches had not yet accepted the plan of union, the assembly did not think action called for.

Laymen as Missionaries in Burma

A few months ago Dr. Knight, who was then Bishop of Rangoon, made a special appeal to laymen to come out and take part in missionary work in Burma. We are exceedingly glad to be able to announce that it has been possible to draw up a satisfactory scheme, and that the first layman who has volunteered for this work has recently started. Mr. E. C. Down, to whom we refer, has volunteered to act as a school-teacher. He will "serve entirely under the bishop, as the first of a Diocesan Board of Teachers, and

be ready to go to whatever school the bishop may send him." He will "serve as the first of a new order of laymen missionaries under the S.P.G. He will not expect nor propose ordination. In this matter the initiation is to be left absolutely and entirely to the bishop.—*Mission Field*.

CHINA

China Old and New

Sir Robert Hart has recently said "that of his fifty years spent in China, during the first forty-five he felt as tho he was in a close room with every door and window tightly shut, but the last five made him feel as one occupying a room with every window and door open, and the breezes sweeping through from every quarter of heaven. Mr. Mott thus compares the state of things in China when he visited it twelve years ago: "Then there were 200 miles of railway, now there are 4,000, and 4,000 miles more projected; then the telegraph wire had gone to a few provinces, now there is a network of them all over China; then there were no modern post-offices outside the foreign legations, now there are 2,500."

Deliberative Assemblies for China

Three years ago an imperial decree issued from Peking authorizing the creation of deliberative assemblies, one for each of the 18 provinces of China proper, one for each of the 3 provinces of Manchuria, and 1 for Chinese Turkestan—22 altogether. All these, except the last, for in Turkestan the difficulties proved insuperable, were ceremoniously opened on October 14 last. The qualifications for the franchise are: (1) A minimum age of 25 years; and (2) either 3 years' service in educational or other work for the public good, or having graduated in schools of a certain standing either in China or abroad, or having certain degrees, or being a civil official of not lower than the seventh rank, or having property of not less than \$5,000 in value. Opium-smokers and "turbulent or law-breaking persons," illiterates

and certain others have no vote. Any native of a province over 30 years of age or any one of that age who has lived 10 years in the province is eligible for election. Members are paid 50 taels (about £6) a month, the president 150 taels (about £19). Native Christians exercise freely the right of voting and no trace of anti-Christian prejudice marked any of the elections.

A Call for Bible Training

Three summer conferences of missionaries in China, through their committees, representing the various leading denominations of America, Great Britain, Canada, and Germany, have invited Dr. Wilbert W. White and three others of the Bible Teachers' Training-school to go to China next summer, and the invitation has been accepted. To accompany Dr. White are Dr. Robert W. Rogers, Dr. Louis M. Sweet, and Miss Caroline L. Palmer. The final arrangements have been made for this group of Bible teachers to go under the combined auspices of the committee of the Peitaiho, the Kuling, and the Mokanshon conferences, the Shanghai conference committee for the Promotion of Bible Study and the Committee of the International Committee of the Young Men's Christian Association for China. The work in China will end about September 1, when the party will go to Japan for a short conference at Karuizawa, and thence home by the Pacific.

A Union University in Nanking

Hitherto in Nanking educational work has been carried on by the Methodists, the Disciples and the Presbyterians, but recently action has been taken which secures union of effort in a single institution to be known as the University of Nanking. The board of trustees includes four Methodists, the same number of Presbyterians, and three Disciples. Upon the faculty eighteen Chinese are found and twelve foreigners. The site to be occupied is the one upon which hither-

to the Methodist Nanking University, was located. A number of new buildings are to be added at the soonest, and the maintenance of the school is to be provided for by an equitable distribution of burdens upon the three boards involved.

