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Edinburgh, Scotland, June 14 to 23, 1910

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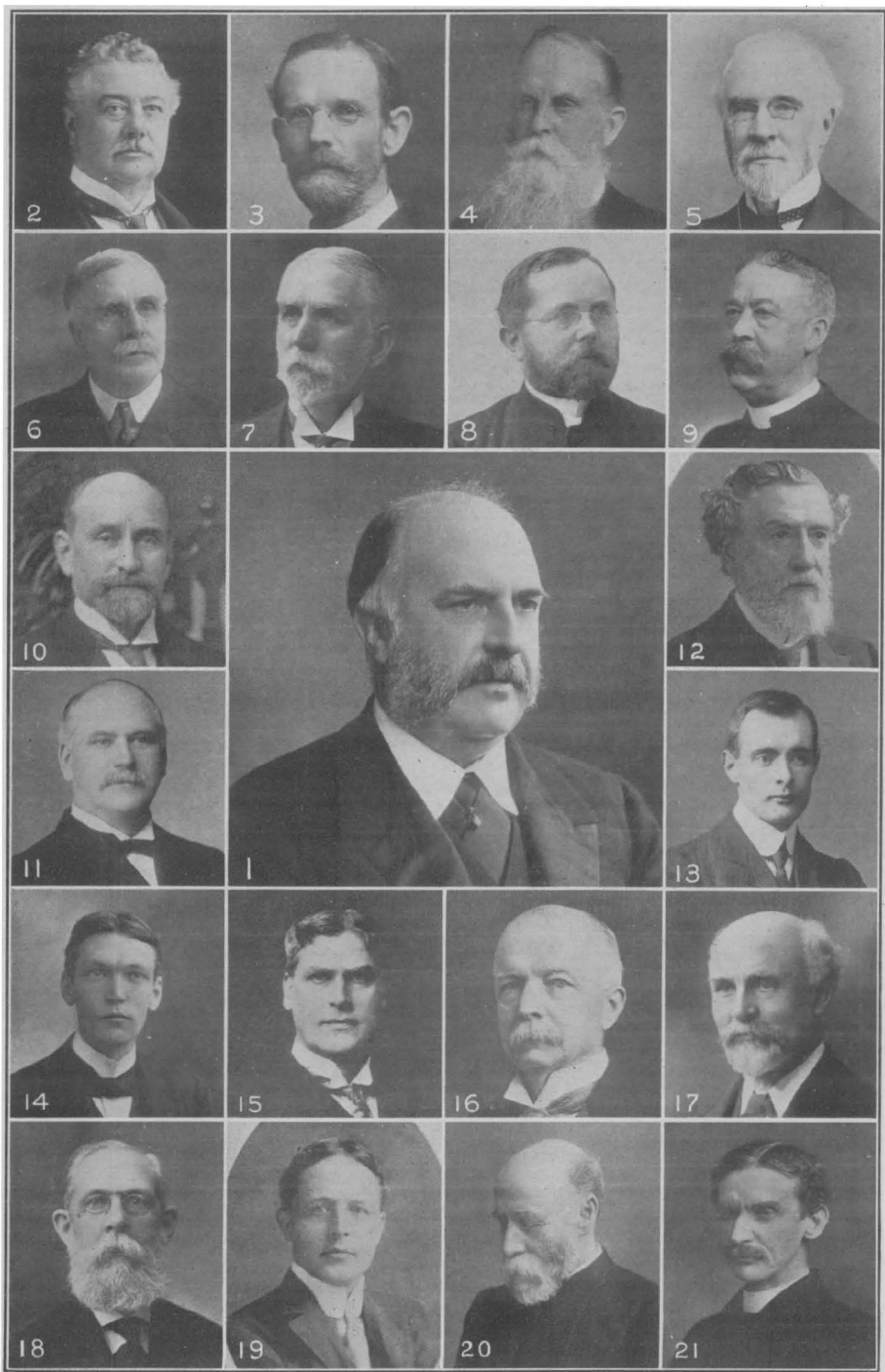
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SIGNS OF THE TIMES

THE MOVEMENT TOWARD PEACE

The emergence of ex-President Roosevelt from African wilds is again pushing him to the front as a pacificator. The newspapers and telegraph wires have been unusually busy announcing conferences with kings and emperors and publishing conjectures as to possible negotiations and preparations for reduced armament and restricted warfare. In Italy it is reported that this marvelous man, who just now seems to have peculiarly the ear of the world, deplored the rapidly increasing armies and armaments of our day; and it is said that only the unprecedented activity of other leading nations like Britain and Germany in building *Dreadnoughts* compels him to urge the United States to keep her navy abreast of other people.

Mr. Roosevelt himself prefers a Hague court, and a parliament of man, to any number of soldiers or seamen, and the white flag of truce to any war banner. Certainly, our ex-President seems to have a unique chance to do a service of incalculable value to the race in promoting progress toward that blest goal, where the nations shall learn war no more. No man in our day has had opportunity to do so signal a service. There have been times in history when the action of a single man, like Origen and Augustine,

Knox and Luther, in the ecclesiastical sphere, and Alfred the Great, Ferdinand, Charles the Fifth, Garibaldi, Lincoln, in the national and governmental sphere, and Bacon, Newton, Edison and Kelvin in the scientific and philosophic, has turned a crisis and inaugurated a new era. In our day there are several problems that are waiting for a solution and he will go down to history as one of the greatest benefactors of the race that shall solve any one of them: the problem of the Church and the masses, of capital and labor, of the drink traffic and social evil, of the regulation and restriction of trusts, of equitable taxation and representation, of popular suffrage and its limits; of the adjustment of the balance of power in legislative bodies like the Lords and Commons; and last, not least, the displacing of armed conflicts by pacific arbitration.

To this last matter attention has been drawn in a very unusual degree since the establishment of the first Hague tribunal in 1900, and providentially Mr. Roosevelt has been a prominent factor in actual arbitration. During the past twenty years not only has peace talk been common, but peace measures have prevailed. Nearly seventy arbitration treaties have been signed in our century, and the prayer for world-wide peace has been both more universal and hopeful. More-

over, the mutual acquaintance of nations, formerly strangers and estranged, has been promoting intercourse commercial and social, and laying a formation of common understanding which makes warfare less likely as a resort, because misapprehension is being corrected and a common interest pleads for recognition. Mr. Roosevelt is to give at Christiania the Nobel peace prize lecture, according to the custom of recipients of that prize; and this again furnishes a great opportunity to advocate a peace tribunal, and any word well spoken now will find millions of listening and sympathetic ears.

It seems to us that here is a man lifted by force of circumstances to a pedestal which may become a throne of influence, world-wide and beneficent. Such a man has a certain right to speak with authority. What if at the Norway capital he should boldly plead for a supreme peace parliament at the third Hague conference—for a sort of constitution, framed with consent of all the leading powers of the world, constraining the settlement of all major and minor disputes, and restricting by general agreement all warlike preparations, etc. We are not jealous for prominence to any man, but for prevalence of right principles; but it behooves every man to ask whether he is "come to the kingdom for such a time as this," and whether his hand is providentially on the helm.

Peace measures are not simply philanthropic; they have a wide bearing on world missions. Warfare, whether in preparation or action, absorbs time, money and strength that ought to be given to the gospel of peace; every conflict promotes estrangement, leaves behind it seeds of

bitterness and provokes revenge. Disturbances are contagious; they kindle new strifes and persecutions; they sometimes rock a whole nation in convulsions. The amount of mission property destroyed in the last quarter-century is incredible in the aggregate, and it is the result in most cases of alienations that have come through armed conflict, with its anti-foreign prejudices. It is a time to repeat the great chant of the angels at Bethlehem, "On earth peace, good will to men."

THE RIOTS IN HUNAN

The unrest in China is the natural result of an awakening nation. The people are beginning to think and act more vigorously and have not yet learned self-control. In our April number (page 244), we called attention to the spirit of unrest and the danger of an anti-foreign demonstration which might be serious. Recent riots against the missionaries and other foreigners at Chang-sha made it necessary to send British gunboats to that city. The American cruiser *Cleveland* was ordered to Hankow with a force ready to go up the river if there were further disorders. Chang-sha is a city of nearly 300,000 inhabitants on the Siang-kiang, a branch of the Yangtse-kiang, about 250 miles above Hankow. Among the missions attacked and burned are those of the United Evangelical Church, the Yale Foreign Missionary Society, the China Inland Missionary Society, the Christian and Missionary Alliance, the London Missionary Society, the Protestant Episcopal Mission, and the Wesleyan Missionary Society. The Americans and Europeans took refuge, without loss of life, on a merchant ship lying in the Siang-kiang River, and some of

them afterward went down the river to Hankow. The local authorities were helpless in dealing with the rioters, and news of the rioting soon spread to the surrounding country and many small outbreaks occurred in outlying villages. The Japanese consulate and other foreign property were attacked and destroyed, including the Yale Mission and China Inland Mission. It is a great cause for thanksgiving that there was no loss of life among the foreigners, and some of these, including missionaries, have already returned to the city. A new governor, Yang Wen Ting, has been appointed, who reports that he has control of the situation.

There is a great contrast in the present circumstances and those during the Boxer riots just ten years ago. Then the Peking government and many of the local officials issued edicts of extermination against foreigners; now the Chinese authorities are doing all they can to repress the riots. The cause of the disturbance seems to be the advance in the cost of rice and a general feeling that foreigners are influencing the government. The rioters wished to call attention to their grievances. Hunan has always been an anti-foreign province and it was not until after the Boxer rebellion that missionaries were permitted to reside there.

THE REVIVAL OF 1910 IN I-CHOW-FU

One of the most remarkable revivals in the history of Christian missions in China has just been experienced at I-chow-fu, in Shantung province. It is vividly described by Rev. P. P. Faris, who says that the leader of the revival, the Rev. Ding Lee May, has been most successful in his ministry at Shantung. The meetings began on

January 16th, and during the first eight days four meetings were held daily. At 7 A.M., the native Christians met and prayed devoutly, and often tearfully for the unsaved. At 11 A.M., at 3 P.M., and at 7:30 P.M. Pastor Ding preached to large congregations which overcrowded the new church building, tho it has a seating capacity of 500. The greater half of these congregations was usually composed of the unevangelized relatives, friends, and neighbors of the native Christians, while also many of the city's merchant and gentry classes, hitherto untouched by the missionaries, attended. The attention given was intense. The evangelist's peculiar style of preaching greatly appealed to his hearers. His discourses might almost be called "Song Sermons," for they were interspersed with solos of his own singing on the Love of Christ, the Necessity of Repentance, and kindred themes. Prayer was a marked feature of each service. Seasons of prayer led by one, or two, or three, or four, one after another, were frequent and general.

Sometimes very specific confessions of sin were heard. Intercession for the salvation of relatives and friends was almost constant. Sometimes ten, or fifty, or three hundred voices would be raised to God at one time, the sounds falling and rising and falling again, as the sound of many waters. There were frequent answers to the prayers for the conversion of others. A teacher of Mandarin for whose salvation many had been praying long and earnestly, early declared himself willing to receive instruction. An influential servant, who had been keeping three others out of the kingdom, was won over, and the others came with him. More than one backslider

responded to the power of prayer and came back into active Christian life. During the first 13 days of the revival 1,060 Chinese handed in their names as wishing to study the gospel and receive baptism. These names of inquirers were announced publicly, and after each announcement it became common for all to break out into united thanksgiving and prayer.

The native Christians did much personal work, in which they were materially helped by the catechumens. Frequently inquirers, who took their stand after the services began, at once commenced to labor among friends and relatives, and tried to bring them to the services. Increased zeal, a greater interest in Christianity, and a deeper knowledge of the gospel became evident everywhere, and the spiritual life of the 260 native Christians in attendance was greatly quickened.

Mr. Faris thinks it probable that never before in China's history has so large a number of her people accepted Protestant Christianity in so short a time. The inquirers include men from all grades of society, and rich and poor, scholars and unlearned, coolies and merchants are among them. The opportunity is almost overwhelming, and the missionaries are in need of help and prayer.

Pastor Ding, the instrument used by the Lord for the kindling of the revival, is a man of prayer. Less than forty years old, he has a remarkable knowledge of the Scriptures, and great ability to use it. He is filled with the spirit and lives his faith. His preaching is simple, direct, and persuasive, and under his leadership more than 2,400 heathen became inquirers during the past year.

Truly, the Lord was in the revival at I-chow-fu in the great heathen empire.

IS TIBET TO BE OPENED?

The flight of the Dalai Lama is probably the signal for the unlocking of the doors of this the last conspicuous "hermit nation." The Chinese Foreign Office seems to think so. If it be true, this is one of the most marked events of all modern history and signs of the times. Tibet has been the most exclusive and intolerant of all Asiatic nations, less known to the world than any other. With a territory of 600,000 to 800,000 square miles, and a population of 6,000,000, it has been the central shrine of Buddhism. The government has been in the hands of a singular hierarchy, the chief priest of which is known as the Dalai Lama, and the second the Bogdo Lama. Commerce is in the hands of the government and closely watched. Despite Chinese control and Indian influence, this small territory has been a locked chamber to missionaries and even to modern civilization. Six years ago the Dalai Lama intrigued with Russia, and the result was Colonel Younghusband's famous march into the forbidden capital, Lhasa. After the long and unwelcome visit of the Tibetan ruler at the Chinese court, and his compulsory return, China found it expedient to send into his country a military expedition, which led to a new escapade of the Lama into India, where he found a cold reception by the British, however warm on the part of his Buddhistic adherents. The Chinese have appointed one of the signers of the Younghusband treaty, Ti Rimpoche, Sven Hedin's friend at Lhasa, as regent. Much disorder exists in the hitherto closed land; but like other

radical revolutions in Asiatic empires, it seems to be God's way to prepare for the gospel. Indeed, there seems to be an almost universal overturning as well as upturning in Asia, scarce a nation being now quiet, except Siam, which is singularly apathetic and unprogressive.

THEN AND NOW IN AFRICA

Rev. Walter T. Currie, of Chisamba, vividly describes the progress of mission work at one of the prominent outstations, Chiyuka, thus, "Then (*i.e.*, eleven years ago) a small room held all that would gather for a Sunday service. Now, they have deserted a building three times enlarged, and the one recently built was last Sunday filled to overflowing by a congregation declared by the ushers to have numbered 1,094. Then, Dr. James Johnston, passing through, wrote that the chief was my friend, but that the people knew nothing of the gospel and they had no schools. Now, there are 88 children in the kindergarten, while the teachers in the adult school declare that the school hours are too short for the work they have to do. Then, the worship of fetishes was general. Now, the gospel is making such progress that seven people—four men and three women—recently brought their fetishes, saying they had no use for them as they had learned better words and a truer way to happiness and life. At the same service fifteen young people stood up and, professing their desire to follow Jesus, were admitted to the classes for probation. On the following day I united in Christian marriage five young couples, and when they all knelt in a row for the final prayer and benediction of the service, my heart cried out, 'Praise God for what He has wrought among this people.'"

It is now only thirty-three years since, in June, 1877, the first two missionaries of the C. M. S. arrived in Uganda and were welcomed by King Mtesa. Now more than one-half its population—360,000 of the Baganda—profess Christianity, and still the work goes on. We feel impressed by such events as these, and what is now taking place, even more wonderfully, in Korea, that it is the purpose of God in the latter days of this dispensation that there should be, in heathen lands especially, a host of converts like doves in flocks flying to the dove-cote. How the Church should be stimulated to prayer, to new and larger giving, and to far larger going and sending.

DEPARTMENT OF CHURCH AND LABOR OF THE PRESBY- TERIAN CHURCH

Seven years ago the Department of Church and Labor of the Presbyterian Church was established, and Rev. Charles Stelzle was placed at its head. Far-reaching results have been accomplished, under God, by him in that short space and the department stands before the world to-day as the most efficient agency of its kind throughout the world. Of the great results we quote the following from its brief report of the seven years' work: Record-breaking religious mass-meetings for working men are being held; 157 ministerial delegates of various denominations are now in service in 117 cities as fraternal delegates to central labor-unions, many of them serving as chaplains to organized labor; a labor press bureau has been founded and a religious article, furnished by it, is being published by 350 weekly labor papers; a working men's temperance movement has been started, to do away with the evil of holding labor meetings back

of or over places where liquor is sold; noonday shop-meetings have been established almost throughout the country and the establishment of industrial parishes has been aimed at; the attitudes of the Church and of organized labor toward each other have been revolutionized and become more favorable than ever before, so that the great annual meeting of the American Federation of Labor regularly receives Mr. Stelzle as a fraternal delegate, and his message is always given a most cordial hearing.

But the Department of Church and Labor has also entered into a study of the problem of the country church, and conferences on the important subject have been held, especially in the States of the East and of the Middle West. One hundred and seventy-two students have been enrolled in the correspondence course in applied Christianity, while the sociological library has been of useful service to many. The great conference held under the auspices of the department in New York in December proved most helpful and instructive, so that such a conference will probably be held every year.

Thus the Presbyterian Department of Church and Labor has succeeded under the leadership of Rev. Charles Stelzle, and its success has stimulated other denominations to establish similar departments.

JEWS NEGLECTING THE SYNAGOGS

In 1906 there were 1,769 Jewish congregations in the United States and each of these had an average membership of 450 persons, according to the census bulletin. Thus 800,000 Jewish men, women, and children were con-

nected with Jewish congregations. In discussing this fact, *The American Hebrew*, the leading orthodox Jewish paper of the country, says: "But in 1906 it may be conservatively estimated that there were certainly no less than 1,000,000 Jews in this country, and that more probably there were two millions. What religious connection had these hundreds of thousands of Jews who were connected with no congregation? It would appear that one-half, if not more, of the Jews of this country have been lost hold of by the synagogue. Now, the figures may not be so large as these indicated. There are more than 1,769 Jewish congregations, but there are very few more apparently. A great many orthodox Jews also worship in the *chevras* (rooms of charitable societies), and these evade the observation of the statistical inquirer. Nevertheless, these figures indicate fairly that the synagogue is not holding Jews as much as it could."

The Reform Jews also recognize the loosening of the hold of the synagogue upon the large masses of the descendants of orthodox, Yiddish-speaking Jews. Their Central Conference of American Rabbis therefore decided, at its meeting in New York in 1909, to circulate among them reform Jewish tracts in the Yiddish dialect, and thus attempt to bring about a revival of that which these reform rabbis call Judaism.