A Women's Hospital in Shanghai

The Margaret Williamson Mission Hospital in Shanghai is probably the busiest women's hospital in China. At its head is Dr. Elizabeth Reifsnyder, and she is assisted by an able staff of colleagues and coworkers. The hospital has a great reputation. Last year it had 833 in-patients and 35,021 new out-patients, and the receipts from Chinese patients and friends amounted to close on £1,200. Miss Reifsnyder's description of the scene in front of the hospital on dispensary day shows what changes are transpiring in the London of the East: "The road in front of the hospital presents an interesting sight during dispensary hours; the long line of jinrikshas, not infrequently broughams, very often sedan-chairs, and now, less than formerly, wheelbarrows. Very few walk, as the distance is too great for the majority of the patients."

Women Doctors and Nurses Wanted

When we remember that of the 400,000,000 people of China one-half are women and girls, just as liable to sickness of all kinds as their sisters anywhere, and that it is practically impossible according to Chinese custom for most of them to receive proper medical attention from male physicians, it seems that the plea for women doctors for China need be made but once, for any person to feel the force of the argument. But some one says that times are changing; that Chinese women are being emancipated and it is no longer impossible for them to go to male doctors. True, China is moving, but old customs are changing slowly. It must not be supposed that because women may go about freely in some places, or because a woman can publish a newspaper in

Peking, that all women are free from all old customs. Unnumbered millions of Chinese women still need medical attention, and will never get it unless it is given by some woman doctor, native or foreign.

A Medical College for Manchuria

At the annual United Conference of the missions of Manchuria—the United Free, the Irish Presbyterian, and the Danish Lutheran—held in Newchwang in May, resolutions were unanimously passed strongly urging the establishment of such a college, and heartily recommending it to the liberal support of all interested in the welfare of the Chinese. It will be essentially a missionary institution, run on Christian principles, permeated by Christian influence, and with a great deal of direct Christian teaching. The majority of the students will be from Christian homes, and there will be systematic training in evangelistic and other branches of Christian work. Through the generosity of the Chinese, a suitable site for the college came into our possession contiguous to the hospital, and well situated. The Viceroy of Manchuria then guaranteed Tls. 3,000 (about £420) a year for ten years toward the college. During January and February, 1909, Chinese officials and other friends subscribed \$5,000 (about £450) toward the building fund. In this country also many friends of our own and other churches have come forward to the support of the college, and over £2,000 has already been received.—*Free Church Monthly*.

JAPAN AND KOREA

Missions Not a Failure in Japan

The first Protestant church was organized in 1872; several others followed within the next year. Since then the progress has not been uniform, but the statistics for 1908 are as follows:

Organized churches (Protestant), excluding 28 Y. M. C. A.'s, sometimes counted as churches, 551.

Unorganized congregations, 956.

Churches wholly self-supporting, including pastor's salary, 169.

Communicants, 60,450.

Adult baptisms in 1908, 7,449.

Sunday-schools, 1,159.

Teachers and scholars in Sunday-schools, 87,003.

Boys' boarding-schools, 15.

Students, 3,034.

Girls' boarding-schools, 37.

Students, 3,693.

Day-schools and kindergartens, 59.

Pupils, 4,702.

Theological schools, 19.

Students, 318.

Christian literature, copies, 849,880.

Christian literature, pages, 63,602,-970.

Hospitals, 6.

Patients treated, 3,860.

Orphan Asylums and Homes, 13.

Inmates, 1,299.

Industrial establishments, 14.

Inmates, 296.

Amount raised by Japanese, yen, 259,498.

It should be noted that certain important items are not included in these statistics. For example, in making up the above statistics, in the case of the Kumai-ai churches (American Board churches), while the number of self-supporting churches is reckoned as 65, there are over 30 others which receive no foreign aid, being cared for by the missionary society of the Kumai-ai churches. Again, there are several very important union charities wholly Christian supported at an expense of many thousand yen a year, which escape tabulation. One of these, a child-saving institution, received within a single year nearly, if not quite, 25,000 yen for extending its work.—D. C. GREENE, of Kyoto.