It is time for the churches within the Jewish quarters of our great cities to come to a realization of the disintegration of American Judaism, and to include the Jews within their parishes in their regular activity.

A CONGRESS OF MISSIONARY STATESMEN

THE GREAT WORLD MISSIONARY CONFERENCE AT EDINBURGH, SCOTLAND, JUNE 14 20 23, 1910

BY DELAVAN LEONARD PIERSON

It would be difficult to estimate the benefits to the progress of the Kingdom of God that may come from the meeting at Edinburgh of the experts and students of world-wide Christian missions. The greatest men of the age are engaged in doing the greatest work in the world. Almighty God, who created the universe and placed man on earth, has commissioned His Church to proclaim to every creature the good news of His love and of salvation through Christ. The revealed purpose of God is that all nations shall come to know and acknowledge Him as God. The Christians who are helping forward this work are in a peculiar sense partners with God in his great enterprise. They are planning and forwarding not only the things of time but the business of eternity. The Edinburgh conference is of unparalleled importance because of the subject which is to occupy its attention, the men who are to engage in its councils, the thought and prayer that have marked its beginning and the development of plans, also by reason of the attention it is sure to attract from the outside world and because of the plans and policies that are to be presented for the future work.

This decennial conference will be in marked contrast to those that have preceded it. The early meetings in London and Liverpool were preliminary and did not attempt much more than to gather some leading advocates of missions for platform addresses. They succeeded in bringing some important topics to the attention of the Church in general and of missionary

leaders in particular. They also brought into united conference the workers of many different denominations and thus promoted the spirit of comity and cooperation and paved the way for further federation and unity.

The great ecumenical conference in New York in 1900 was a powerful demonstration to the world, showing the magnitude and importance of world-wide missionary work. The meetings were inspirational and educational. Statesmen, business men, the secular press and nominal Christians were impressed with the character of the work and the workers. Since that day the work of foreign missions has been less on the defensive and the danger has been more from superficial popularity than from neglect. Since the date of that conference, missionary literature has vastly increased, missionary study classes have been started and have multiplied, missionary conventions have become popular and the Young People's and Laymen's Movements have stirred the Church and the business world.

The Edinburgh conference is to be conducted on a different plan. The audience at the main meetings in Assembly Hall will be made up of representative delegates from all the branches of the Protestant Christian churches of Europe and America. The subjects to be considered are largely technical and pertain to the fields, the basis, the policy, the problems, and the methods of missionary work among non-Christian peoples. Protestant missions among Roman and Greek Catholics have no place either

in the reports presented or in the platform discussions. Among the great subjects considered are:

(1) The present extent of occupation of the world-field and the amount of unoccupied territory.

(2) The best development of the native Church and native workers in non-Christian lands.

(3) The place of education in missions and the dangers and advantages of intellectual training of natives.

(4) The essential message to be given in carrying the gospel to all the world.

(5) The best preparation for missionary workers.

(6) The responsibilities and methods for the churches in the home land.

(7) The problem of missions and governments — relation to politics, persecutions, etc.

(8) The extent and true basis desired for interdenominational and international cooperation and unity among the Christian forces engaged in the missionary campaign.

Each of these general problems or series of problems is committed to a carefully selected commission of eighteen or twenty experts. Their reports are prepared in advance and consider in detail the various phases of the topics that will come up for discussion at the conference. The whole time at the business sessions will be devoted to a discussion of these reports and to outlining policies to be recommended for adoption by various boards, societies and missions.

The commissions and their members are the following:

I. The Geographical Commission

To this commission is assigned the task of a study of the world-field to discover and report on the extent to

which the Christian Church is fulfilling the great commission of Christ. Statistical tables have been prepared; a new mission atlas is to be published, in which the location of every society and station is to be shown; the questions of future policy, strategy and forces are to be considered in the light of the opinions expressed by hundreds of Christian workers. Among other questions are the adequacy of the present occupation of various fields, the present opportunities for aggressive work, the most effective agencies and methods of work, the relative value of the policies of concentration and diffusion of forces, the relative importance of work for the classes and for the masses and the need for special attention given to certain fields.

The chairman of this commission is Mr. John R. Mott, general secretary of the World's Student Christian Federation. Other members of the commission are Rev. George Robson, of the United Free Church of Scotland; Pastor D. Julius Richter, coeditor with Professor Warneck, of the *Allgemeine Mission Zeitschrift*; Prof. Harlan P. Beach, author of the "Geography and Atlas of Protestant Missions"; Rev. James S. Dennis, D.D., author of "The Centennial Survey of Foreign Missions," etc.; Rev. F. P. Haggard, of the American Baptist Missionary Union; Dr. R. P. Mackay, of the Canadian Presbyterian Board of Missions; Rev. Charles R. Watson, of the United Presbyterian Church; Dr. Samuel M. Zwemer, of the Reformed Church in America; Bishop Montgomery, secretary of the S. P. G.; Dr. Eugene Stock, of the C. M. S.; Rev. A. Taylor, of the British and Foreign Bible Society; Marshall Broomhall, of

the C. I. M.; Mr. Frank Lenwood, of the London Missionary Society; Miss Ruth Rouse, of the World's Student Christian Federation; Pastor Alfred Boegner, director of the Paris Evangelical Missionary Society; Bishop LaTrobe, of the Moravian Church, and Pastor Vilhelm Sorensen, successor of Dean Vahl as editor of the *Nordisk Missions Tidsskrift*.

II. The Native Church

The second commission has been given the task of bringing forward the problems relating to the native Church and its workers in the mission fields. These problems are the more complex in that they relate to many denominations, many lands, many races, and varied social and intellectual conditions. There has been correspondence with about six hundred corresponding members on the mission fields, many of them native Christians, and their replies have been collated and digested. The problems include Church organization and policy, conditions of membership, transfer and discipline, training for Christian work, salaries, native societies, spiritual fruitfulness and theology and literature in the vernacular. The points of weakness and strength and the method of highest development are to be carefully considered.

The chairman of this commission is Rev. J. Campbell Gibson, D.D., a missionary of the English Presbyterian Church and author of "Mission Problems and Mission Methods in South China." Other members are Rev. Walter R. Lambuth, secretary of the Missionary Board of the Methodist Church (South); Walter B. Sloan, of the C. I. M.; Herr F. Frohnmeier, of the Basel Mission; Rev. Wm. Goodie,

of the Wesleyan Methodist Missionary Society; Rev. Canon Cunningham, of the Cambridge Mission to Delhi; Bishop Hine, of Zanzibar; Rev. Duncan Travers, of the Universities Mission to Central Africa; Inspector Spriecker, director of the Rhenish Society; Rev. F. Bayles, of the C. M. S.; Rev. R. Wardlaw Thompson, of the L. M. S.; Mr. Duncan McLaren, of Edinburgh; Rev. S. H. Chester, of the Presbyterian Church (South); Rev. R. J. Willingham, of the Southern Baptist Convention; Mr. Harry Wade Hicks, of the Young People's Missionary Movement; Rev. Alex. Sutherland, D.D., of the Canadian Methodist Society; the Bishop of Aberdeen (Rev. Rowland Ellis, D.D.), and Principal Ellis Edwards, of the Welsh Calvinistic Methodists.

III. Education and Missions

On this important subject there is wide differences of opinion. Some societies believe only in preaching the gospel and others in elaborate higher education with non-Christian instructors. The problems are related to the development of national leaders for Church and State. Questions were sent to five hundred missionaries to gather their opinions as to the chief aims and ideals of education on the mission fields, the best policy and methods for schools and colleges and the practical results of this phase of the work. The report of this commission includes the consideration of literature, teaching, industrial work, etc.

The chairman is Bishop Gore, of Birmingham, and among other members are Prof. Edward C. Moore, of Harvard University; Prof. M. E. Sadler, of University of Manchester;

Dr. Parkin, secretary of the Rhodes Trust; Prof. DeWitt Burton, of Chicago; Principal R. A. Falconer, of Toronto; President John F. Goucher, of Baltimore; Rev. Wm. Chamberlain, of Rutgers College; Sir Ernest Satow; Lord William Gascoyne Cecil; Rev. A. R. Buckland, of the Religious Tract Society, and Miss Grace Dodge, of New York.

IV. The Missionary Message

Here is the most vital subject of the conference. The substance of the Christian Gospel and the best method of presenting the gospel to the non-Christian peoples is to the missionary campaign what weapons and armaments are to a military maneuver. There should be unity as to the substance of the essential message, but there is a wide divergence of opinion as to how the gospel can most effectively be presented. The new theology and modern rationalism, Unitarian beliefs and ideas of Biblical inspiration and the deity of Christ, have a vital relation to this subject. If the missionary has not a clear message—the message of Christ—he would better remain at home. Another important phase of the subject is the attitude of Christian teachers toward the non-Christian religions, their truths, their errors and their practises.

Prof. D. S. Cairns, of the U. F. College of Aberdeen and author of "Christianity in the Modern World," is chairman, and Robert E. Speer, vice-chairman of this commission. Among other members are Bishop of Ossory (Dr. C. F. D'Arcy); Canon C. H. Robinson, editor of *The East and the West*; Prof. W. P. Paterson, of University of Edinburgh; Rev. A. E. Garvie, of New College, London;

Prof. George Owen, formerly of Peking; Rev. Richard Glover; Rev. A. B. Leonard; Dr. Robert Mackenzie; President E. Y. Mullens, of Kentucky; Dr. Joh. Lepsius, of the German Orient Mission, and Dr. Joh. Warneck, author of "Living Christ and Dying Heathenism."

V. The Preparation of Missionaries

The present-day demand is for the best men of the Church for foreign mission fields. We are learning to look on the work as of magnitude and importance and involving great difficulties. There have been many changes in the situation during the last hundred years, and a more adequate training for the ambassadors of Christ is required. Candidates are more carefully selected, and are trained as specialists for various phases of what has come to be a diversified work.

There are to-day statesmen, all kinds of educators, theologians, physicians, nurses, industrial workers, business managers, workers among women and children, Y. M. C. A. and Y. W. C. A. secretaries, in addition to pastors and preachers. The training required for pioneer work is very different from that needed for fields where the chief duty is the guiding of native workers and a native Church.

The chairman of this commission is President W. Douglas Mackenzie, of Hartford Theological Seminary, and author of "Christianity and the Progress of Man." Other members are Dr. J. O. F. Murray, of Selwyn College, Cambridge; Dr. Henry Cowan, of Aberdeen; Prof. A. R. MacEwen, of New College, Edinburgh; Prof. Edward I. Bosworth, of Oberlin; Rev. Charles R. Erdman, of Princeton;

Canon O'Meara, of Toronto; Father Kelly, of the Society of the Sacred Mission (Church of England); Rev. Forbes Jackson; Rev. Wm. Park, of the Church of Ireland; Rev. Tissington Tatlow; Dr. James L. Maxwell, of the Medical Missionary Association, London; Miss G. A. Gollock; Prof. Adolph Kolmodin, and Prof. Karl Meinhof.

VI. The Home Church and Missions

The greatest problem of the day is not faced on the foreign field, but at home. The greatest difficulty is to arouse the Christians who have bread enough and to spare so that they will be ready to go out and distribute, to sacrifice themselves and their substance in obeying the command and in following the leading of the Master. The fifth commission is (1) to present the subject of the duty and opportunity of the Church in fulfilling her mission; (2) the spiritual and temporal resources and power of the Church at home for the work abroad; (3) the methods of promoting missionary intelligence—through church services, the printed page, study classes, colleges and seminaries, visits to mission fields, conventions and exhibits; (4) the enlistment of missionaries; (5) financial support of missions—the standard of giving, methods, etc.; (6) the development of home leadership—among laymen, clergy and women; (7) the problems of administration—debts and deficits, auxiliary societies, relation of secretaries and boards to missionaries; (8) the reflex influence of missions in evangelism, faith, finances and spiritual life.

Of this commission, Rev. James L. Barton, D.D., secretary of the American Board, is chairman. Among

other members are: Missions Inspector Fred Würz, of the Basel Society; Rev. J. Fairley Dailey, of the Livingstonia Mission; Rev. A. Woodruff Halsey, D.D., of the Presbyterian Board; Mrs. Helen Barrett Montgomery; John W. Wood, of the Protestant Episcopal Church, and editor of *The Spirit of Missions*; Dr. Karl Fries, president of the World's Student Federation; Mr. Louis Severance, of New York, and J. Campbell White, of the Laymen's Missionary Movement.

VII. Missions and Governments

The delicate but important problems referring to the relations of missions, mission converts and missionaries to their home and foreign governments are to be reported on by a commission of which Right Hon. Lord Balfour is chairman and Hon. Seth Low is vice-chairman. This report, and the discussion following, will consider such topics as: (1) The relation of the missionary to his own government in times of war and persecution; (2) indemnities and armed resistance and protection; (3) the native Christian and his own government. Specific cases will be studied to discover the method of obtaining the best results.

Among the members of this commission are: Admiral Mahan, of the United States Navy; Sir Robert Hart, formerly Inspector-General of Customs in China; Sir Andrew Wingate, for many years in India; Hon. John Foster, formerly Secretary of State of the United States; Bishop Ingham, of the C. M. S.; Rev. George Cousins, of the L. M. S.; Mr. Wellesley C. Bailey, of the Mission to Lepers; Dr. Thomas S. Barbour, of the American Baptist Foreign Mission Society;

Herr Berner, president of the Berlin Missionary Society, and Prof. Haussleiter, of the Rhenish Missionary Society.

VIII. Cooperation and Union

To-day Church union is in the air. The missionaries are facing the same kind of a problem that confronted the civilized nations in the Boxer rebellion when they won the victory by uniting forces to relieve the sufferers in Peking. Decided steps toward closer cooperation have already been taken on many mission fields and more are proposed. This commission will discuss (1) the plans of union, the difficulties and advantages; (2) the division of territory and method of cooperation; (3) united national churches in mission fields; (4) united work in hospitals, industrial and publishing work and in higher education.

The chairman of this commission is Sir Andrew Fraser, and the vice-chairman is Mr. Silas McBee, editor of *The Churchman*. There are included also: Dr. Arthur J. Brown; Rev. W. H. Findlay, of the Wesleyan Methodist Society; Prebendary H. E. Fox, of the C. M. S.; Miss Morley, president of the World's Y. W. C. A.; President A. H. Strong, of the Rochester Theological Seminary; Professor Warneck, of Germany, and Rev. J. H. Ritson, of the British and Foreign Bible Society.

The Printed Reports

Who can examine the topics to be considered at this conference without being impressed by the magnitude of the work and the reality of a science of missions? The reports of these commissions will be printed in nine volumes (at \$4.00 a set, postpaid). They

will represent the thought, investigation and conclusions of the world's greatest missionary students and workers of all Protestant Christendom. Two years have been occupied in making the investigation and preparing the reports. While missionaries have not been generally represented on the commissions, their ideals and conclusions are found in the report. This missionary library on the science of missions—in theory and practise—will include statistical tables, a new missionary atlas, a complete up-to-date bibliography of missionary books, and a report of the addresses delivered at the conference. It promises to be an unparalleled work of reference.

The Program

The main sessions of the conference are to be held in Assembly Hall, Edinburgh. Here the morning and afternoon meetings will be for the discussion of the reports of commissions and only official delegates and their wives are to be admitted. The evening meetings will take up such general topics as: The Place of Missions in the Life of the Church; The History of Missions; Changes in the Character of the Missionary Problem; The Contribution of non-Christian Nations to the Body of Christ; and Demands Made on the Church by the Present Opportunity.

The synod hall meetings are for representatives of various denominations and missionary societies and will discuss the reports of the commissions at the morning sessions. In the afternoons the various mission countries, phases of work, and problems will be considered, and there will be simultaneous meetings for clergymen, laymen, women, physicians, workers among

children, etc. At the evening sessions topics of general interest will be presented by missionaries and other prominent speakers.

The call for tickets has been so great that a third series of meetings have been arranged to be held in the Tolbooth Church. Here popular addresses will be made that will be of especial interest to those who have not been able to obtain tickets for the other halls.

In all five or six thousand delegates and visitors are expected at this conference in addition to those who come from Edinburgh and vicinity. The expenses are to be borne in part by the missionary societies, by registration fees and (most largely) by individual contributions.

Prayers for the Conference

There are no doubt some who will be inclined to criticize the plan and conduct of this great conference. It would be strange if no important

topics were omitted, no leaders unrecognized, and no errors put forth as facts and no unsound judgments proclaimed. These dangers show the greater reason for united prayer from all Christians that the Spirit of God may guide those who have the heavy responsibility of planning the program, and that the spirit and wisdom of Christ may dominate all the proceedings. If there is failure in this great conference of the servants of our Lord, it will not be due to the character of the campaign or the power and personality of the Leader, but will be chargeable to the neglect of His followers to wait for His leading and to follow His guidance in the spirit of love. Shall there not be a world-wide circle of prayer for this conference, with a continual ascending of humble petition and joyful thanksgiving from every land under the sun—in every language—by millions of the followers of Christ?

THE MISSIONARY OUTLOOK IN 1810 AND IN 1910

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

To all appearance we are in the midst of a new departure in missions and behold an uprising of zeal and courage and strenuous endeavor destined at no distant day to bring in a glorious consummation, the evangelization of the world! The Laymen's Missionary Movement is closely linked with the origin of the American Board; since in idea it dates from the centennial of the haystack prayer-meeting in 1906, and immediately thereafter its originators began to consult and plan and organize. As the centennial of the board draws nigh, what can be more encouraging and uplifting than a brief review of the

missionary situation of a hundred years ago in contrast with that existing to-day?

What was the situation when Mills and his three companions, "under the lee of a haystack while waiting for a shower to pass," counseled and prayed over the matter of attempting to send the gospel to the heathen; and his conviction and assurance found expression in the immortal words, "WE CAN DO IT IF WE WILL!" Well, in general, by far the larger portion of the earth's surface had never been visited by Europeans, and was still inaccessible. Only sailing-vessels were available for travel, and trade with distant lands

was but slight. When in the decade preceding the London Society would send gospel heralds to the South Seas, it was necessary to purchase a vessel for their conveyance. And nearly two decades later, when John Williams would explore and evangelize in the same region, he must needs himself turn ship-builder, also with tools and material almost wholly lacking. Eastern Asia at that date was shut and barred against the entrance of Europeans by prohibitions which meant certain death to every intruder. All Moslem lands were closed as effectually by religious fanaticism. Southern Asia (which, with China, held more than half the human family) was closed to missionaries by the money-greed of the East India Company, coupled with the hysteric fear lest the proclamation of the gospel would excite Moslem and Hindu fanaticism. Africa was well-nigh wholly unexplored, for until 1813 Livingstone was not born. In the New World, from the northern boundaries of Mexico to Cape Horn all was intensely Catholic and intolerant; as was also the bulk of Europe, either Rome or Russia being well-nigh everywhere supreme. It is not in the least strange, therefore, that a century since to almost everybody, even among sincere disciples of Christ, attempts at the world's evangelization appeared utterly wild, absurd and fanatic.