Behold! The Great Opportunity

One Korean leader says: "If in each of the 20,000 towns and villages in which as yet there is no church there was a trained Christian leader, either American or Korean, he could build a church in each of these towns within six months."

Think of the returns on an investment in Korea now! Last year \$2,300—\$1,800 regular appropriation from the board and \$500 in special gifts—invested in one missionary and native workers, cared for 40 churches and 5,600 Christians, kept 1,800 Christian boys in 65 day-schools and 63 boys in high-school, in all of which schools the Bible is taught every day; baptized 529, and preached as best as could be for a whole year the gospel of salvation among the 30,000 still in heathen darkness on this one circuit. During the year the 5,600 native Christians contributed over \$6,000 for the support of the work. The whole amount contributed in Korea last year by our church was \$33,357.—*Pittsburgh Advocate*.

Koreans Engaging in Evangelism

Writing in the *Advance*, a missionary, with reference to the recent wonderful conference where the Spirit was present with overwhelming power, says: "The most thrilling hour came when Rev. C. T. Collyer called upon the delegates to give their whole time for so many days during the next three months to working for the lost. I was amazed at the marvelous response to the appeal. Sometimes there would be ten or fifteen or more men on their feet at once, eager to call out their 'days of service.' A merchant arose and said: 'I am going to do this work continually; but I will devote my entire time to it for one week in every month,' making 21 days during the next quarter. A boatman said he would give 60 days to the Lord during the three months. A third declared he would give every day, save Sunday, when he wanted to attend church himself! Another said he could only give three full days, but he was going to preach every day, no matter where he was. A traveling merchant said he was going to preach all along the road, but he would give six entire days. One man aroused enthusiasm by stating that he would devote 60 of the 90 days to the Lord, and would keep on in this way until

the million souls were won. At length the blind man arose—the one who had walked 20 miles to be present—and said he would give the entire 90 days to the work.”

Day-dawn in Korea

Rev. C. T. Collyer writes as follows in the *London Christian*:

“It is more than twenty-one years since I first left home for the mission field. Never have I known of people being so ready to hear the Gospel as are the Koreans just now. I have had the privilege of doing a good deal of personal work during the past few weeks. Without stretching the point, I can say I have had personal conversation with several hundreds of heathen. Not one to whom I have spoken but has acknowledged that he must become a Christian. The young Empress of Korea has not been making good progress with her studies, so it was felt she ought to have some young lady companions who are used to study. A young lady from our school was chosen for this position. She has been in the palace less than a month, but she has found many opportunities of witnessing for her Lord, with the result that Her Majesty has definitely set one hour each day for the study of Christianity, and ordered that a Bible and a hymn-book should be procured for her. It has been my privilege to order a specially bound copy of the New Testament for her.”

AFRICA

Mr. Roosevelt Visiting Missions

Theodore Roosevelt will have something to say on missions in Africa from first-hand knowledge when he returns to America. He visited the Africa Inland Mission at Kijabi, was much impressed with the remarkable results of Christianity in Uganda, and now on his journey down the Nile, is visiting Gordon College, at Khartum, the United Presbyterian Mission at Dolaib Hill, Luxor and the C. M. S. Missions in Cairo and elsewhere.

In Uganda, Mr. Roosevelt responded to an invitation to open a new addi-

tion to the Mengo C. M. S. Hospital to be used as isolation wards, and which will henceforth be known as the “Roosevelt Block.” Bishop Tucker presided, and there were present, besides the mission staff, the Kabaka (King Daudi) and the Regents, several members of the Government and representatives of the trading community. Mr. Roosevelt said:

“Long before I came here I had known of the work that was being done in Uganda, and felt particularly anxious to see it. Here you have a peculiarly intelligent native race, which has already developed a very interesting culture of its own, a culture both political and social. And the great work must of necessity be to try to help that race onward, and to try to do it in a practical fashion, and to do it so that the doing of it shall be primarily a benefit to the race, and, secondly, a benefit to your own people from whom you come.

“I have the strongest feeling as to the good that is being done by the medical missionary. There must be some visible fruit in the life and work of the man who preaches if his preaching is going to have a very great effect upon those to whom he preaches. That visible fruit can be shown in many different ways, and one of the most efficient ways of showing it is by just such work as is being done in connection with this building, which it will naturally be a source of peculiar pride to myself to have my name associated with, and which I now take pleasure in declaring to be open.”

Is Africa to Be Moslem or Christian?

Bishop Hartzell of the Methodist Church has recently said that within only a few years the Moslems have gathered more converts from pagan humanity than all the Christian Church has in fifty years. The missionary problem of the twentieth century is the evangelization of the Mohammedan world; and of the 230,000,000, one-fourth are in Africa. It entered North Africa in the early Christian centuries, overcame the

Christian Church, and for thirteen and a half centuries has had its strongholds on the Mediterranean facing Christian Europe. Later on it began going into the continent. Everywhere the Arab trader, and in these later years, students and missionaries have gone filtering down through the continent. Read the information brought to us by missionaries. In Uganda, in Nyassa, and on down the east coast, first the trader, then a little community, then a small mosque, then a larger mosque. And so on the west and on the east, southward and through Central Africa; not everywhere, but filtering here and there steadily, day by day, individually, steadily, like the constant movement of the trade-winds, steadily, persistently, this movement goes on. In the Christian city of Cape Town, there are Mohammedan mosques. Unless the Church of God accepts the challenge of the Lord Jesus Christ for that continent, before the close of the twentieth century, outside of South Africa and a few other spots along the Mediterranean, all Africa is certain to be under the influence and domination of the Mohammedan faith.

A New Methodist Mission in West Africa

A new tribe of possibly 3,000,000 souls is soon to have the Gospel presented to it. What vast meaning is included in this simple statement! So continually do we hear and read of revivals, where, possibly, for the hundredth time, a community has been brought under some special religious influence in the attempt to impress the message and build up the cause of Christianity that we sometimes steel ourselves against discouragement when we contemplate the meager reports. But when we were informed lately by the Rev. John M. Springer and wife, both of whom have written charming volumes on Africa missions, that they were soon to sail for the Dark Continent and push into Portuguese West Africa, to the tribe of Lunda—where never yet has the Gospel been preached—our heart took

fresh courage. The language of this people has not as yet been reduced to writing. They know nothing of Christianity, they have never heard the story of Jesus. Dr. and Mrs. Springer will have for their first duty the learning of a new language; their next will be to translate the Gospel into that dialect as rapidly as their ability will permit. And, along with this, will come the strange and beautiful task of inviting a people, for the first time, to the world's Redeemer.

The tribesmen are warlike people, living back in the interior. To reach them, these two missionaries will probably travel through British possessions from the south coast.—*Western Christian Advocate*.

A Giving Meeting in South Africa

On Saturday last there was a large gathering near the Bushmen Caves, Silonga's schoolroom opening. The Amasidindi tribe turned out in great force. The chief councillors and people were all in good time. The kraals round about the schoolroom were a mass of reds; fires were on all sides for the many pots containing meat and Indian corn. The usual giving meeting took place. Several led off well, giving £1 each; then followed the long speeches and threepenny pieces, fowls, etc. One man noticed no pennies had been given, and so gave a new penny. Another made a long speech, saying he was much surprised cattle were not given to pay off the debt. He gave one hen for himself and one egg for his baby. After four hours' talking, and shut up among two hundred red Kaffirs, I was glad to announce that the debt had been cleared. Then followed the feast; it did not take long to finish off the four sheep and goats. Many women ran along to their kraals carrying two large pots balanced on their heads, smoking their pipes.—CANON WATERS in *The Mission Field*. (S. P. G.)