What Had Been Done in 1810

And, next, what in the way of missionary effort had been undertaken? About a hundred years before the King of Denmark had sent Ziegenbalg and Plutschau to found a mission at Tranquebar, near Madras, with Christian Frederick Schwartz follow-

ing (one of the most gifted and consecrated among the world's evangelizers), but that work had since gone into a fatal decline. For two or three generations the Moravians had been lavishing themselves upon various most needy fields, in both tropic heat and arctic cold, shrinking from no hardship or peril. In New England, Eliot, the Mayhews and Brainerd had preached Christ to the Indian tribes resident in their neighborhood. Then, only in the decade preceding, Carey had stirred the British Baptists to organize, had himself gone out as pioneer, with a few others soon following, and was now fixt in Serampore. His first convert had been baptized in 1800. The London Society had begun work in the Society Islands, but as yet no signs of blessing were visible. Henry Martyn had gone out to India in 1805, and two years later Morrison landed in Canton, spending long months practically in hiding, tho not winning his first convert until 1814. The Church Missionary Society had sent quite a company of missionaries to the fever-breeding coast of West Africa, but as yet every convert was costing on an average the life of a missionary.

So much for the situation in Great Britain. On this side of the ocean the case was yet more forlorn. Until 1803 the Mississippi had been the western boundary, but Louisiana had recently become ours, and Lewis and Clark had crossed to the Pacific in 1804-05. Florida remained a Spanish possession until 1819. The population of the United States had reached but 7,000,000 in 1810, which is equal to that of the Empire State to-day! The first steamboat had ascended the Hudson the year following the haystack

meeting; but the first one did not appear upon the Western rivers until 1812, on the upper lakes until 1818; reached the mouth of Chicago River as late as 1832, and began to make regular trips across the Atlantic in 1848! Still further, in those dark days the Napoleonic wars were on, with his coronation as emperor occurring in 1804; and the political troubles were thickening which soon resulted in three years of war with the mother country. And, finally, it is not amiss to recall the fact that church and state were still united in Massachusetts and Connecticut, and the clergy were all in all in the religious realm; while after them came the "first families," with the mass of the common people holding a place decidedly inferior.

Such in general were the world-conditions when, a hundred years ago in Williamstown, under a haystack during a shower, three or four students pondered and prayed as to whether they should attempt to send the gospel to the heathen, and one of the number uttered the positive affirmation, "We can do it if we will!" Two years later Mills and two others drew up in cipher, "public opinion being opposed to us," the constitution of a society, "to effect in the person of its members a mission to the heathen." Later still the agitation was renewed in Andover, the theological seminary having just then been established, with Judson added to the little group. In due time application was made to the General Association of Massachusetts for the formation of a society to undertake the work of evangelization in the foreign field; and June 29, 1810, the American Board began to be (nearly twenty years af-

ter the formal beginning of missions in Great Britain), fashioned for substance after the Carey model. Not a little difficulty was found in securing a charter from the legislature, one legislator alleging that the society was "designed for exporting religion, whereas there was none to spare from among ourselves," but another replied that "religion was a commodity such that the more we exported the more we had remaining."

The organization and the men were now secured, but difficulties abundant and most serious were in store. As in the Old World, so also in the New, the beginning of world-missions was well-nigh ridiculously puny and feeble. For several years the income was but trifling. Thus, at the end of 1811 only \$999.52 had been contributed. Tho the next year \$13,611 were added, the amount fell back later to \$7,500, the war with Britain being then in progress. The total for the first five years was only \$47,000. At length five missionaries were ordained and ready to depart with their wives—Hall, Judson, Newell, Nott and Rice. But how should they cross the ocean? Ere long a vessel was ready to sail for Calcutta, but had only room for a portion of the company. Several weeks later a ship would sail from Philadelphia, in which the residue secured passage. Indeed, so many and great were the embarrassments that the project was seriously considered of leaving the wives at home!

After tedious months of ocean voyaging, Calcutta was reached, but only to be notified that they were not wanted in those parts, not only because they were missionaries, but even more because they were Americans, a people with whom the British were

then at war. And finally, most sickening of all, it had occurred that while on the journey out both Judson and Rice, tho upon different vessels, and of course without the least conference, had been pondering upon the proper mode of baptism, and both also had concluded that only immersion could meet the gospel requirement. Carey soon performed the rite in their behalf, and both resigned their commissions received from the American Board. Judson, compelled to depart, later drifted to Burma, eventually to found one of the world's greatest missions. Rice returned to America and proceeded to so stir the hearts of multitudes of Baptists that a Baptist missionary society was formed, which is to-day among the largest in the land. Who can do other than count this a wonderful piece of divine strategy, altho for a season a source of discouragement and disgust to not a few friends of the American Board. It may be added just here that the Methodists organized for missionary work in 1819, the American Bible Society came into existence in 1816, and in 1825 the American Tract Society began to be.

Some Achievements

So much for the missionary situation a hundred years ago. And what has transpired since, in the world at large, and in the missionary realm? This query finds an answer in no inconsiderable degree by simply reversing every statement of fact hitherto presented and giving the very opposite. Thus, the task of world-exploration is practically accomplished. Every region has been visited and its secrets have been uncovered. Inventive genius has wrought far more marvels

than all the centuries preceding. The railway and the ocean steamship, the telegraph with the wireless system as the latest marvel, have brought the ends of the earth together, and are rapidly making all humankind acquainted as neighbors, and increasingly as brothers. Not a closed land under the sun. A constitutional government in Japan, Persia, Turkey and Russia, and one promised for China. Every Moslem and Catholic land open for the reception of the gospel. World-conventions becoming common, of the friends of missions, of the Y. M. C. A., and the Christian Endeavor.

And, finally, every considerable body of Protestant Christians is organized for the furtherance of foreign missions, and has its representatives abroad. The total annual income aggregates not less than \$30,000,000, of which sum not far from \$5,000,000 (or one-sixth) is contributed by the native Christians. The evangelizing force sent out from Christian lands numbers over 20,000, and is reenforced by tens of thousands of native toilers, of whom some 5,000 are ordained. Just about 50,000 stations and out-stations are centers of Christian influence. In the churches are more than 2,000,000 communicants, and every Sunday on an average some 2,600 members are received (enough to constitute 26 churches, each with a membership of 100). In the 30,000 schools are found 1,500,000 children and youths, with 100 colleges, universities and theological schools preparing future native leaders for their all-important tasks. About 400 hospitals and twice as many dispensaries, in charge of 800 medical missionaries, are engaged in the Christ-like task of relieving suffering and restoring health.

The Bible has been translated into every language of much importance and widely circulated, with school books and periodicals by the thousand.

Still further; at the opening of this second century of world-evangelization Protestant promoters of missions have attained, at least fairly well, to an all-important knowledge of the needs, capacities and limitations of the belated and inferior races, and have also become acquainted with the civilizations of the Orient, as existing in India, China and Japan; and so have learned what to undertake and what to let alone; how to reach the unevangelized with the gospel of salvation; as well as how to train native pastors and teachers and leaders in general, so that at the soonest every field may become self-supporting, self-governing and self-propagating. Still further, a century since bitterest theological and ecclesiastical strife was well-nigh universal throughout Protestant Christendom. Hence anything approaching to union of effort was practically unthinkable, and both in Great Britain and the United States each body of Christians organized its own society and selected its own field, too often without the slightest regard for the presence of others already in occupation. But within this generation, and especially in America, a coming together for acquaintance, and fellowship, and even cooperation, is evident and steadily increasing; this both at home and abroad, tho more prominent in the foreign field. There the disposition is unmistakable to abolish all Occidental names and divisions, and for all who accept Jesus as Lord to meet together and toil together simply as His followers bearing His name; or if they divide at all, only

upon lines which are Indian, Chinese, Japanese, etc.

Another phenomenon must be named which marks the present generation, and possesses great significance as touching the Kingdom of God upon earth and its future diffusion. What limitless stores of wealth have been discovered in the mines of California and Alaska, of South Africa and Australia. Besides in the business realm combination has largely taken the place of competition, with trusts and other forms of unifying vast financial resources. As a result, tho much of evil is apparent, much also of benefit is evident on every side. More and more the wealthy are becoming public-spirited and benevolent, and lavish their riches upon institutions of learning, hospitals, asylums, or whatever will benefit the unfortunate and needy of humankind. Christian benevolence has had a phenomenal development since modern missions began and is certain steadily to increase, with the Kingdom in its world-wide aspects receiving its fair share. The Kennedy example can not fail to have a worthy following, so that all who are ready to give themselves to help make Jesus known to every soul will find the means of going abroad abundantly supplied.

So much for missionary beginnings a hundred years ago, the steady forward movement which has attended the decades, with a recent rapid advance at every point in well-nigh every particular. Also, with the crowning marvel yet to be named. It began to exist, at least to be faintly visible, immediately after the celebration of the centennial anniversary of the haystack prayer-meeting, held in part upon the very spot. Then and there, with

Mills' immortal exclamation ringing in their ears and inspiring their whole being, certain men strong, gifted, influential, in the foremost rank for business sagacity and energy, went home to ponder, to plan, and later to organize a mighty campaign for the spread of the Kingdom of Heaven, to hasten the evangelization of the whole world, to bring at the soonest the blest day when none shall say, Know thou the Lord, but all shall know Him from the least to the greatest. The plan decided upon was original and unique. It was to supersede or interfere with no missionary instrumentality already employed, was rather to reinforce and supplement every one. With the management of the Men's Missionary Movement the churches as such have nothing to do, and in the execution of the plan no additional burden is laid upon the pastors. At the conventions the voice of a pastor is seldom heard. Nothing need here be said about the methods of work, the series of conventions covering the continent, from the Atlantic to the Pacific, from the Gulf of Mexico to Hudson Bay, and reaching some four-score cities. Not a slip or blunder has been made. Everything goes forward like clock-work, goes from strength to strength. The only lack discernible is lack of space for the suppers and for the mammoth assemblages of dead-in-earnest business men.

A few brief sentences will suffice to set forth the aims and methods everywhere presented: The evangelization of the world in this generation (that is, the proclamation of the good news in every neighborhood under the sun, so that every living soul may hear of Jesus and His redeeming love); at least one-fourth of all the

giving of the churches to be expended upon foreign missions; a careful canvass in every church, by a committee of men appointed for the purpose, who call upon every member seeking to secure a pledge of at least five cents a week. Hence the plan, tho business-like in every particular, is simple in the extreme. It lays upon nobody any unreasonable or difficult task. The campaign has advanced so far and the success has been so phenomenal that we are at liberty, we are well-nigh constrained to believe that the income of our missionary societies will be doubled almost at once, with a five-fold increase secured at no distant day, so that of "the sinews of war" there will be no lack. Moreover, we can surely count on our colleges and theological schools to do their part in supplying the thousands of men and women required, the Young Men's Christian Association and Christian Endeavor, the Student Volunteers, the mission study classes, etc. Nor, then, will it be long before the Divine Redeemer of men, after all these ages of pleading and waiting, will see of the travail of His soul and be satisfied.

All this which we now behold has come to pass in a little more than a century after Carey preached his sermon and organized his society, after Mills' haystack prayer-meeting and the organization of the American Board. But, the United States and Canada to which thus far the Men's Missionary Movement has been confined, constitute but a fraction of the Protestant world; and how about our brethren in Great Britain and upon the Continent? Are they also to share in this mighty impulse toward world-evangelization? We are under greatest obligation to Germany for the Mo-

ravians and a long list of devoted and heroic soldiers of the cross, to Holland also and Scandinavia. Britain we thank for her Carey and Morrison, her Moffat and Livingstone, and others by the score; so that our debt to Europe is one unspeakably great. And the query comes, has not the time arrived when we can make at least part payment, and even in kind? May it not also occur that in the Edinburgh Conference, following as it does almost immediately upon the close of the laymen's conventions, at which many delegates from the Continent will be found, the Old World laymen will catch the inspiration and go home

to duplicate the work; only, it may be, making modifications here and there in certain details to adapt it to conditions at home. What is to hinder a careful canvass of every Protestant church in Christendom to secure at the least the cost of a car-fare every week from every man and woman and child who names the name of Jesus, and to make the gifts to missions amount at least to one-fourth of all the giving for the Kingdom, that so even this generation may behold the dawn of the latter-day glory? Then will the Hallelujah Chorus be in order. He shall reign forever King of kings, and Lord of lords.

A DECISIVE HOUR IN PROTESTANT MISSIONS *

BY DR. JULIUS RICHTER

The title of this address may seem exaggerated to some; yet I shall try to emphasize the greatness of the work lying before the Christian Church in our day. It is the greatness of the vision, it is the vastness of the task which will call out every atom of strength in our innermost lives. I shall try in short outline to lay before you the three great tasks of the Christian Church. Two of these are well known to you; we shall try to see them in a fresh light. The third is only just dimly emerging before our inner vision. The first and second of the two tasks have parallels in the history of the Church; we shall trace these parallels. The third task has no parallel in history.

1. The first great task lying before the Church is the evangelization of the primitive races, all those dark, dull peoples, low in civilization, even lower

in religious and moral standards, which inhabit the continents of Africa, and some parts of Asia, Australia, and America. The missionary work among them has a striking resemblance to the missionary task of the Christian Church of the three or four first centuries of medieval times, the evangelization of the German and Slav peoples; and it will help us to a clearer understanding of the present situation if we concentrate our attention for the moment on the characteristic features of those days. The missions of the Church then had three advantages. At first the area of the work was well defined; it comprized the northern and eastern half of Europe, including the British Isles. The climate was everywhere healthful. The nations which were the object of the mission were of a remarkable homogeneity. They belonged

* An address delivered at The Student Volunteer Convention, Rochester, New York, December 31, 1909. Reprinted here by permission of the Student Volunteer Movement.

only to two families of peoples closely related; they spoke only two different tongues, tho these were split up in many dialects which it was not difficult to master after having learned one of the principal languages, and the social, political, moral and religious standards were almost identical among them.

It was a second great advantage that then the Church was able to concentrate her whole energy on this one task of foreign missions. Doctrinal disputes absorbed little of the strength of the Church in those dark ages, and the state, in consequence of its close connection with the Church, was only too willing to lend her its mighty arm for her endeavors.

It was a third advantage that the peoples among whom the missionaries went were of a decidedly superior character. They showed from the beginning evident signs of an intellectual power and of a moral strength far beyond the average. It is a remarkable fact that those nations, in the first centuries of their Christian era, produced literary masterpieces of imperishable value, the Edda of the Scandinavians, the Beowulf of the Anglo-Saxons, and the Heliand of the North Germans.

The similarities of this missionary period to that of modern days have often been pointed out; but the differences are perhaps even more striking. What a disadvantage it is for modern missions that their spheres of work among the primitive races are so widely scattered and diversified. The climate is in most regions rather unhealthy, often endangering even the lives of the foreign agents. The peoples themselves are most diverse in all directions, and their languages,

their modes of life and their thoughts have almost no points of contact. There seem to be almost no connecting links between the colored people of Africa and the Papuans of Melanesia, or the stalwart Indians of America; the whole sphere of each race and all the standards of life are totally different from those of the other races. Let me, as an illustration only, refer to the manifold differences of languages. In the line of the Melanesian islands from the New Hebrides to the Bismarck Archipelago and New Guinea about one hundred or more different languages are spoken; every small island, every clan or tribe has its own, understood often only by some four or five hundred people. After a missionary has mastered with ceaseless toil one of these languages he becomes aware, to his disappointment, that he is not able to make himself understood even a few miles farther inland, or on the next island. In Africa about two hundred different languages are spoken, belonging to at least three quite distinct families of languages. It is hard to estimate how far the work of Protestant missions has been retarded by these diversities of the primitive races.

It is a second disadvantage that the Church of our day is not able to concentrate her whole energy on her foreign missions. Doctrinal disputes reaching down even to the very foundations of Christian truth claim her earnest attention. And the changing conditions in the social life, as well as the growing emigration from the Christian lands, absorb much of her strength.

Thirdly, it seems to be an undeniable fact that at least some of the tribes which are at present the object

of Protestant missions are of a decidedly inferior type, at least at the present time. Of course it would be unjust and premature to give a definite statement on so large a question. Yet, after the missionaries have been for a century or even 150 years in close contact with peoples like the Eskimo of the arctic regions, or the Hottentots in southern Africa, we must rely on their judgment that probably these clans will never come to an age of spiritual maturity, to independent political or Church life.

2. Yet in spite of all difficulties, there would be no doubt that the Protestant churches were able to fulfil this large and promising task among the primitive races, if at the same time and with equal urgency a second task did not wait for her, the evangelization of the cultured nations of the East, those peoples of an ancient civilization in India, in China, in Japan, in the Near East, which have for hundreds and even thousands of years lived their own life in religion, in literature, and in the arts, and have permeated their whole national life with the leaven of their own thoughts and customs. Again a striking parallel presents itself in the work lying before the Church during the first three centuries of its era, the evangelization of the Greek and Roman world, and it will be suggestive to look for a moment at the characteristic features of those times.

It was a great advantage for the Christian missions in the Roman Empire that its civilization and culture were decidedly homogeneous. One language, the Greek, was sufficient to bring the gospel from far-eastern Syria to out-of-the-way western Spain. The same cast of thought, the same re-

ligious ideas, the same philosophies, the same yearnings, the same social and political problems were all over the Roman Empire. It was a second great help that this whole spiritual world was in a state of decay and decomposition. The old gods and faiths had lost their grip on the nations; new gods, new religious motives, new revelations were eagerly sought after by the most earnest thinkers of those days. And Christianity entered this decaying civilization as the living force in a dying world.

The different character of the present situation is apparent if we realize to what an extent the world of Asiatic culture lacks homogeneity. There are at least four quite distinct types of religious and social developments confronting the Protestant missions; the Indian Brahmanism, with all its different forms from the crudest vulgar idolatry to the spiritual philosophies of the Vedanta; the far-eastern Buddhism, with its soporific and deadening influences on the national life, the cold tho lofty ethicism of Confucius, the prophet of the Chinese, and the dry, formalistic, fanatical Islam of the Near East.