Menelik and His Successor

Menelik, Emperor of Abyssinia, whose death has recently been reported by the press, for a score

of years ruled his country with a strong arm; by his ability, tact, courage, and statesmanship he harmonized the factions led by warlike chiefs, and bound the restless federation of states into the strong empire of Ethiopia. A year and a half ago, he suffered a stroke of paralysis, which disabled him, and caused somewhat a relaxation of his grip upon the Government, and in October he suffered another stroke, which paralyzed his body and dethroned his mind. In a period of mental lucidity, he selected, as the successor to his throne Lij Yasu, son of the Emperor's daughter, Waizaro Shoa Rogga, and Ras Michael. There is grave apprehension in the home land, and among the nations, who by the triple alliance are to a certain degree responsible for the good behavior of the Ethiopian empire, that the death of Menelik and the change of rulers may result in a revolution, in which the chiefs of the various provinces may fight for the throne.

The Christian Church was planted in Abyssinia fifteen hundred years ago, and has existed continuously in that country until the present time. It has been diluted from time to time by Judaism and other isms, but it has been the basis of a far better civilization than that of paganism, and makes it the more easy for the empire to take its place, as it does to-day, among the progressive nations of the earth. The land is practically closed to all forms of Protestant Christian work.

The new emperor is only thirteen years of age, and he has been given over to the guardianship of one of Menelik's most faithful friends, Ras Tasma. The council of ministers, providing a guard of 50,000 soldiers, commissioned the father of the young emperor to defend the city.—DR. I. C. IGLEHART.

Fifty Years of Missionary Effort in Kamerun

The German Baptist missionaries in Kamerun, the German colony in West Africa, recently celebrated the fiftieth anniversary of the arrival of the first

missionary in that country. He was sent by the English Baptists, who a few years later withdrew and transferred their work to the Basel Missionary Society. The work is flourishing and in its stations are gathered 6,080 native church-members. In 1891 the German Baptists sent missionaries to Kamerun and now in their stations are found 1,521 native Christians, while about 1,250 other native Christians have formed independent Baptist congregations.

In the southern part of Kamerun the missionaries of the Presbyterian Church in the U. S. (North) are doing a good work and have 800 converts, so that about 130 missionary laborers are employed upon about 335 stations and out-stations among 3½ millions of black inhabitants (mostly heathen). The total number of communicants of Protestant churches in Kamerun is estimated at 9,000. Of Roman Catholic missionaries the Palotins (Pions Society of Missions), of Rome, are laboring in this German colony.

ISLANDS

Religious Liberty Among Pagans Upon Sumatra

Missionary Theis, of the Rhenish Missionary Society, writes from Raja upon Sumatra, on November 3d:

"Last Monday brought a decision of vital importance to our work here. On another occasion the Tuan Raja (chief) had entered into an agreement with me that he would send the children to the school, but that no religious pressure should be exerted. I gladly promised that. Now, however, a number of the older pupils have asked for baptism, and two are applying for admission to the training school, for which they seem to be well fitted. But the parents were opposed to their children becoming professing Christians. Therefore I laid the matter before the council, and showed that the agreement was that no religious coercion should be used, but that every one should decide for himself.

Thus, I added, none could be hindered in his decision to be baptized, and baptism must be allowed. The members of the council agreed with me, and now none can be hindered in his intention to be baptized, not even children, by their parents.

"Naturally this liberty refers only to older children, but it also implies that none who decides to become a Christian, can be ridiculed by the other inhabitants of his village. My kind invitation to the Tuan Raja to be a good example to his subjects and to attend the divine services, was refused, however, with the words, 'We are too old. We surrender the young gladly to you, but we older ones will adhere to the old customs.' Thus we have the younger generation, at least, and not only it, but three whole families have already begun to attend the instruction for inquirers." Truly, sometimes pagan princes are more tolerant than nominal Christians.

A Mistake in Fiji

The February issue of the *Australasian Methodist Missionary Review* has a very interesting article from the pen of Rev. J. W. Burton on "Our Industrial Work in Fiji," in which he says:

"The Fijians were won to Christ with a rapidity that was phenomenal in missionary annals, and, it must be said, with a thoroughness that is scarcely to be equaled among any primitive people. No praise can be too high for those early pioneers in Fiji. But the success was too rapid for the liberality of the Church that sent these men forth. At the close of that first wonderful period was the time for rooting and grounding the converts, not merely in faith, but also in works—works of the most practical kind. Then land ought to have been bought for the future needs of the race and thus saved us to-day from the reproach and dilemma of being a landless Church.

"It is the recognition of the foregoing state of the natives that has made our Church in Fiji emphasize,

more or less, the need of an industrial education. It is not that it doubts the efficacy of the gospel of Jesus Christ, but rather that it believes such help to be an integral portion of that gospel. Look at this problem: The Fijian has land—good land and plenty. It is lying fallow. He has strength stored up in a body capable of fine muscular development. That is fallow also. The land rots in idleness; so does the native. Can not we find some way of freeing the labor of the native that it may act upon the land and give some resultant product? That is the task we have, in a small way, set ourselves, and for the great majority of the Fijian people this is the gospel of race salvation."

OBITUARY NOTES

James W. Waugh, of India

A cablegram announces the death of Dr. James Walter Waugh, at Moradabad, India, on January 22, 1910, at the age of seventy-eight. Doctor Waugh was one of six missionaries to respond to a call for reinforcements to the Methodist Mission, sounded by Dr. William Butler during the Indian Mutiny in 1856. He had thus been laboring for India for over half a century. He established the first Methodist printing-press in southern India, and it later grew into a great publishing-house. Doctor Waugh contributed largely to Christian Indian literature and was principal of Bareilly Theological Seminary, retiring from active work some years ago.

Bishop Hare: Indian Missionary

The recent death of Bishop Hare, the apostle to the Sioux Indians, takes one of the most devoted Christian leaders of our time. In the seventies, under the direction of President Grant, the various Indian tribes were placed under the care of the different religious denominations; a certain amount being appropriated by the Government for the carrying on of their schools. In addition to what the Government provided, the churches raised considerable amounts toward Indian educa-

tion. The Roman Catholics, who have always shown great interest in the Christianization of the Indian, because of their larger number of schools, record the largest appropriation from the Government.

One of the Christian leaders who has stood bravely by his red brother in all his difficulties was Bishop Hare, of the Protestant Episcopal Church. A man of rare culture, of refined tastes, through long years of devoted service, he has thrown in his lot with his red children. For days and weeks at a time he traveled across the plains, carrying his tent with him, cooking his own food, exposed to all sorts of hardships, visiting the little Indian churches and schools which he had established, baptizing, confirming the youth, and burying the dead.

Rev. H. C. DuBose, of China

Word has been received of the death of Rev. H. C. DuBose, D.D., of the Presbyterian (South) Mission in China. Doctor and Mrs. DuBose were located at Suchau, where they have rendered most valuable services to the cause of Christ. The death of Doctor DuBose means a great loss to the mission work of the Church in China, where he has labored since 1869, and has done much to put a stop to the traffic in opium that has so long been a curse to the Celestial Empire. One of his latest pamphlets was entitled, "The Passing of the Poppy."

Rev. M. C. Marin, of Spain

The death of Rev. Manuel C. Marin, of Sabadell, Spain, on January 3d, calls attention anew to the needy condition of the work in Spain in this day of open-mindedness and receptivity to the claims of evangelical Christianity on the part of the Spanish people. Mr. Marin was educated at Colby College and Newton Theological Institution, graduating from the latter in 1885, and in the following year returned to Spain, his native land, as a missionary of the Union. He was the colleague of Rev. Eric Lund until Mr. Lund was transferred to the Philippines.