Each of these religions has been able, through hundreds and even thousands of years, to permeate and leaven with its spirit those lands and peoples in their political, social and private life. And the Church can not leave one of these systems for a more or less remote future. She must begin the struggle with all of them at once, she must wage her spiritual war with different and with ever-changing fronts.

All the more important is the question whether or not those religious systems of Asia are in the same state

of disintegration as we observed in the Greek civilization of the first centuries. The opinion of the Protestant missionaries has changed in a remarkable way on this point during the last century. When the first missionaries entered India a hundred years ago and saw the gross idolatry and the most disgusting and decadent forms of religious life, even at the sacred places of Hinduism like Benares, they were soon convinced that this degraded religion had no right, divine or human, to live any longer; that it must yield soon to the onrush of the higher type of religion represented by Christianity. Similarly, when the first Protestant missionaries became familiar with the gross forms of idolatry prevalent among the lower classes of China, they arrived at the conviction that there was no inner life, no uplifting power in this crude system. Yet, as the missionaries proceeded in their efforts, and struggling with those old systems for the salvation of single souls, became aware of the strong vitality inherent in these religions in spite of the evident forms of outward decay, they became more and more careful in their judgment. Then learned men like Professor Max Müller and enthusiasts like Professor Deussen published the religious literature of India, and showed to wondering Europe below the bizarre forms of thought, deep yearning for higher things, wonderful sparks of truth and lofty flights of high philosophies, and we inclined rather to overestimate those ancient religious systems to such a degree that we were sometimes unjust toward Christianity. The almost forgotten Pali literature, too, was unearthed from the dust of centuries, and Islam found ardent admirers and

promoters even in Europe. It seems to me that this period of exaggerating unduly the merits of the Asiatic religions to the disadvantage of Christianity is rapidly passing away. Yet it leaves Protestant missions in a distinctly different position. And this brings me to my third point.

3. We are beginning to realize that this whole manifold world of religious beliefs, from the crudest forms of fetishism and animism to the loftiest revelations of sufistic spirituality or of Confucian idealism, is one great and coherent evolution of the religious genius of mankind. The comparative study of religions and of the historic development of the different religions brings us face to face with the fact that there are deep longings in the human heart which in all climates and under the most widely varying conditions of human life find expression in religious systems, and we must try to understand them in their continuity and similarity in spite of all evident disparity.

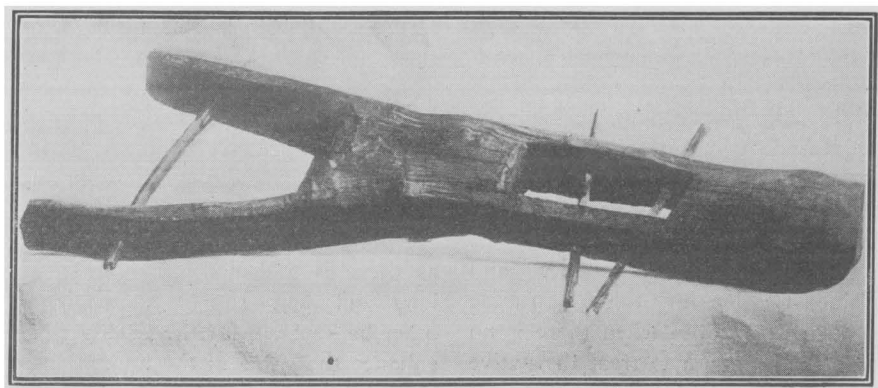
As we begin to see this comprehensive evolution of the religious genius of mankind, we become aware of what is the final task of the Christian religion and of Protestant missions. It is to show quite clearly, in contradistinction to this whole religious life of humanity untutored and unaided by the divine help, that Christianity is the one great religion of God, and that it must displace and will displace all other religions. That will be the final test of Christianity; there its superiority, its victory, will be definitely settled.

There will be strong competition between Christianity and other religions as to which has the higher truth; and Protestant missions will have to

prove that the folly of the cross is wiser than human wisdom, that Christ is truth. There will be stronger competition as to what religion presents the nobler and purer ideals of morality and is able to supply the strength to live up to those standards. And here again Protestant missions will have to prove that Christ, not Mohammed or Buddha, is the only ideal leading humanity up to higher life; that Christ is the way, the only way, up to God. There will be strongest competition as to what religion stands the final test, being able to give life and to regenerate single persons and whole nations by supernatural power. And

here Christ will stand forth triumphantly as He who gives life, who is the life of the world, and in Him we rejoice with joy unspeakable. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead."

Great times require great men. May the Church of Christ be granted such great men living up to the great tasks of their generation and filling the Church anew with that triumphant assurance of St. John: "Our faith is the victory that overcomes the world."



SHACKLE USED FOR NECK AND HANDS OF SLAVE WOMEN

SLAVERY AS IT EXISTS TO-DAY

BY TRAVERS BUXTON, ESQ., LONDON, ENGLAND

The character and extent of present-day slavery is a subject on which too little is known. The vitality which the many-headed monster of slavery still possesses is very inadequately realized. Remembering the great struggle which took place at the end of the eighteenth and the beginning of the nineteenth centuries to secure the abolition of the slave trade and of slavery in the British colonies, we are

apt to think that slavery was then finally overthrown, and in the twentieth century is no longer a living issue. This is far from being the case.

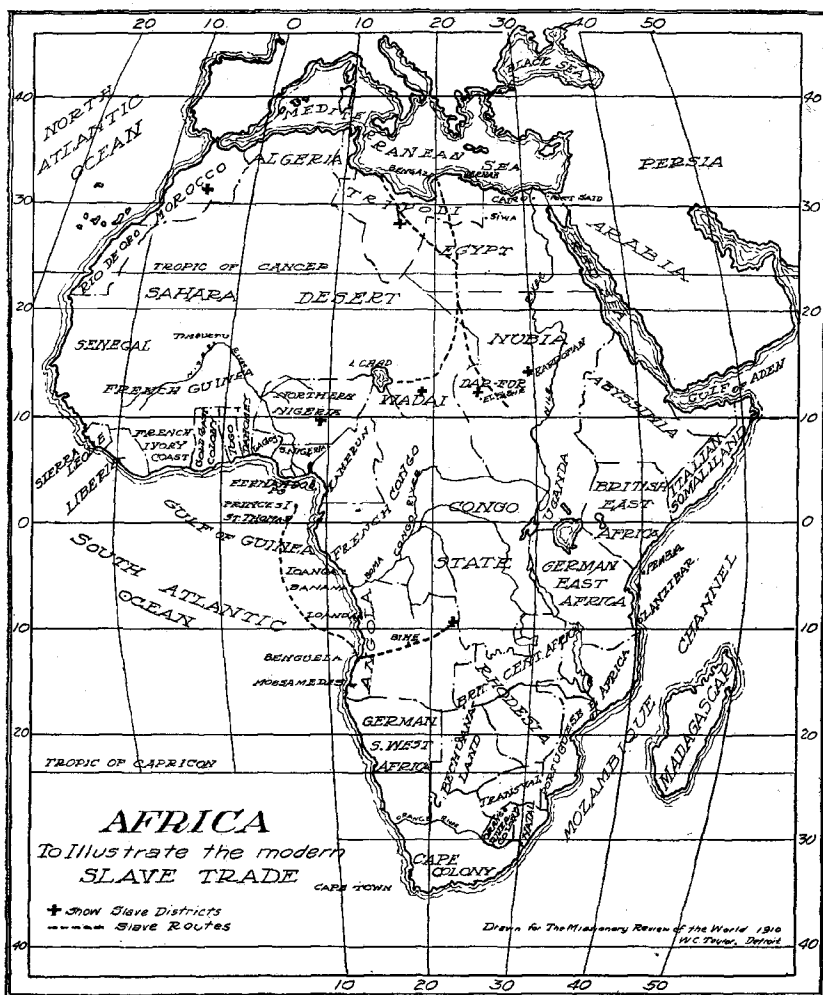
Africa has always been the great home and center of slavery and the slave trade, and centuries of these practises have deeply imprest the custom upon the mind and life of the native African, so that it will take

long to eradicate these evils. Moreover, slavery takes many forms and the growing importance of the question in one form or another can not be doubted by any one who remembers how, within the last quarter of a century especially, Africa has been coming more and more under the control of the European powers. The continent has been opened in a remarkable manner and now labor is needed in order to develop the country. In the greater part of Africa, either for reasons of climate or from traditional custom that labor can only be done by blacks. The white man, therefore, needs the black man to develop the country for him, and the area from which labor can be obtained is limited, so that the pressure becomes greater as the country is more and more opened. The black man, on his side, has reason from his past experience of slavery to suspect the white man's motives; their aims appear to be opposed as those of capital and labor, and consequently difficulties and strained relations are too apt to arise between them, even when there is no conscious intention to treat the native as a slave.

It is not easy to give an exact definition of slavery. It does not consist in ill-treatment of the enslaved, for it is possible for slavery to exist where the slaves are well treated. Probably the most prominent marks of slavery and slave-trading are, first, the forcible uprooting of natives from their homes and the breaking up of families, in order to obtain the labor of the slaves where it is wanted; second, the waste of human life in bringing slaves from one place to another; third, the binding to compulsory labor and limitations of freedom; and fourth, and per-

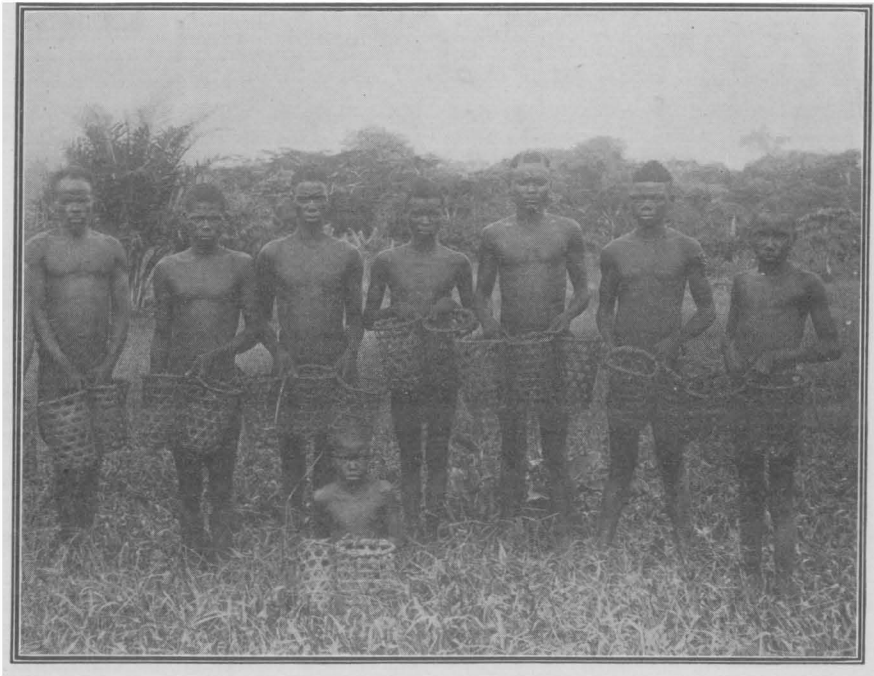
haps the most important, the degradation involved in the buying and selling of human beings on the level of beasts, with the inevitable moral evils which always attach themselves to the practices of slavery. In the words of the late Mr. Gladstone: "I hold the great evil of slavery to have been not physical suffering, but moral debasement. It degrades God's human creatures below the human level." If this was true when slavery prevailed unchecked throughout Africa, it is still true, altho to-day slavery has changed its form, so that it is not easy to define exactly how far it extends.

The traffic in human beings is not extinguished, nor is it likely for some years to come throughout the continent of Africa, in spite of the efforts of European powers. Caravans of slaves are still conveyed from the interior of the continent to the west and north coasts. Raids and kidnaping are not completely suppressed. So long as there is a demand for slaves, so long will their supply somehow or other be kept up, for the risks greatly enhance the value of the human merchandise. In 1902 the report of the Zanzibar International Maritime Bureau stated that "The attempts of Arab dealers to recruit slaves in East Africa will not come to an end so long as there exists markets and districts about the Persian Gulf where slaves fetch a good price." In the same year reports were received of a development of the traffic on the Mozambique coast and the commander of the Portuguese naval division of the Indian Ocean spoke of a traffic which was carried on by syndicates of influence, which exchange firearms and gunpowder for slaves, who find a



ready sale at Muscat. Trade was also reported to be carried on on a smaller scale with almost no risk and with possibilities of development. "Hundreds, and even thousands, of negroes," he wrote, "are and will be transported with impunity like common bales of merchandise," for so long as the boat's papers are regular

smuggled from the coast of the Egyptian Sudan. There is recent evidence from a trustworthy source that the absence of a British guard-ship from Aden a year or two ago led to an increase in the slave trade which was said to be going on practically unchecked in the southern part of the Red Sea. A British man-of-war was



RUBBER GATHERERS IN THE KONGO STATE

the slave-dealers can not be touched by the terms of the Brussels Act.

The maritime traffic, then, is not yet stamped out, altho it has been made much more difficult from the East Coast for slaves to be embarked in any number, as a more effective control has been established over the coast ports. Lord Cromer has repeatedly stated in official reports that it is very difficult to prevent the trade which goes on in slaves between Arabia and Turkey, to which countries slaves are

at once sent out to Aden, but these slow cruisers, the movements of which are well known to the slave-dealers, are useless for catching the fast slave dhows, which can easily go where the large ships can not follow them. A special slave-trade department has been created and much good work in this direction has been done in the Egyptian Sudan to suppress dealings in slaves, and to stop up the old slave routes.

In his last report as British repre-

sentative in Egypt, 1907, Lord Cromer wrote that the most important political question was how slavery might be completely abolished without causing serious disorder. Grave difficulties have still to be encountered before it is completely eradicated, and many years' steady pressure will be necessary before the end is reached.

The last official report of the Egyptian Sudan refers to slave-raiding carried on in defiance of the government in Kordofan, where fighting had taken place and the opposition was only overcome at the cost of some loss of life. In the southern part of the Sudan we have reason to know that an active trade has been carried on by the Senoussi clan, who deal with slaves in exchange for firearms brought from the north. According to information received by the anti-slavery societies of England, France, and Italy, the victims of this trade are obtained in the Anglo-Egyptian and French spheres of influence—Darfur and Wadai, respectively—whence they are conveyed by an old slave route leading northward through the desert to the oasis of Koufra, from which point the caravans divide, some of the slaves being taken, it is said, toward Egypt, but the greater number to Tripoli, where such of them as survive the hardships of the journey and are not sold in Tripoli are exported in considerable numbers to Turkish ports, in utter defiance of the Brussels Act. It is true that the negroes transported to Turkey must show their freedom papers, but through the negligence or connivance of the Turkish authorities, these are given without inquiry to the dealers who wish to export slaves, and the provisions of the Brussels Act are thus rendered

useless. Efforts have been made to influence the new Turkish Constitutional Government to stop the slave trade in Tripoli, but, unfortunately, thus far without result. It is hoped, however, that the capture and occupation of Abecher, the chief town of Wadai, in June of last year, by French troops, will deal a serious, and ultimately a fatal, blow to this traffic, as Abecher has been a usual starting-point for caravans going north. The disaster to a French force in this region early in the present year is enough to show that French control of Wadai is not yet fully established.

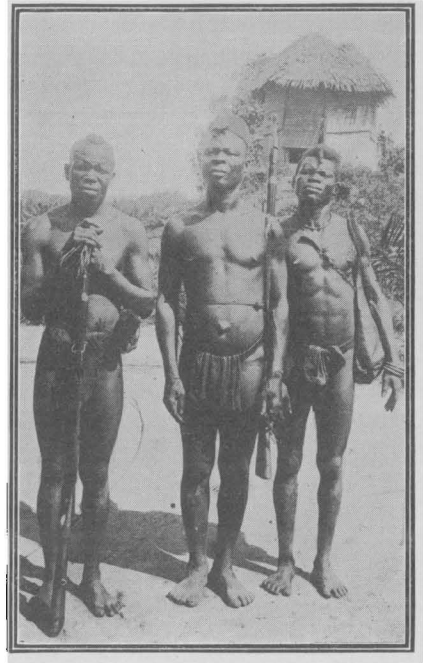
We have recently learned that for the last ten years a regular slave traffic has been carried on between West Africa and West Central Africa to Mecca, by way of the Chari River, through the French and Anglo-Egyptian spheres of influence. It is greatly to be desired that the authorities of both countries should establish more posts to check this transport of slaves, and representations are being made at the present time with this end in view.

In British East Africa the slavery question has always been prominent; the interest of Great Britain in that region largely originated with the desire to abolish the slave trade. Many decrees have been passed in Zanzibar, through pressure exercised by Great Britain upon the Sultans of that country ever since 1873, but all were to a great extent evaded. After the declaration of the British protectorate over Zanzibar in 1890, the question became more urgent, but it was not until 1897 that a decree was passed for the abolition of the legal status of slavery in the islands of Zanzibar and Pemba. This measure was one of a

very cautious character; it established a court to receive claims for freedom and to grant compensation to the masters, and the emancipation of the slave population has proceeded very slowly. Cruelties on the part of the owners may be said to have been entirely abolished, and it is reported that many slaves prefer to remain in nominal slavery rather than work under contracts. Many of the best class of freed slaves have managed to buy small estates for themselves, and the prosperity of these men is growing.

In the coast territories of the East Africa Protectorate, slavery ceased to be legally recognized in October, 1907, after much pressure had been brought to bear upon the authorities, the difficulty being increased by the fact that the islands of Zanzibar and Pemba and a narrow coast strip of territory on the mainland of British East Africa are subject to the nominal rule of the Sultan of Zanzibar. In October 1907, an ordinance was passed declaring the legal status of slavery abolished throughout the protectorate; the territory is, however, so vast and so little known that an institution so ingrained in the people can not be wholly suppressed for some time to come. In May, 1908, the British Government announced their intention of introducing into the islands of Zanzibar and Pemba the system in force on the mainland, and the long-promised decree amending and extending the measure of 1897 was published in July, 1909. Its terms are brief and straightforward: compensation is awarded to freed slaves who are unable to earn their own living; but no compensation, either to masters or slaves, will be granted after the end of 1911. Women of the harem, who

by the proposed decree were excluded from obtaining their freedom, are now able, with certain reservations, to claim it. The passing of this measure brings a long and painful chapter in



SOLDIERS OR SENTRIES EMPLOYED BY THE
KONGO STATE

the history of East Africa to a satisfactory conclusion, but time and effort are still needed to insure the abolition of slavery in spirit as well as in letter, and to fit liberated natives to use their freedom to good advantage.

As to the west side of Africa, Sir Frederick Lugard, who was then High Commissioner, wrote in 1901 of northern Nigeria (which, since the beginning of 1900, has been a British protectorate under imperial control), that there was no other part of Africa where the worst forms of slave-raiding existed to so terrible an extent and were prosecuted on so large a scale. In his last report for 1907-08, the present gov-

ernor was able to state that the whole condition of the country has entirely changed. Slave-dealing is reported to be disappearing in nearly all the provinces, as a result of the efforts of the resident officials and the cooperation of the authorities in the adjoining French and German territories. The natives generally are becoming more fully aware that slave-dealing is heavily punished by law, but so long as complete control over the whole of the pagan areas is not established, so long would the inhabitants continue to sell their children.

Southern Nigeria, like the northern protectorate, was only a few years ago the scene of an organized system of slave-raiding and dealing; these proceedings on a large scale are said to have been crushed by the military operations of 1902, but private slave-dealings can hardly be considered to be extinct. The sending of punitive expeditions to overcome the opposition of the natives to civilized customs still appears to be too frequent.

In the extreme southern part of the Kongo State, and near to where the Portuguese territory abuts on the confines of unadministered British territory in northwest Rhodesia, slave-hunting is still carried on with vigor, and the natives so raided are carried by slave-raiders unhindered through the Portuguese colony of Angola to the ports on that coast, whence they are exported under the name of "contract laborers" to the coco plantations of S. Thomé and Príncipe. In 1901 the acting administrator of northwest Rhodesia described the havoc wrought by the slave traffic in Central Barotsiland, which the administration of Northwest Rhodesia were doing their best to check, but its toleration by the

Portuguese authorities on the west coast made it utterly futile to try and cope with the slave trade that thrives in the interior of Central Africa.

Other Forms of Slavery

It is clear that the wide-spreading evils of African slave-trading and slavery are far from fully suppressed. But the most dangerous, because more subtle, forms of slavery at the present time are those which disguise themselves under an alias.

In dealing with the African native there may be said to be two entirely opposed policies—that of educating, training and civilizing him to occupy a useful place in the community, and that of exploiting and using him merely as a tool for the profit of the white man. The extreme example of this exploitation policy is seen in the misnamed Kongo Free State, which was started as a great international philanthropic scheme for opening up a vast district of Africa to free trade, civilizing the native tribes and promoting their moral and material welfare. This State has been turned into a great commercial and financial concern, whereby the natives are ground down by incessant tyranny to produce rubber for European markets. As the British Prime Minister said in November last, "The conditions on which the Kongo Free State was founded have not only never been fulfilled, they have been continuously and habitually violated." The present Foreign Secretary has described the condition of things as amounting to "slavery pure and simple." The consequences of this system have been described by a host of witnesses, official and unofficial, belonging to many European nations and by the reports of British

and American consuls, as well as by the investigation of a commission appointed a few years ago by the late King Leopold himself. The annexation of the Kongo State by Belgium took place in August, 1908, but the benefit to the natives resulting therefrom appears to be little or nothing. In June, 1909, the British Government, in a dispatch to Belgium, stated that no reports had reached his Majesty's Government to show that the amount of forced labor and illegal or excessive taxation exacted from the natives had diminished. A German gentleman, Dr. Dörpinghaus, who went out to the Upper Kongo for scientific investigation in the service of one of the concessionary companies, was so horrified by what he daily saw of the working of the state system of administration that last year he gave up his post and returned to Europe. He writes in his report, copies of which are in the possession of the British, American and German governments, "The history of modern civilized nations has scarcely ever had anything to equal such shameful deeds as the agents in the Belgium Kongo have been guilty of." He does not think that Belgian annexation will appreciably alter the state of things. Raids have recently been carried out in the Kasai district for native labor for railway construction by Belgian officials, when men, women and children were taken by force, villages pillaged, and chiefs bound and taken away. Other recent evidence is to the same effect.

In November, 1909, certain important reform proposals were put forward by the Belgian Government, the most important point in which was that the Government of Belgium sur-

rendered its claim to all the natural produce of the soil of the country, and promised to open the country gradually to freedom of trade. It further promised to abandon the tax payable by the natives in foodstuffs, which



ON BOARD A SLAVE STEAMER OFF THE COAST OF AFRICA

is an immense burden upon them; to collect native taxes in money; to limit portorage and to introduce other important reforms; but, on closer examination, these promises of reform are seen to be less satisfactory than was first thought. The opening of the country to legitimate trade between the natives and the outer world is to be made only in three stages of six, eighteen and thirty months, respectively. It appears that the half of the territory which is to be first opened to trade is already, to a large extent,

exhausted of rubber. Of the other half, one-third is to be opened in eighteen months, and another third, including the Welle territory, in two years and a half, while in the remaining third (to which Dr. Dörpinghaus' report related) the existing system is to be maintained for an indefinite period. Hitherto the Welle district has escaped the full pressure of the rubber tax, and it is known that the new district commissioner recently received official instructions to enforce the tax vigorously. It seems only too probable that before the country is opened to free trade, pressure will be applied by the State and the companies, and every effort made to squeeze it to the utmost and so cause further suffering to the hapless natives. These proposals appear to be largely the result of economic necessity, and indicate that the forced labor system is ceasing to pay. The position of the concessionary companies remains unchanged under the scheme proposed.

A well-known Belgian reformer, M. Lorand, points out that the carrying out of these proposals will entail enormous difficulties, notably the cost to the Belgian exchequer. The budget by which the revenue for 1910 is to be raised provides that about one-half of the whole amount is to be drawn from the old source—the proceeds of forced native labor in the collection of rubber and copal. The truth is that any reform scheme put forward is worthless without the provision for a substantial grant-in-aid for administrative purposes to replace the forced labor system. At present, there is no sign that this is forthcoming.

It is hoped that the death of King Leopold II, whose personality has

been so closely stamped upon the existing Kongo régime, will clear the way ultimately for a saner and more humane policy, but it is very doubtful how far King Albert will be able to inaugurate the necessary reforms and to induce the Belgian people to take an interest in the question of Kongo administration and show their willingness to provide the funds without which no reform can be carried out.

A similar system to that in the Kongo State prevails in part of the French Kongo (unlike that of the French dominions in West Africa). Here natives have been expropriated on a large scale and are not allowed to work the natural products, which are exploited by concessionary companies, who compel the natives to work for them by violent means. The Kongo system is simply the policy of exploitation of the native of Africa logically carried to its extreme limit.

Another flagrant example of a modern slave system is that which has prevailed for many years in Portuguese West Africa, in order to procure labor for the development of the sugar and coco plantations in the colony of Angola and the islands of S. Thomé and Principe. This is indistinguishable, except in name, from the old slavery. During the last few years more has been known about the character of this labor, owing to the investigations of Mr. Henry W. Nevins (who went out a few years ago on behalf of Messrs. Harper & Brothers, the well-known publishers), and of certain missionaries who have become acquainted with the system. Recently three large English coco firms, who are directly interested in the question, have made investigations and issued a report. The chief evil

consists in the way in which the native laborers are obtained in the hinterland of Angola, where they are procured by dealers by force or fraud and are conveyed hundreds of miles to the coast under conditions of the worst kind. They go through a form of contract for five years, but once in the islands, which are entirely devoted to the growing of coco, they never, until quite recently, have been known

the unhealthy islands, from which they never return."

Last summer the Portuguese Government published new regulations for the islands, limiting recruiting to certain areas, etc., and shortly afterward a decree was published by which the recruiting of Angola natives was suspended until the end of January. The value of all such regulations, however, wholly depends upon the possibil-



AFRICAN SLAVES DISEMBARKING AT S. THOMÉ

to return to their homes. Within the last few months it is stated that some few of these laborers have been repatriated; but of the whole number who are sent to the islands every year—about four thousand—those who return to their own land is almost inappreciable. Mr. Joseph Burtt, who, two years ago, was sent out as a representative of the coco firms to report on the conditions of labor in S. Thomé and Príncipe, wrote in his report:

"Under the existing system hundreds of black men and women are, against their will, and often under circumstances of great cruelty, taken away every year from their homes and transported across the sea to work on

ity of their being really carried out. Now that many of the large English coco firms have announced (as they did last year) that they would cease to purchase the Portuguese coco until free labor was introduced, their example has been followed by many other manufacturers, both on the continent and in America.

The Anti-slavery and Aborigines Protection Society sent a deputation to America last autumn in the persons of Mr. and Mrs. Joseph Burtt to awaken and inform public opinion in the United States, as it was found that the Portuguese coco had been bought in by American manufacturers at a slightly cheaper rate. The result of

Mr. Burt's visit has been most encouraging, as he was received with great cordiality and had the opportunity of addressing many meetings and obtained interviews with prominent coco manufacturers. We may reasonably hope that the pressure exercised by the British and American buyers of the coco will induce the Portuguese traders to amend the system, to which many of the Portuguese themselves are entirely opposed.

Last year attention was called in the British press to a story of cruel oppression and wrongs systematically inflicted on the native Indians employed in the collection of rubber in the remote district of the Putumayo River (a tributary of the Amazon), the sovereignty of which is disputed between Peru and Colombia. The allegations as to the working of the system were very circumstantial and of a most revolting character, relating to a demand by the Peruvian Amazon Company, which has offices in the city of London, for extortionate quantities of rubber from the natives employed, barbarous penalties, including savage flogging, mutilations, torture and death inflicted for shortage. The company's agents are described as men of the lowest type, frequently fugitive criminals. Questions were asked in Parliament, and the British Government is stated to be following up the matter.

The British Anti-slavery Society has for many years interested itself in the question of slavery in the benighted country of Morocco, and has on several occasions sent out deputations to that country. Owing to this society's efforts, and through the powerful influence of Sir J. Drummond

Hay, then British Minister, the sale of slaves in open market was stopt in the coast towns many years back. From reports, however, of dealings in slaves in the last few years, it is to be feared that as a consequence of the generally disturbed state of the country, things have recently gone back and the slave trade can be carried on without much difficulty. It is hoped that the import of slaves into the country from the south will be more and more checked as French influence grows more powerful in the south-eastern frontier of Morocco. In 1906, at the Algeiras Conference, a resolution recommending the abolition of slavery in Morocco was passed, and it was then stated by the British Government that representations had been made to the Sultan urging that the regulations against the public sale of slaves in coast towns and their transport by sea should be strictly observed.

Enough has perhaps been said to show how real and wide-spread an evil slavery still is, and the direction in which its dangers generally lie has been indicated. We can hardly overestimate the value of strong and influential public opinion. If it is true, as is sometimes maintained, that the old humanitarian spirit which actuated the anti-slavery leaders of the last century has been weakened and impaired by the trend of modern thought, as well as by the present-day haste to become rich, there is more need for constant vigilance, especially on behalf of the Anglo-Saxon nations, who must remember the high traditions of the past and the importance of maintaining a continuity of moral policy on this question.



MISSION BOYS AT OLD ELAT, WEST AFRICA

CAN AFRICA BE CHRISTIANIZED?

BY REV. A. WOODRUFF HALSEY, D.D., NEW YORK
Secretary of the Presbyterian Board of Foreign Missions

The Presbyterian Church in the United States of America, through its Board of Foreign Missions, is endeavoring to answer this question in one corner of the dark continent. It has four mission stations in the German colony of Kamerun on the west coast of Africa. One of them, Batanga, 170 miles north of the equator, is on the sea coast; the other three, Efulen, Elat and Lolodorf, are in the interior. Batanga was opened in 1885; Efulen, 45 miles east of Batanga, in 1893; Elat, 38 miles east of Efulen, in 1895, and McLean, 70 miles northeast of Batanga, in 1897. No other Protestant missionary society

has work in this section of Kamerun. With the exception of some Roman Catholic missions, the Presbyterian Church is responsible for this entire section of southern Kamerun.

It is less than thirty years since Adolphus Good, of blest memory, the story of whose achievements is so fittingly told in that splendid volume, "A Life for Africa," by Miss Parsons, blazed the way into the unknown Kamerun district. For the first two decades the progress was slow. The last five years great advance has been made.

In 1905 it was the privilege of the writer of these lines to visit the sta-

tions in Kamerun. He was the first secretary of the board to visit the mission. His coming had been heralded for months. Many were drawn to church services out of curiosity. The audiences represented the high-water mark of attendance for the year or for any year in the various stations. At Batanga, not more than 250 people were present at any single gathering. At Efulen, on a clear Sunday morning, 800 were present. At Lolodorf, 1,100; at Elat, 1,600. These numbers were considered extraordinary.

On the first Sunday of July, 1909, there were present at the communion service at Batanga, 1,200; at Efulen, 1,600; at Lolodorf, 1,700; at Elat, 3,500. In 1905, the average attendance at the Sunday services at Elat for the fifty-two Sundays in the year, was less than five hundred. From August 1, 1908, to August 1, 1909, fifty-two Sundays, the total attendance at Elat was 61,236, or an average of 1,177 for each Sunday of the year. The offerings for the first half of the year amounted to 624.87 marks, or about \$159; for the second half, 1,603.50 marks, or \$385. The total for the year was 2,228.37 marks, equivalent to \$534.80. The average per Sunday for the last six months was \$64. Board at Elat can be had for two cents a day, and wages are twelve cents a day. During the year not less than 700 persons in this single station confess their desire to follow Jesus Christ as Lord and Master. At Lolodorf at least 600 confess Christ, and nearly as many at Efulen. These were not received into the Church. It is the rule in the mission to place inquirers in a class called *Nsamba* (those who wish to follow Jesus), and for two years they are under instruction

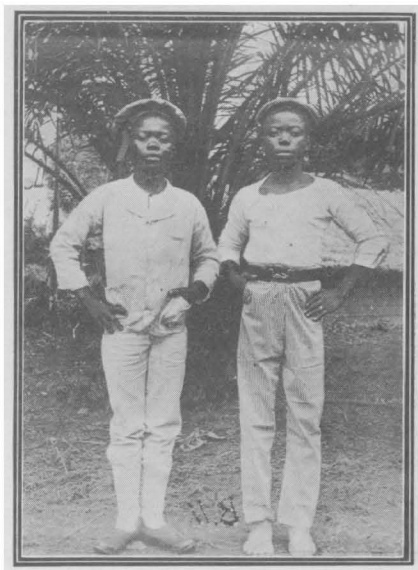
and guidance before being received into full membership. The number of missionaries has not increased in the four years. The amount appropriated by the board in New York for the West Africa mission was practically the same in 1909 as in 1905. Meanwhile, however, every church became self-supporting, and the savings in appropriations for native work were sufficient to support two American missionaries for the entire year.

Whence this great transformation? In so far as it can be traced, it would seem to be due to the development of educational evangelistic work. Many years ago the Presbyterian Board opened a station at Angom, in Kongo Français. For seventeen years there labored there a man of God, most saintly and devout. He gave of his best and laid down his life. His body rests at Angom. He was preeminently an evangelist, but the school was neglected. He gathered about him a small group of devoted Christians, some of whom are with us to this day. One wonders what would have been the result if instead of tireless itinerating he had devoted his time to training men and women to carry the gospel to their own countrymen. In Kamerun the missionary multiplied himself by training the native Christians to do the work of evangelists. He created an appetite for knowledge, and this is the way it was done. The headman of a town would come to the station and ask for a teacher. He did this because some boy from his town, trained in the station school, had come back with a book. He was able to read; he was able to write. He was the wonder and admiration and envy of the town. The chief was desirous that other boys should learn. He was

told that he must furnish a building, secure food for the teacher, pay for charts and slates, and the small equipment needed for these elementary schools. Young men in the station schools who gave evidence of special aptitude were placed in a normal class and taught how to teach. They were then sent out to take charge of the schools in the villages or towns. The number of the schools increased rapidly. In 1909, in the district covered by Elat, not less than twenty-five schools were in operation, one of them being ninety-four miles away. The total enrollment for the year was 1,670. At Efulen there were fifteen such schools; at Lolodorf, fourteen. The people took great interest, as is evidenced by the following account of the new school which was started at Biba. The missionary writes as follows:

The people promised to build a schoolhouse, but on my arrival I found the school in the palaver-house, and only the ground cleared for a schoolhouse. This was a heartrending sight to see fifty boys working at their slates in a place abandoned by the men of the village. I called the men together and told them of the promise they had broken, and asked them what they would do if God would break that great promise of saving their souls through Christ? I told them I came to see the school they promised to build, and I intended to see it before I left. I told each of the fifty boys to bring one bamboo pole the next morning, which they did. Friday morning I inspected the school, and in the afternoon I closed school and told the boys to put up the poles for the house. The wheel was a handy thing to go from town to town, and write up names of men who were to bring mats and bark. This they did, and Saturday morning all the boys were on the place ready to build. Then began a happy period of time. Hymns were sung, yells given. "Ho je bo!" "Ho je bo," was repeated

quite often; and, in fact, everything to carry one back to the old-time barn-raising. At noon Saturday I left Biba with a schoolhouse to be completed in the afternoon. Oh, how the boys did cheer for their new house! proud as peacocks that they built it themselves; and the men exclaimed over and over, "Whoever



BOYS OF THE MISSION SCHOOL, EFULEN, WEST AFRICA

saw boys build a house like that before." Indeed, it is a grand thing to think the boys in Africa want school, and will build their own house if they are shown how to do it.

The village schools are potent as evangelistic agencies, for while the young men teachers are not thoroughly educated, yet they have had a personal experience in grace; have been taught the essentials of salvation from sin in Jesus Christ, and have a heart message for the multitudes of people who are sitting in total darkness in the villages round about them. On Sundays the teachers conduct morning services at strategic points. The total attendance in the twenty-five schools in the Elat district during a single



CROWDS AT A MISSION SERVICE IN THE MACLEAN MEMORIAL MISSION STATION, WEST AFRICA

term of seven weeks was 25,312. The majority of these people had never heard the gospel before; a desire was created which led them in time to the mission station, where the way was fully explained. There are station schools at each station in charge of missionary teachers. There are three main schools, which hold three terms of ten weeks each during the year. The village-school sessions are held after the station schools are closed.