During the past few years Mr. Marin, with Mr. Anglada, of Barcelona, has held together the interests of the mission and the work has grown slowly, while the literature from his press and especially the monthly publication, *El Eco de la Verdad*, has had its influence in the changed feeling abroad in Spain.

Rev. S. J. Smith, of Siam

Rev. S. J. Smith, Litt.D., passed away October 10, 1909, at the age of eighty-nine, at Bangkok, Siam. Doctor Smith was born in Burma, and was adopted by Rev. J. T. Jones, who went from Burma to found the mission in Siam in 1832. He spent the years 1835-49 in America, and returned to Siam as a missionary of the American Baptist Missionary Union. When in 1868 it was decided to continue only the Chinese department of the Siam Mission he determined to conduct a work for the Siamese on a self-supporting basis. Doctor Smith has had a large and prominent part in the making of the new Siam. From his press were issued not only the Bible and other religious works, but Siamese classics in great numbers. He was a pioneer journalist, publishing both English and Siamese newspapers. His monumental work was the English-Siamese dictionary issued in five volumes.

Rev. Ernst Reichel Drowned at Sea

For the first time in the one hundred and seventy-eight years of its mission history the Moravian Church has lost a member of its Mission Board at sea. On January 21st the *Prins Wilhelm II* of the Royal Dutch West Indian Mail sailed from Amsterdam, bound for Surinam (Dutch Guiana), South America, and has never been heard of since. She carried a crew of 38, and 14 passengers, among whom was the Rev. Ernst Reichel of the Moravian Mission Board, who was going to Surinam on a visit of official inspection of this largest mission field of the Moravian Church. Mr. Reichel was one of the most distinguished clergymen of the German province of the Moravian Church.

FOR THE MISSIONARY LIBRARY

FIFTY YEARS OF NEW JAPAN. By Count Shigenobu Okuma. Translated by Marcus B. Huist. Map. 2 vols. 8vo, 646 and 618 pages. \$7.50, *net*. E. P. Dutton & Co., New York. 1910.

The story of the progress of civilization in Japan reads like a romance. The transformation of land and people, of ideas and customs, seems like the work of an enchanter's wand. This story is told in two large volumes by men who are the highest Japanese authorities in the various departments of politics, education and industry. The work is most appropriate in commemoration of the fifty years since the opening of Japan to Western influence; it is of vast historical value; and must be authoritative as a book of reference.

The editor opens with a summary of the history of Japan, and the last of the "Shoguns." Then follow chapters by various authors on Japan's foreign relations, the political parties, the army, navy, police; the legal institutions, legislation, prisons, municipal progress, banking and finance, postal and railroad systems, merchant marine, industries, religions, education, progress in science, medicine, arts, literature and socialism. There is scarcely a subject that is not well presented, and from a Japanese, not a foreign point of view.

Christianity in Japan is described by Bishop Yoichi Honda, of the Japanese Methodist Church. He reports native Christians as numbering 280,000, including Roman and Greek Catholics. One of the most important steps in the progress of Christianity was when a number of Japanese Christians met at Hanaoka Hill, near Kumamoto, and took an oath that they would not engage in politics or military affairs or other pursuits to attain positions of eminence, but would devote themselves to the spiritual uplift of Japan.

Bishop Honda believes that the Christian Church in Japan will soon become more active and powerful in winning the land for Christ. Professor Takakusu, who writes on

Buddhism, says that the question whether the new Buddhism will progress is uncertain. Professor Inouyé acknowledges that Confucianism has perished, except in its ethical influence. Professor Kumé who describes Shinto, declares that Christianity has been silently gaining ground in Japanese hearts, but sees in it the reincarnation of Japanese ideals.

INTRODUCTION TO CHRISTIAN MISSIONS. By Thomas Carey Johnson. Second edition. 8vo, 220 pages. 60 cents. Presbyterian Board of Publication, Richmond, Va. 1910.