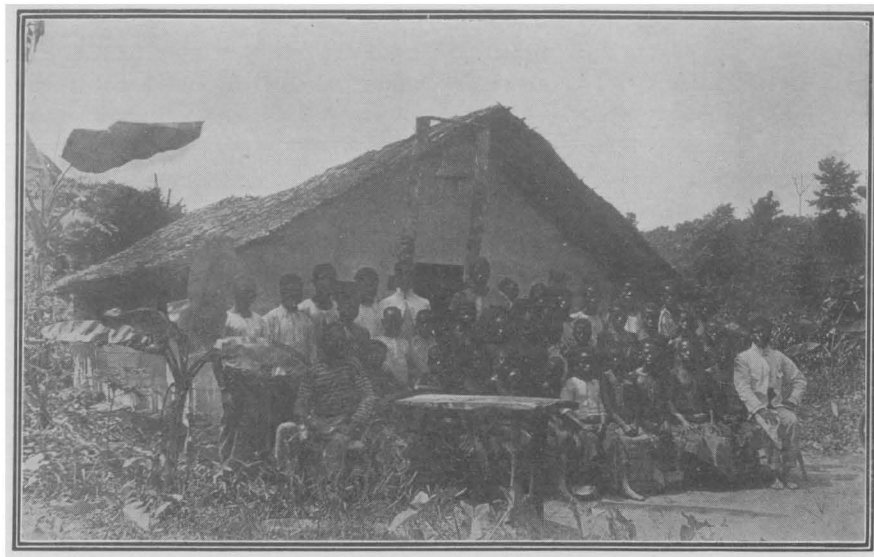
In 1909 at least 4,000 pupils were connected with the station and the village schools. Not only is the Bible taught in each school and Bible verses committed to memory, but the reading-books to a large extent are made up of Scripture, so that the pupils become saturated with the Word of God. Every teacher is a Christian.

The village schools are entirely self-supporting, and are feeders to the station schools. The brighter pupils, after having received the elementary instruction in the village schools, are

eager to enter the station school. Those coming from a distance are received as boarders, and are thus brought into a religious atmosphere whose influence is most pervading. The evangelistic fervor of the Christian school-boy is one of the marked characteristics of the entire educational system in Bululand. One of the missionaries at Lolodorf writes of the work of the past year:

During the past year we have been experiencing a revival in all three of our stations from which village schools have been started during the past few years. Speaking of Lolodorf, nearly every letter I receive from the village school-teachers tells about the large attendance at Sunday services, and many recount the numbers who have confest. One teacher sent the names of 36 persons who confest in one day. One reported as many as 500 at a single service.

No doubt the consecration of the missionary and his devotion has had much to do with producing this evan-



A VILLAGE SCHOOL IN WEST AFRICA

gelistic spirit among the boys. One of the teachers writes:

Altho my occupation here is the teaching of German, yet I think it is my primary business to try and bring men and women to a knowledge of Jesus Christ. The work of the boys' school is on my heart, as the school is the best means of spreading the Gospel.

It is not easy to tell where the school ends and the Church begins, for each is both educational and evangelistic and neither liveth unto itself. Two examples might be given to illustrate the far-reaching influence of the school:

The school at Lam, twenty-three miles from Lolodorf, was the first village school in the interior. Muga was the second. The story of Lam and of Muga for the year 1909 is one that will gladden the heart of every lover of Africa. The strongest elder of the church at Lolodorf was sent to Lam. His work centered around the school. An occasional visit from the mission-

ary and the quarterly visit of the thirty members of the church-members of Lam to the station at communion season were the only outside help experienced. In June of 1909 this elder sent an appeal to the station for help. The astonished missionary on his arrival found a new house of worship in process of erection, built by the voluntary labors of believers; a roll of believers over four hundred in number, some of them coming from twenty miles beyond Lam, and a rare spirit of devotion and consecration. The beginning of this work was in the village school, which became a center of evangelistic influence for the entire region.

Eight miles to the south and west of Lolodorf, at Muga, the second town school was opened. A group of Christians was the result. When the main church was in process of building at Lolodorf, Christian women traversed and retraversed these eight hilly miles in the African sun to sell plantains to

the missionary, the entire proceeds of which were "smilingly contributed to the building fund." Now there are two hundred believers at Muga. It is significant that here also is a large village school. Such illustrations could be multiplied indefinitely.

About the same time that the village school was started, the industrial work was also put on more stable basis. Spasmodic attempts at industrial work had been made in previous years, but in 1905 the industrial school was opened at Elat. This has no doubt contributed to the general uplift of the people. In the four years great advance has been made. Industrial work has proved a corrective to too much book learning. "A proper balance," writes one of our best missionary teachers, "must be kept between the dignity of labor and power of learning in any community. How much more in Africa, where the introduction of civilization has already taken from the native his birthright of idleness and given him in no small measure the birthright of work; granting that much learning is not likely to make the African mad, there is no denying that it makes him proud, haughty and foolish unless it is properly balanced. I have several times broken the mission statute in the case of boys who live in the day-pupil zone (no pupil living within three miles is allowed in the boarding school) by making them live on the place and work as a cure for idleness."

Whatever may be the theory regarding this matter, the result in Kamerun has been very beneficial to the people. Classes in tailoring, in carpentering, in gardening, have made rapid advance. The first six months of 1909 the tailoring class and carpen-

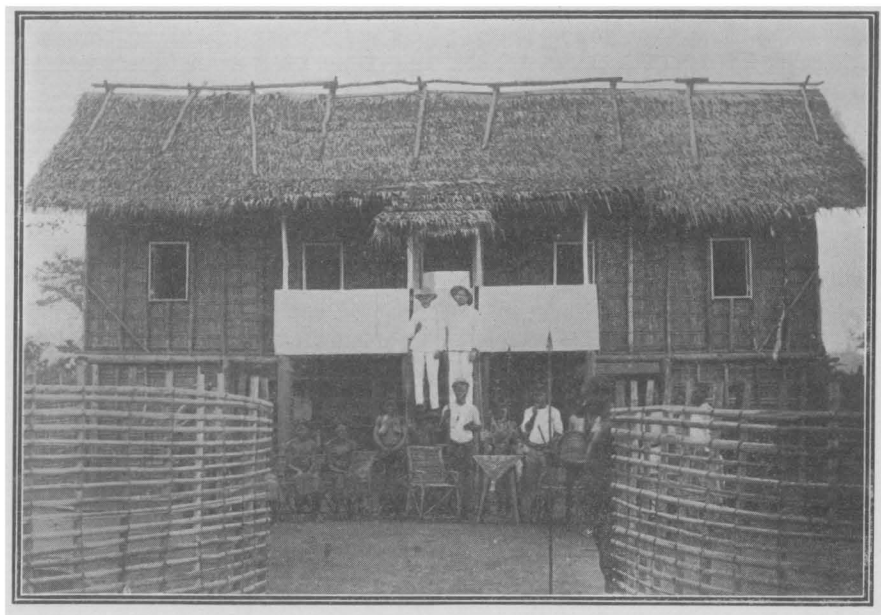
tering class received for work done, 7,650 marks. Numerous articles were made, such as tables, sideboards, chiffoniers, bedsteads, rattan chairs, canes, napkin-rings, and various articles of ebony and ivory bric-à-brac. An entire factory or warehouse was constructed by the boys in the carpenters' class directed by a single white missionary. Orders for tables and chairs have come from traders seventy or eighty miles in the interior. The whole economic condition has been changed by teaching the native to use the materials so lavishly scattered all about him. The government officials have recognized the value of the work done, and traders, instead of standing aloof and criticizing the work of the missionary, have now been won over as earnest friends. The evangelistic spirit dominates the industrial school as well as all the other schools.

The real secret of the great advance in Bulu land is the presence of the Spirit in the heart of the missionary and the native Christian. At Batanga the most marked advance has been among the Mayeba people. These people speak a language which is known by none of the missionaries. The awakening among them is due entirely to the efforts of the native Christians. Several have recently been taken into the Batanga churches and there are large numbers in the catechumen classes.

The Christians at Elat have built a guest-house, where people may lodge who come from a distance to stay over Sabbath, while fourteen miles to the west of the station a house has been erected in which passing travelers may sleep and find a gospel message from the Christian attendant who is in charge. Three hundred persons were

present in this house on a single Sunday in September, and during the third three months of the year 1909 forty came from the district to confess Christ, yet the only instruction they had received was from the native Christian who had been trained in the

encourage them. Tho the station is but newly opened, there is a school of thirty-three boys enrolled, and at the end of the first week the tuition and the money to purchase slates had been paid by nearly all the pupils. The headman of Metet claims 150 women



A BETTER-CLASS HOUSE IN ELAT, WEST AFRICA

House and Furnishings Made by the Mission Apprentices of Elat

school and had been taught by the Master.

The Board has recently opened a new station at Metet, some ninety miles northeast of Elat. The missionary who made the tour of exploration took with him as carriers a group of Christian young men. They carried their sixty pounds twenty miles each day, and then at eventide they sought villages near their camping-place and preached Christ. Some of these faithful men were willing to abide at Metet, with no white missionary to direct and

as wives, and 80 sons. All the vices of Africa center about Metet. The headman even offered to give two of his wives to the missionary in exchange for the dog and donkey which the missionary brought with him. Yet the Christian Bulu is willing to remain at this place. Already there are in training the young people of Metet who will help to evangelize the vast regions beyond. Can Africa be Christianized? The answer from Kamerun is a great big YES. What are you doing to help civilize the Africans?

ADVANCE IN FOREIGN MISSION WORK

THE CONDITIONS OF ENLARGEMENT

BY REV. D. Z. SHEFFIELD, D.D.

Modern Christian missions, in their lower order of ethical and social fruitage, have been highly commended by a long list of intelligent men, not all bearing the Christian name. These men have taken note that whatever the source of this transforming power the results were undeniable, that multitudes of men and women living in thralldom to evil customs and degrading superstitions have been delivered from this thralldom, and have entered into a new social order, with characters ethically improved and life ideals vastly exalted. Again, there are multitudes of men and women who see in "the glad tidings of Christ" a divine purpose deeper and higher than ethical and social renovation—important as this is—which is being slowly wrought out of mission fields, nothing less than the restoration of the broken relationship between the hearts of men and the heart of God, and a like restoration of the relationship of brotherhood among men. This, to their thought, is the supreme work which Christian missions are accomplishing, and ethical and social amelioration are its outward results.

When we study the life and teachings of our Master we discover that there was no "home" and "foreign" in his program of human redemption. His "kingdom of heaven," his "glad tidings," were for near and far. "Whosoever hath ears let him hear." The foreign missionary and the home pastor are engaged in the one work with their common Master. In this work all who bear the name of Christ are called to engage, that eighteen centuries have intervened between the apostolic mission-work and that of

modern missions carries a serious accusation against the Christian Church for dulness of ear and slowness of heart to hear and heed the divine command to share with our Master in his work of world renovation.

The Christian Church in its inspiring thought is a divine institution, but it is equally a human institution in the part that men must take in its upbuilding; and as human, its upbuilding has too often been with feeble hands and divided hearts. When the writer set out for his mission field in China, Dr. N. G. Clark said to him: "If we had a thousand missionary candidates we would send them forth, trusting that the Lord would stir the hearts of Christian men and women to give them support." This seems like the expression of an inspiring faith, but in the light of forty years of subsequent mission history, we make bold to ask, Would it be wise for mission boards to adopt such a basis for carrying on their work? It should not be forgotten that for every hundred dollars for the missionary's personal support, another hundred must be provided for equipment if he is to be efficient in his work. As well neglect to provide guns and ammunition for soldiers standing on the line of battle as neglect to provide essential agencies for use in mission work. During the last forty years mission work has recorded splendid achievements, but—as every missionary and mission secretary knows—the support of this work, both in men and means, has been painfully inadequate to its growing needs. Instead of the saying, "It takes a dollar to send a dollar to the mission field," having in

it any element of truth, it is nearer the truth to say, "Mission boards have been doing their work with one dollar where two were needed for best efficiency."

President Capen is in the habit of saying, in his mission addresses, "We are trying to do a million-dollar business on seven hundred thousand dollars capital." The real status is even more serious than this statement suggests. The "business" is seriously and chronically distress in many lines of its activity because *it must grow or die, and its roots are continuously without proper depth of earth*. Conditions in other fields may well be illustrated by those in China. China, by reason of its threefold awakening, political, social and industrial, has opened the doors of opportunity for Christian work before there are men to enter in or means to sustain their work. We read that one hundred and forty millions of dollars were given in the United States in 1909 to educational institutions, while a comparatively trivial amount was given to similar institutions on mission fields, and yet these institutions are confronted with opportunities for accomplishing a work for the young of these distant nations not second in importance to the work being accomplished for the young of America.

Just now a new note of hope is being struck by the Laymen's Movement, holding great and inspiring meetings in leading cities in the interests of a better support of mission work. This looks like the dawning of the day of the Church's awakening to its world-duty to share more bountifully of its spiritual riches with its neighbors across the seas, but much must yet be accomplished before that

day has reached its noontide. It is important that we do not underestimate the greatness of the mission work still lying before the Christian Church. It may be wise to take as a battle-cry, "The evangelization of the world within the present generation," but it is not given to men to know the length of days or years when the Church's obligations in this regard have been discharged. It is certain that this work is destined to bulk in vastly greater magnitude and urgency in the awakened and enlightened consciousness of the Church than it has as yet assumed. We would not say, as has been said, "The Church as yet has only been playing with missions." The work already accomplished is of too sacred a character, and has been wrought out with too great sacrifice to be spoken of as "playing with missions"; but it is speaking the exact truth when we say that down to the present time mission work has been accomplished by the prayers and gifts and activities of an inner circle of men and women, who have devoutly and intelligently entered into the divine thought for the world's uplift and transformation. That inner circle of men and women must be greatly enlarged before mission work takes its adequate place among the activities of the Church. When a Christian man says, "I am not interested in missions," he does not realize that he is confessing his indifference to the supreme work of Christ, and that such indifference is an evidence of his own spiritual leanness.

The Student Volunteer Movement has already covered a sufficient number of years and has achieved sufficient success to deserve the thoughtful study of serious Christian workers.

That organization was born in an atmosphere of prayer; it was nourished in a climate of devotion to the person and teachings of Christ; it was strengthened and inspired by wide reading of missionary achievement under the guidance of men of first-hand knowledge of the work. They have thus received a double training of mind and heart to fit them to succeed in their chosen work, to enable them to grapple with its difficulties, and to know the source of appeal in their needs. The meeting recently held in Rochester, unique in its spiritual power and uplift, was a witness both to the magnitude and quality of this movement; it was, further, a prophecy of yet greater things in the future. It is the conviction of the writer, if mission work is to be more adequately supported in the future than it has been in the past, there must be a greatly increased number of those who bear the name of Christ who shall come into a deeper and more intelligent sympathy with His world-regenerating purpose, and whose hearts have been quickened with a desire and purpose to have a personal share in this work.

The foundations of the spiritual temple of God in the earth were laid in a divine sacrifice, and they have been built upon in every age of the Church by human sacrifice, and not until the visible Church has been transformed into the invisible will this law of growth through sacrifice be changed. Many thousands of Christian churches of our planting and watering are now struggling into life on mission fields. Many of this mem-

bership are weak of heart, are ignorant and fearful, are subject to family and social persecution; and yet these Christian babes are, doubtless, as near and precious to the divine heart as are we. Dare we say that we have entered in adequate measure into the divine compassion for his children so deeply alienated from his great Father heart? Are we by our prayers and sympathy truly sharing with our Master in His world work of human renovation? Are we supporting the mission work of the Church to the point of the best efficiency of its missionaries? That was a bold challenge made by a leading layman on the platform of the Student Volunteer meeting in Rochester, when he promised that great body of young men and women that in the future the laymen of the Church would look to it that they and their work should have adequate support on the mission field. He assured them that there was no lack of ability to give this support if only hearts were awakened to the grandeur and urgency of the work.

We are, indeed, at the dawning of the day of greater things in mission work if the appeal from without finds a glad response from the appeal from within; if He whom we call Lord is truly Lord of our hearts. Then will we build our lives with all that has enriched them into His kingdom, and our hearts will yield a glad consecration to the one divine work of reuniting the hearts of men with the heart of God. Then will be fulfilled our Lord's great prayer, "Thy kingdom come, thy will be done, as in heaven, so on earth."

THE BURMAN AS A BUDDHIST

BY REV. L. W. CRONKHITE, BASSEIN, BURMA
Missionary of the American Baptist Missionary Union

The old dictum of Dr. Ebenezer Dodge that "the ethnic faiths are the resultants of human aspiration and human depravity" is as true of Buddhism as of the rest. Buddha, or as the Burmese call him "Shin," or "Saint," Gaudama, lived in India about 500 years before Christ. He is an entirely historical character, and it is just to say that he is one of the finest products of humanity without divine revelation. Very self-denyingly and painfully he elaborated a system of religion, if a system without a known god may be called a religion, which held wide sway in India after his death. It was later displaced almost wholly by Hinduism and Mohammedanism, so far as India is concerned, tho it lingers in Nepaul and Shotan. It passed over into Ceylon, and about fourteen centuries ago into Burma, in both of which countries it is still dominant. It exerts, too, a strong influence in China and Japan tho compounded there with other faiths.

It is not easy to be just in speaking of Buddhism. On its human-aspiration side no man can withhold from it his sympathetic respect, even tho he may not be able to hold it in corresponding esteem. On its human-depravity side—which is also its practical side—it is only what one would expect of human nature unassisted by the Scripture revelation. One who mingles daily with its devotees is compelled very sadly to say that it has no saving power.

What are its main teachings? As to God, there is no self-existent, eternal, personal cause. Matter is eternal, and the law of Buddha—that is, the law which Buddha discovered and

left—is eternal. Buddhism is not atheism in the sense of definite denial of the existence of a God. It simply knows and says nothing about him. The successive Buddhas are not gods, but men, who by self-repression and meditation have attained to perfection. They are no longer in the world nor in any way, directly or indirectly, connected with it or with men. They have simply by their own example left a path which others may follow and following achieve as they have achieved.

According to Gaudama, all time is divided into "worlds," or ages, each of which has four periods, the fourth of which is always the period of man. This is again divided into sixty-four cycles, and it is in stating the length of one of these cycles that the peculiar genius of the Oriental imagination finds one of its very familiar manifestations. Hinduism is full of such. Each of these sixty-four divisions is of such length that the lifetime of men increases with their increasing piety from ten years to a number of years so enormous that it is expressed by the figure one followed by 140 ciphers. Then men begin to degenerate, and the lifetimes of the successive generations shrink back from this vast figure to the ten years with which the cycle started. This round movement in the lifetime of men from one cipher to 140 ciphers and back again constitutes one of the sixty-four cycles, which together make up a period, while, as said above, four such periods make one of the never-ending, automatically succeeding "worlds" into which theoretical Buddhism conceives time to be divided. This present age or "world" in which we live

has been greatly favored in that four Buddhas have appeared. Gaudama of India is the last of the four, and there will be one more before this age ends, or about 2,500 years hence.

The aim here is to give *glimpses* of philosophical Buddhism and to avoid the mass of details which for our present purpose are useless—as useless as they are, for the most part, puerile. It ought to be said that Buddhist philosophy is a wonderfully subtle maze. Tho subtle, it is a *maze*; and like other Eastern philosophies it is frequently inconsistent with itself. A maze is of interest, but one must not expect to go through it and emerge in an orderly manner. And when one comes to matters of detail, numerous changes have been made in Buddhism since the days of its founder.

What theoretically is Buddhist salvation? I speak of it as theoretical, because very few, hardly any, have any serious expectation or desire of attaining it. Of course there are exceptions. With Buddha salvation is not an attaining to holiness. Buddhism has nothing to say of what we mean by holiness. Salvation consists in escaping from misery. All our sorrows spring from action and from desire. School the flesh and the mind until all desire ceases, desire in its broadest sense, until nothing attracts the mind, until nothing is wanted, and therefore all activity to attain, all activity of every kind ceases; and nirvana, otherwise spoken of as *naikban*, will be attained. Neither our bodies nor our minds can possibly be the abode of anything good. They are essentially and necessarily evil. They are not, as the Scriptures teach, to be sanctified, but to

be unsparingly and utterly repressed and destroyed. This will be accomplished chiefly by meditation. Gaudama so attained.

But such attainment is not practicable in the course of an ordinary lifetime. Hence in part the doctrine of transmigration. An endless succession of existences, of inconceivable length, is the lot of every man and woman before nirvana is even theoretically attainable. If during any given existence you accumulate sufficient merit by austerities, offerings, meditation, obedience to the precepts of the law, you are likely to be born again, immediately after death, into a rather better form of existence than you before enjoyed. The spider may become a dog, the dog a woman, the woman a man, the man a being of a rather higher order. Any excess of demerit in the next existence will set one back again, possibly to an estate lower than he now holds. Those who take life, as for instance the life of a fish, pass to the lowest hell, there to endure unthinkable torments for eons that are practically endless. By obedience they may finally escape, and begin again the wearisome ascent in the scale of being. As an illustration of the way in which the idea of transmigration lies more or less distinctly in the minds of the Burmese, the muttered sentiment of a Burman murderer, as he stood upon the gallows, may be given: "I hope that I shall be a man again in my next existence." And the action of the poor, old, ignorant Burman mother would provoke a smile, were it not so infinitely sad to a Christian's heart. Believing that in the bleating of a certain calf she recognized the voice of her dead son, she rushed to the creature, embraced it

with terms of endearment, purchased it of its owner, and painfully devoted her scanty means to providing it with every comfort known to its kind. We smile perhaps, but beneath our smile there is a mighty heartache for heathen motherhood.

Self-discipline for purposes of subtraction, transmigration and nirvana are doubtless the three great doctrines of Buddhism that most strike one's attention. We say self-discipline for purposes of subtraction. You can not mend the things in your nature. There is not a good side in them to be brought out, much less any divine aid to do it. They are all hopelessly and necessarily evil; and as said before, salvation is subtracting from the flesh and from the heart every desire or activity, and from the being every element, until all are gone. With what is left we rest forevermore in nirvana. Whether anything really is left is a disputed philosophical matter of infinite tenuity.

Beneath the great mass of observances which must be carefully kept by those who definitely address themselves to the attainment of nirvana, and which remind us of the Jewish rabbis, there are five elementary duties which lie at the basis of everything else, and are binding upon all men. With all except the first both the Mosaic code and common morality are in agreement. They run: (all are negative) "do not destroy life; do not steal; do not commit adultery; do not speak falsely; do not drink intoxicating liquors." And it is added, "He who kills as much as a louse or a bug has broken these commandments."

So much for Buddhism in its broadest theoretical outlines. We will look now, from the standpoint of one mov-

ing in and out among the people, at its operation in the lives of its devotees. Of course no religion can be judged exclusively by the lax lives of two, or of a hundred, of its followers. All we can do is to ask whether, after all due allowance has been made for perverted human nature, the fruits of the given system in the lives of the mass of its sincere followers are such as to make clear its divine origin.

The monks and the laity make up the followers of Buddhism. A few of the monks are y-thits, or hermits, living apart in caves. The mass of them live in monasteries, attached to towns or villages. In the smaller towns one monk, or at most two, is the rule. The larger towns have communities of monks, that is of Buddhist priests, living in a common area and presided over by a y'han, or abbot, who is regarded as of very peculiar sanctity. Above the abbots there is one tha-tha-na-baing, or general bishop of the Buddhism of all Burma. To him, even the king, in the old days of Burman rule, did obeisance. All priests, with their yellow robes, their shaven heads, and their seldom broken vows of chastity, are objects, along with the Buddha and the Law, of general worship. The y'hans, and some of the common order of monks, deserve, from a Buddhistic standpoint at least, the respect which is paid them. Not so much can be said of the nuns, many of whom enter the calling when in straitened circumstances for the ease with which it provides a living through beggary. They are held in little repute, but there certainly are, now and then at least, monks who are sincere in their austerity, and whose yellow robes

cover traits of character which men rightly respect.

The vast mass of the priests, however, are palpably of the earth earthy. It is quite impossible, in visiting a monastery, to retain anything like respect for nine out of every ten of them. They are not, by the way, *priests* in any sense, tho the designation has crept into the language of Europeans concerning them. There is no altruism in Buddhism. Each man is seeking simply and solely his own individual salvation. The monk occasionally preaches the law before the people, in the sense that he repeats by rote portions of the Law, his face screened from his hearers by a large fan. But this he does simply as a prescribed mode of accumulating merit whereby to further his own salvation. Similarly when offerings come to him from his disciples, no gratitude or slightest token of acknowledgment is due from him, just as no love is implied on their part. He has placed them under obligations by giving them the opportunity of acquiring merit to their own account. To support a hundred ordinary men is not so much, says the Law, as to feed one y'han, or head of a monastery. Aside from its lack of an immanent divine Spirit, its absolute foundation upon selfishness is the principle of death in Buddhism. The duty and merit of almsgiving by the laity is always upon the lips of the priesthood. Sometimes it is clothed in beautiful language, as when it is said that "the poor could fill Lord Buddha's bowl with a handful of flowers; the rich could not do so with a hundred, a thousand, ten thousand measures of grain." Liberality is the chiefest virtue of the laity in the monks' teaching.

If one ask what is the inducement to the Burman to enter the monastic order, the general answer is much the same that it is in other monastic systems. A few relatively are sincerely earnest souls, seeking higher things by the only road known to them. Then, of course, there are the unthinking, who follow custom. Another very large class is led by considerations of the honorable standing in the community attached to the priesthood; and yet many others by the ease with which an idle living is secured. To many the vows of celibacy and homelessness are made easier by the fact that the monk can at any time quit the monastery, and return to ordinary life without disgrace. He can take up his vows again, later on, if so minded, but, of course, with lost time behind him for the accumulation of merit.

Life in the monastery follows pretty closely a certain narrow routine. You can often hear the youngsters of the town, boys only, shouting out their spelling-lessons (for the monks are teachers of reading and writing Burmese tho of little else) before the day has dawned. By half-past seven or eight, the younger monks and some of their pupils are out upon the streets, marching in single file, with their begging-bowls. The pious householders along the way make their contributions of rice and other eatables, while the yellow-robed bearer of the bowl stands rigid with eyes fixt stedfastly on the ground. These miscellaneous acquisitions of the morning rounds make up the food of the younger monks and of the pupils of the monastery school. After the begging come visitors and conversation until noon, when a meal, chiefly of

fruits, ensues. Nothing is supposed to be eaten after noon, tho the rule, like most other monastery rules save that of chastity, can be evaded. A hungry recluse, sitting with his back to the sun, may inquire of a pupil whether it is already noon. The youngster, mindful of the answer that in the long run will be best for himself, replies that it won't be twelve for a good bit yet; but they are afternoon shadows that fall across the viands that he proceeds to bring. The earlier half of the afternoon may be given to the monk's duties as a teacher of the village lads, or to idling or to sleep. Now and then a more earnest soul devotes it to meditation. But practically it is all as near doing nothing as anything earthly can be. From, say, half-past three on the younger members of the brotherhood may give themselves to cleaning in and about the monastery, the grounds of which for a little distance about the buildings are usually models of clean-swept neatness—the one such spot in the town. At sunset all must be in, and endless recitations of Pali texts, parrot fashion, by those who understand nothing of the language in which they drone, make up the evening order until half-past eight or nine. Then comes worship before the image of Buddha, and then to bed.

Besides the prohibition regarding food after midday, already mentioned, there are four other principal rules to be observed by the monks, namely, not to dance, sing, or play any musical instrument; not to use cosmetics; not to stand in unsuitable elevated places; not to touch gold or silver. There is further a long list of minor regulations, over two hundred in all, so grievous to be borne that casuistical

evasions of both their spirit and letter are constant. While theoretically not even a layman may take life, not even that of animalculæ, the average priest does not hesitate to eat the flesh of a creature that has been killed by one of his followers. His own hands are clean.

Similarly among the laity. To people living in a great river delta, like the Irrawaddy, the temptation to take fish despite the prohibition as to taking life is irresistible. The law is particularly stringent just here, and specially consigns the fisherman to one of the lowest hells. The fisherman on his part smilingly admits the righteousness of the law, but protests that he does not kill the fish. He simply draws them out of the water, after which they die of themselves. Buddhism, one must admit, has but little power over the *life* of the Burman until old age approaches, tho as everywhere the women are more devout than the men. Processions of old men toward the pagodas for worship, offerings in hand, are very common. The savings of a lifetime are very likely to be expended upon the erection of a pagoda or of a kyaung, or monastery, a work of very particular merit, and one bringing the offerer the much-prized title of *kyaung-ta-ga*.

No effort has been made to be exhaustive in this brief sketch. I have scarcely referred to the various grades of punishment awaiting disobedience, and have said nothing at all of the various degrees of being and of blessedness on the way to nirvana. Nor has mention been made of the huge mass of degrading superstitions connected with the old spirit-worship of the Burmese, and which, tho strictly foreign to Buddhism itself, are uni-

versally blended by the Burmese with it.

With a theme like this it is easy to err. Theoretical Buddhism is the outcome of the reaching outward and upward of men who, powerfully impressed by their souls' need, devised a system of belief along the lines of their natural philosophic bent. No thoughtful heart will lightly pass censure upon such men. The situation is full of pathos. The heart rather

goes out with a feeling of fellowship toward these men who groped in darkness after light. But no such feeling of sympathy should blind one to the dreadful fact that the followers of Buddhism, as it has worked itself out in practise, are as a whole accurately portrayed in the first chapter of Romans. Admiration for Buddhism as it exists in the lives of almost all its followers can come only from ignorance, insincerity or infatuation.

GENERAL SURVEY OF EVENTS IN CHINA

REV. D. MAC GILLIVRAY, M.A., D.D., SHANGHAI, CHINA

1. The almost simultaneous demise of the Emperor Kuang Hsu and of the remarkably astute Empress-Dowager produced a wide-spread feeling in foreign circles that their successors would not be allowed to peaceably take over the reins of power, but all these forebodings were falsified by the peaceful accession of Prince Ch'un as Regent, with the child, Hsuan T'ung, as titular Emperor. And we are thankful to say that under the new régime the year has passed in peace. The Prince Regent is credited with a genuine desire for the good of his country; and having been abroad in 1901, he has seen something of the world. But the net results of his first year's rule are sadly disappointing. Notwithstanding the best intentions, he is evidently unable to overcome the inert resistance of a solidly conservative past.

2. Men of high integrity, too, are lamentably few, but notwithstanding this we have seen during the year the dismissal of Yuan Shia-k'ai and Tuan Fang, the two men best known to and trusted by the foreigners in China.

3. There has been an unceasing

stream of talk about reforms; but when two of the strongest reformers of the day are summarily consigned to oblivion, reforms naturally make little progress. Notwithstanding the peremptory demands of the British treaty of 1902 and the United States treaty of 1903 for a whole series of reforms, the internal transit tax still lives, and the currency is daily increasing in confusion. The army and navy are, indeed, in process of reorganization, but without honest men everybody knows that these new toys are expensive and useless.

The Commission of Legal Reform has reported that the new code of law by which China hopes to secure the abolition of extra-territoriality has been completed, but it will evidently take years before this code can be put into force. The cry of "China for the Chinese," which began some years ago, has risen to the highest pitch. The refusal of foreign loans and the objection to employing foreign experts bid fair to postpone the development of China indefinitely. The boycott has been used as a weapon against both Japan and England, and a popular

movement has been started for the purpose of raising a huge sum to pay back all moneys owing to foreign countries. Railways and concessions of various sorts have been redeemed from foreign control, altho the agitation in this connection is far from over.

4. The greatest event of the year 1909 has been the inauguration of constitutional government. On October 14, the elected delegates of each province met in the provincial capital, and constituted the first provincial assemblies. Altho these assemblies are not yet full-fledged parliaments, and are only the first step in a ten years' program leading up to full constitutionalism, they are the beginnings of popular power, the developments of which are fraught with boundless consequences to China, to foreign countries, and to the central government. During the last of December, 51 delegates from the different provincial assemblies met in Shanghai, from whom petitions were sent to Peking praying that the date of a national parliament might be hastened. But, as an able writer has pointed out, "self-regulation, self-initiative, and self-sacrifice," which are the fundamentals of a successful constitution, are lamentably absent among high as well as low in China. "An old China hand," under date of September 9, writing from a purely mercantile point of view, gave an unconscious corroboration of missionary opinion. He said, "It is this defective sense of duty, the want of personal honor, and the sordid spirit that puts money before everything else, that are responsible for the rapid decadence of a nation that was once great. All talk of reform in China until the morale of the people is changed

may be entirely disregarded as empty verbiage, for when you go down to the actual *doing* you will not find the men to *do*. The idea of constitutional government in the country, when each man's ambition is to serve his own ends, is a huge joke." All of which goes to show that constitutionalism, etc., is not an infallible panacea for China's ills. Without the new birth of the gospel, China will still go on groping in the dark. The clothes may be changed, but not the man.

5. China has gone in whole-heartedly for the new education. Great sums of money have been expended on new buildings, and notwithstanding the obvious difficulties from want of teachers and lack of discipline, considerable progress has been made. As a result of the remission of the American Boxer indemnity, 100 Chinese students are yearly sent to America, and this will continue for the next 30 years. The number of Chinese students in Japan, which swelled at one time to 15,000, is now down to 5,000. In the province of Chili there are more than 200,000 students in modern schools, and other provinces follow suit. The C. L. S. by its literature, and the Y. M. C. A. by its institutional work, are seeking to influence these students, but missionaries in the interior are everywhere getting into touch with them in a helpful way, and the influencing of these masses of wide-awake Chinese young men constitutes an opportunity of premier importance and magnitude.

Western nations, too, are showing a desire to establish universities in China for assisting the Chinese. The University of Chicago sent Professor Burton and Professor Chamberlin on a prolonged tour of investigation in

China, the results of which will doubtless appear in due time, while Lord William Cecil twice visited China with a view to the establishment of a Christian university upon English lines, to be founded by Oxford and Cambridge.

In Hongkong the proposition to establish a university was warmly supported by Chinese and foreigners, and in a few months' time a large endowment fund was subscribed, while a merchant prince of the colony will himself erect the whole of the necessary buildings. Several of the large shipping firms gave munificent sums to the endowment.

The Germans in Ts'ing Tao are establishing a German university there, and the Russians also propose two colleges in North Manchuria.

6. The anti-opium agitation culminated on February 1 when the International Opium Commission assembled in Shanghai. Representatives of 13 nations sat for three days. The findings of the commission represent the sober opinions of experts, and undoubtedly the friendly interest thus shown in China's welfare was much appreciated. The resolutions adopted were a pledge of the support of the powers represented to China in the program of opium abolition, as well as the decision to restrict the use of opium in the other parts of the world.

Foreign cigarettes, however, are flooding the country, but there are rumors that the government will forbid their use by soldiers, students and minors under eighteen years of age. Amid conflicting reports, one can only hope that some real progress is being made in the abolition of opium throughout the country; but, of course, a Chinese national conscience

on the matter must be developed before this or any other attempt to reform can take root and become indigenous.

7. Posts and Railways. The new post-office system was founded only twelve years ago, and is rapidly covering the whole empire. The following figures show what a tremendous agent of possible good to the remotest corner of the empire the postal system promises to be. "In 1904, the total number of pieces handled was 66 millions; in 1905, 76½ millions; in 1906, 113 millions; in 1907, 168 millions; in 1908, 252 millions. In 1901 the parcels numbered 127,000, weighing 250 tons; in 1908 there were 2,445,000, weighing 27,000 tons. The postal routes now cover 88,000 miles, of which 68,000 is by courier lines. The number of post-offices has increased 2,803 in 1907 to 3,493 in 1908.

Surely these post-offices and the building of railways are long steps in the preparation for the coming of the King. The Peking-Kalgan Railway, begun in October, 1905, was finished on September 24 last. The Shanghai-Hangchow Railway was opened for traffic in August. The Tongking-Yünnan Railway is nearly completed. The Tien-Tsin-Pukou line, which will connect Nanking with the north, has been begun, while many other railways are either building or likely to be built.

8. Turning to the Christian Church in China, we note that the year has been marked by many blest revivals. Bible institutes have successfully fostered the desire for Bible study. The Federation Movement, as outlined by the Centenary Conference, has made good progress. Honan, as well as several other provinces, have formed

provincial councils. The Independent Church Movement appears to be quiescent. The apparent discrimination of the Government in refusing the right of suffrage to the graduates of Christian schools provoked keen discussion among the Christians; but in many places they were allowed to vote, and it is likely that a more complete religious liberty will be granted along with the new constitution. The dearth of candidates for the ministry has been keenly felt, but a revival in the Union College at Weihsien, Shantung, resulted in the decision of 100 students to study for the ministry.