Doctor Johnson's lectures show how Christian missions are the natural and necessary work of the Christian Church. He proves from the Bible and from history that the Church is God's missionary society, and that the obligation to evangelize rests upon all Christians. The book is both an argument for and a history of the "missionary movement."

THE STORY OF THE NEGRO. By Booker T. Washington. 2 vols. 12mo, 332 and 457 pages. \$3.00, *net*. Doubleday, Page & Co., New York. 1910.

The uplift of the negro from cannibalism, and fetishism, through slavery to Christianity and civilization, is one of the most tremendous problems of the ages. The conspicuous leader in this work in America—from slavery to civilization—here tells the story of the struggle with reference especially to what the negro himself has accomplished for his own advancement.

Principal Booker T. Washington first describes the African in his native continent and shows the influence of his ancestry on his future. He then pictures the negro as a slave and his progress in contact with the Christianity of America. Many do not realize the progress made in those days before freedom, but progress there was, for some noble men were developed, such as Frederick Douglass, the editor, orator and anti-slavery agitator.

The second volume is devoted to

the progress of the American negro since slavery. Here is a veritable encyclopedia of information on the negro in education, industry, politics, religion, business, the professions, poetry, music, art and every other relationship, personal, social and national.

Doctor Washington is a clear and forceful writer, and he knows his subject. He shows that the negro has been intimately woven into all phases of American life and enterprise from the very beginning, and that at present some parts of our country could not progress without the help of negro labor. He believes that the negro is here to stay, and that his uplift means the uplift of the whole social structure. "At present," he says, "the negro race is, so to speak, hewing its path through the wilderness. In spite of its difficulties there is a novelty and zest, as well as an inspiration in this task that few who have not shared it can appreciate. . . . We have had problems, but instead of despairing we should thank God that we have a problem. . . . It is only by manfully facing difficult problems that races, like individuals, are made strong."

THE NEGRO AND THE NATION. By George S. Merriam. 12mo, 436 pages. \$1.75, net. Henry Holt & Co., New York. 1910.

This volume presents a white-man's view of the subject as Booker T. Washington describes negro progress as a negro sees it. Moreover, Mr. Merriam gives the whole history of the negro in relation to American history and politics. Here is a record of facts; Washington gives the interpretation of the facts. One needs to study both presentations of the subject to understand it. Mr. Merriam shows the growth of slavery, its operation and results, the problems and struggle for the liberation of the slaves, the final emancipation, the effects at reconstruction and regeneration and the evolution up to date. We learn that the negro

population has doubled since the civil war, that they now own \$300,000,000 worth of taxed property—or more; 173,000 own their own farms. About half the blacks over ten years of age can read and write, and there are many well-educated teachers, preachers, doctors, and lawyers. The South is now grasping the problem of negro education, and there is every prospect that the negro will become a helpful factor in American national life.

CENTRAL AMERICA AND ITS PROBLEMS. By Frederick Palmer. Map and illustrations. 8vo, 347 pages. \$2.50, net. Moffat Yard & Co., New York. 1910.

Central America is coming more to the attention of the world since the Panama Canal came under the control of the United States, and these little republics are sure to become even more important when the canal is opened. Mr. Palmer has given us a thoroughly readable and fairly complete account of the political, ethnological and social conditions in this little-visited section of the Western hemisphere. The volume is valuable as a work of reference, but more especially as a picture of the present conditions, needs and opportunities. The religious failure of Romanism is clearly pictured, and the need is shown of more extended work by Christian missionaries.

LIBERTY OF CONSCIENCE UNDER THREE CZARS. By Robert Sloan Latimer. Map. Illustrated. 12mo. 244 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.

No one who has not visited Russia or come into personal contact with those who have suffered in their struggle for freedom, can understand the tragedy that has been enacted there during the last half century. The story should be read by every friend of missions, and of progress. Russia is now in a most critical state. The people desire liberty, but know not yet how to use it. The thinking classes are unsettled in their religious views, but are eager for light.