Christian Endeavor and Sunday-school work have both made marked progress, especially the latter. Large numbers of heathen children have been found for the first time eager to attend Sunday-school, and a Sunday-school secretary is to be appointed.

Some new societies are entering China to engage in mission work. Our sister society in West China, the Canadian Methodists, has made itself famous by a yearly addition of 30 or 40 recruits for the last two years.

The boards at home have fully

realized that their work in China must be reorganized to meet new conditions, and most of them have sent deputations to consult with their missionaries as to the necessary changes. Chief among these are the Church Missionary Society, the London Missionary Society, and the American Presbyterian Board. In some cases radical changes were made, but in others the lack of funds stood in the way of drastic reforms. This formidable obstacle will, it is hoped, be largely removed through the blessing of God upon the Laymen's Missionary Movement.

In conclusion, we give the opinion of an expert on "The Open Door in China." It seems to be the almost universal testimony that there is a readiness to listen to preaching and especially to lectures on the part of all classes of Chinese in former years unknown. It may truthfully be said that we now have access to the ear, the eye, and to some extent to the mind of China—but not as yet to its heart. When that is gained, great results will follow. For these, in the mean time, we work and pray.

THE MAN WHO OUGHT NOT TO GIVE TO FOREIGN MISSIONS WHO IS HE?

The man who believes that the unbelieving men and women in the world are not lost and do not need a Savior.

The man who believes that Jesus Christ had no right and no reason to command His disciples to "Go ye into all the world and preach the gospel to every creature."

The man who believes the gospel is not the power of God, and that Christ can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen, cannibals or worshippers of wood and stone.

The man who believes it is "every man for himself" in this world—who, with

Cain, asks, "Am I my brother's keeper?"

The man who believes he is not accountable to God for the money intrusted to him, and that he will never be called to stand before the judgment seat of Christ.

The man who wants no share in the final victory, and the reward to faithful servants.

The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me. . . . Depart from Me."

Such a man is not asked to give to foreign missions. He needs missionaries to be sent to him.

—*The Missionary Herald.*

SELF-GOVERNMENT AND SELF-SUPPORT IN INDIA *

1. THE MISSIONARY'S POINT OF VIEW

BY REV. L. B. CHAMBERLAIN, M.A., MADANAPALLE

In the *Travancore Mission* of the London Missionary Society, self-support is expected as a preliminary to the organization of a congregation into a "Pastorate with its own pastor and independent self-government." In the London Missionary Society field in the Madras Presidency and Mysore, there is a threefold classification of churches. The first-class churches contribute all expenses of the church, select their own pastor, and direct their own affairs. The next class contribute a half or more of all expenses, select their pastor from among nominees of the mission, and direct their affairs advised by a representative of the mission. The third class consists of those who give less than a half of the expenses. These are under the control of the mission, which appoints a catechist to the pastoral charge.

In the *Jaffna American Congregational Mission* "a reasonable amount of self-support is expected" before a church is organized. An organized church selects its pastor. In the *Madura American Congregational Mission* the practise is to organize with practical self-support, and pastors are installed by the council on a call by the church.

The *United Free Church Mission* discourages organizing a church which is not at least half self-supporting, and requires entire self-support after a definite period. A church is free to call its own pastor. A church in the *Arcot Mission* is organized only if the congregation pays its own expenses, and a pastor is installed by the ecclesiastical court only if the larger portion of the salary is paid by the congregation.

A score of missionaries were invited to send comments on three questions:

1. Should self-support precede self-government?

2. Should self-government be granted regardless of the amount of self-support?

3. If self-government is to be granted during the attainment of self-support, on what basis, or in what proportion, should it be granted?

The replies give the point of view of the missions and of missionaries, as to how far self-government in Indian churches should be conditioned on self-support. The conclusion is:

a. Complete self-support should precede complete self-government.

b. The measure of self-government should be in some proportion to the measure of self-support.

c. Circumstances and conditions (local to a church, a field, or a church council) should determine the proportions.

This is a good, safe answer, in accord with political government, and with common sense. . . . But a question has risen in my mind. Should self-government be conditioned by, or be dependent on, attaining self-support? Do not self-government and self-support, in themselves, and in their objects differ so much that each should be considered, sought and advanced, for itself?

Self-support is essentially a question of material condition.

Self-government is essentially a question of moral character.

One has to do with money; the other with men.

They differ in their objects also.

Self-support looks to the increase of local revenues, that the Indian Church may do the full work of a rounded church; and self-support looks to the release of foreign money for work elsewhere. Self-government looks to the development of character and devolution of responsibility, and to the release of foreign missionaries for work elsewhere. Which is the greater—self-support which has to do with money, or self-government which has to do with men?

* The two following papers were read at the General Assembly of the South India United Church, Trivandram, December 20, 1909, and were printed in *The Harvest Field* (India), February, 1910.

Self-government, in the end, is the larger, more far-reaching subject. It should, it seems to me, be sought and advanced for itself. Self-support should be, and will be, a complement of, or contribution to, the attainment of self-government. But it should not determine the right, or measure, of self-government. If it does, the lesser end will hamper and delay the greater.

In the past there has been and is, in this matter, another case of mistaken emphasis. Self-support has been rightly emphasized. But self-government has been neglected. "This ought ye to have done and not left the other undone." But reflection suggests that neglect of the subject of self-government has been the outcome of circumstances and not the result of deliberation.

With reference to self-governing churches there has been a two-fold tendency: On the part of missionaries, there has been an honest doubt and fear about the ability of the Indian Christians—with their origin and past—to govern the churches. Again, possession of authority sows in the best of us missionaries a desire to retain it, and this would tend to keep the subject of self-government among the churches in the background.

On the part of the Indian Christians, there has been the fear of assuming authority, both because of inexperience and youth, and because they realized that authority involved responsibility. These and other causes combined to keep the subject of self-government dormant so long, and to force that of self-support to the fore. Thus it has come about, too, that, when the subject of self-government has come up, it has generally been considered as attached to, dependent on, conditioned by, that of self-support.

It is readily admitted, and especially emphasized, that qualities of character which conduce to material progress also conduce to self-government and *vice versa*. I would not say the subjects are wholly to be divorced. They are related, interdependent, but not

the one dependent on the other, as primary, secondary. An individual, a church, a group of churches, may be advanced rapidly in property, under special circumstances, as have been some through the Periyar project in Madura, and Kodayar project in South Travancore, and yet be no more fitted for self-government than their less fortunate or prosperous neighbors. In fact, sudden wealth may, often does, unfit for self-government.

Self-government should be developed also because of the benefit to be derived. I subscribe to the statement that we Westerners have much to learn from the East. The more rapidly we transfer the government of the Church into the hands of the people, the more rapidly will the church, and the whole cause of Christ, gain by new ideas, by the correction of our mistakes, by the adopting of what is good from the West, and by the introduction of what is indigenous and helpful in the East, making the Church more attractive to outsiders and helpful to insiders.

Think, for example, what the introduction—comparatively recent—of harvest festivals has done toward self-support, and *esprit de corps*. Who can tell what the *panchayat* system—so long neglected by the Church and now wisely being increasingly used—may do for it? The head-man system—common in family, village, or caste—may yet play a valuable part in Indian church government.

It may be asked, if self-support is not the test for self-government, what shall be? In reply, I ask whether this question does not reveal a chief, if unrealized, reason for linking self-support and self-government together? Self-support furnishes an easy and somewhat tangible test, or ground, for granting self-government, and so it has become a criterion. Still this does not make it the best, or right, one.

But my real reply is that I believe the highest relation of the mission and the Indian Church is not that of partners in a business, each investing cap-

ital therein, and in which there is always a senior partner who remains at the head until bought out by the juniors, or removed by force or death. The true relation is that of a family—not the Hindu joint-family system, but the Christian family system.

The mission, as the parent, at first should both support and govern the infant. Support may be continued, wholly or in part, while the youth is obtaining education and developing character. But, self-government is a part of education, and necessary to development of character. Therefore, it should be inculcated in, and transferred to, the youth, even while supported by the parent. That is, self-government may well be preliminary to, an equipment for, a means of, self-support.

A time comes when the youth should leave the parental roof, strike out for, and support himself. He may, probably will, make serious mistakes. But, because of this possibility, he should not be kept in apron strings. Even tho he fails, his parents should not resume his support and government. He must learn by his mistakes.

I need not apply the parallel. The wise mission parent will be developing the young church in self-government long before it attains self-support. The amount of self-government will be in accordance with the progress and age of the youth, who should not be left to clamor for it, or evade it, but be consistently urged to it, and made to assume it.

The test for self-government, therefore, is development and character. A mission should be ashamed to have an undeveloped, dependent adult church incapable of self-government, as a parent is of an undeveloped grown son. It must urge its child—its Christian community—on to self-government.

In closing may I suggest two lines of development:

I. Generally speaking, authority over any work properly lies with those who supply the means, the men and

money for it. Foreign missionaries and foreign money should be under the control of those who supply them, or their representatives, in justice to the donors.

And in justice to the Church in India, foreign money should not be placed *en bloc* in its charge. Transfer to the church, on the one hand, would put that church on a false and weakening basis of dependence on this foreign help; and, on the other hand, such large responsibility and authority would overload and crush that church.

Therefore, self-government in Indian churches should first and foremost be in that church itself, the ecclesiastical sphere, not the sphere of mission activity. Can not the government of the churches, the calling of pastors, direction and guarding of finances, discipline of members, and maintenance of the good name of the Church be more rapidly and purposefully placed in their hands? With a system of church committees, composed of selected, cautious leaders and missionary associates, all ecclesiastical matters may well be devolved on the Indian churches in the near future.

II. But self-government involves more than the individual church. There is a further and larger sphere of self-government which I am glad to see is being definitely put forward as a sphere for the Indian Church. It properly belongs to a church, but foreign missions have first to enter and develop it. I mean the general congregational, institutional, and evangelistic work carried on by missions.

The devolution of responsibility and authority from the foreign mission to the Indian Church is coming none too soon, tho it may be pushed too rapidly.

May we missionaries be wise enough to transfer authority, and may our Indian brethren be wise enough to accept responsibility. May we missionaries be humble enough to abdicate, and may our Indian brethren be humble enough to learn.

2. THE INDIAN'S POINT OF VIEW

BY THE REV. F. KINGSBURY, MADURA

An Indian pastor of the South India United Church

There are three classes of churches and individuals among our Christians in India and the East generally.

First, I am told that there are a few churches in Japan which are very anxious to get all the financial help they can from America and Europe, but which resent foreign control altogether. If this be true, the attitude is quite unreasonable.

Secondly, I have in mind an entire station of a missionary society in Burma, whose churches are not only fully self-supporting, but bear the entire cost of that large station, including ordinary schools, training institutions and a seminary. In fact, except the salaries of the missionaries, all other expenses are met by the Karen Christians of that station, and yet these Christians do not dream of self-government, and apparently the missionaries there are also satisfied with the self-support of all the churches and institutions and are not over anxious to tell the people anything about self-government. If this be true, again I am sure that every Indian Christian or foreign missionary will agree with me that this state is very undesirable.

Thirdly, between these two is the golden mean, *viz.*, that self-support and self-government should go together; and should not be divorced the one from the other.

In England, every man believes in the political doctrine, "no taxation without representation," and if I am not mistaken, the United States of America overthrew the power of England because England failed to recognize this maxim with regard to the United States.

My message is simply this. To my fellow Indian Christians I say, Do you want real self-government in your churches? Then exert every nerve of yours to make your churches self-supporting. To you, my brothers, I say, "No representation without taxation."

In plain words I tell you, do not dream of any self-government so long as you receive financial help from churches in Europe and America. In saying this I am not at all ungrateful to the churches in Christendom. All that I mean is, that it is unreasonable for us, Indian Christians, to seek freedom from foreign control, if we be anxious to get financial support from outside. A man who depends on another can never be free; so also, a church which depends upon another church or churches can never be free.

I have not forgotten that we Indian Christians are poor, very poor. The majority of our Christians have come from the poorest classes and are still to be reckoned among the poorest of the poor, yet I venture to say that our people, even as they are now, are fully able to give at least three times as much as they give.

Many leaders believe that they can not give more. How can a pastor or catechist succeed in raising money if he really believes that his congregation is too poor to give? As long as we believe they can not give more, they are not going to give more.

Again, our people do not give more because they have not been properly instructed on this point. Many a pastor feels diffident to preach on giving lest his congregation think that the pastor is careful about his salary. But, fellow pastors, is it not our duty to teach our flocks the precious truth, *viz.*, "It is more blest to give than to receive"?

I say our people have not been properly instructed on this point. Just to illustrate my point, let me draw your attention to this fact. What a man gives his physician is called the doctor's fee. What he gives to his lawyer is the lawyer's fee. What he gives for the education of his children is the school fee. But when he gives anything to his pastor for his services it is "charity." Is not this

the way we have taught our people? Who is responsible for this misconception? . . .

I am ashamed when I see big churches in India, some of them in large cities like Madras, seventy or seventy-five years old, whose pastors are paid entirely by missionary societies in Europe, while their own congregations pay nothing toward their pastor's salary. If you want self-government, see that our churches are entirely self-supporting.

May I say to my missionary brethren, when you see a church which is or which can be entirely self-supporting, do allow the pastor and the people of that church to conduct their own affairs? With your rich experience, you can counsel us. We need you to guide us. Till now you have been our fathers; now you can be our brothers. But the question

may be fairly asked, "Is a church fit to govern itself simply because it is able to support itself?" Suppose that it is not, how and when can it become so? If we should wait to govern ourselves till we are able to govern ourselves, then, I fear, we shall never be able to govern ourselves. Suppose that I had said to my son, "Willie, I will not allow you to walk till you can do so without falling," do you think he would now be able to walk?

Indian Christians are not infallible. Our churches must commit some mistakes before they have learned some precious lessons. If it be not impertinent, may I ask, have you not also both individually and as societies made some mistakes? May Christ Jesus our Lord help all churches in India to become very soon self-supporting, self-governing and self-propagating.

WOMEN AND THE REFORM MOVEMENT IN INDIA *

BY REV. E. R. MC NEILE

Among the complicated issues that make up the National Movement, one of the weightiest is the desire for reform in the position of women. Indians and Europeans, Christians and non-Christians, alike are unanimous in asserting that without a radical change in the life of the women, the regeneration of India can never take place. One can not open a non-Christian paper without being confronted with this subject. Newspaper leaders, Congress resolutions, reports of committees, all repeat the same strain. Christian ideas have taken root, India is at last desirous of raising her women.

The evils are various, but the most pressing are in every one's mouth—ignorance, the women must be educated; seclusion, the *parda* must be lifted; cruelty and oppression, infant marriage must be abolished; actual vice and outrage, the dedication of temple children must be put down by law. It is always well to count the

cost before embarking on a revolutionary measure. But the gravity of the situation calls rather for earnest thought and prayerful planning than for over-cautious postponement.

Missionaries have undertaken to attempt the regeneration of India in a way higher than the National Movement has yet dreamed of, but we must watch our opportunity and offer our priceless gift in a way that will incline her to accept it. We must find out the special need of which India is conscious, and in her hour of need she must feel us at her side. I have mentioned some of the needs and an urgent attempt is being made in several quarters to invite the united attention of missionary bodies to one of the needs relating to women, of which she is becoming very keenly conscious at the present time, *viz.*, to the need for the education of women and girls. This has been an object of concern to Christian mission-

* From the *Church Missionary Review*.

aries from the very first, but the need that we have been seeking to supply is not quite the same as the new need which is now arising, for a new class is seeking to have their women taught. It is the genius of Christianity to care for the masses, it is the genius of India to care for the classes. But, after all, Christianity cares for both, and when the classes at last are beginning to cry for our help it behooves us to hear their cry and respond to it.

The expression of this desire is not far to seek. About two years ago the Lieutenant-Governor of the United Provinces issued directions that every district officer should convene a special committee in his district to watch over the interests of female education and to advise Government with regard to the same, and further that efforts should be made to open one well-staffed and well-equipped school for girls in every district town. In 1908 the orders were forwarded through the department and the committees were called into being. The Lieutenant-Governor is acting on the recommendations of a commission whose inquiries were prolonged and far-reaching, and the response is actually forthcoming; the committees have been formed and non-Christian men have come forward readily to serve on them.

But there are other indications. The Indians are taking the initiative themselves, are forming committees and opening schools. There are long-established and flourishing schools under local committees in Lahore and Allahabad, and more recently similar schools have been opened in Amritsar and Benares. These schools are purely secular. There are also some that are distinctively denominational, a Sikh school near Amritsar, Arya schools in Firozpur, Hardwar and elsewhere, and Hindu schools are about to be opened in Meerut and Mathura. In Lucknow a considerable number of Mussulman gentlemen have repeatedly and urgently requested the authorities of the Isabella Thoburn College to open a *parda* department,

and the new *parda* hostel opened in July is in response to this appeal.

What is the nature of the demand? The cry for efficiency has at last been heard; and the efficiency is not easily attainable, yet its trade-marks are being made a *sine qua non*. The new schools must be fully staffed with trained teachers, they must be equipped with modern apparatus, and last, but not least, the head-mistress must be a trained graduate. This may sound a counsel of perfection, but it is one upon which, whether rightly or wrongly, great stress is being laid. A committee which can boast such a school feels satisfied that it is making progress and has confidence in approaching the fathers of prospective pupils.

It is said that the existing mission-schools are doing all that is necessary. They are under missionary supervision, they are carefully taught, and they take the children on as far as they can go before they are sent to their husbands' homes and withdrawn into *parda*. Only too gladly would they extend education to a higher stage if the children were allowed to stay. What more is needed? Not for a moment would I minimize the work that is being done by these schools, but they exist almost solely as an evangelistic agency. Education is a profession, and the fact that amidst the unlettered thousands around us there is plenty of room for unprofessional effort does not obviate the other fact that there is at the present moment a call for professional effort also. If the community were applying for a medical mission we should not put them off by saying that our cupboards were stocked with homemade medicines which we would distribute according to our light.

There is another consideration. It is a different class that is now demanding schools; it is the Anglo-educated men, the advance line of the reformers, who want to have their women fitted to be their intellectual companions. And these men are accustomed to graduate masters in their

own schools, they are aware of the stress that is everywhere being laid upon training, and they will be attracted only by qualifications which suggest the real thing in education. So whether we are alive or no to the importance of the professional aspect of the work, we can at least unite to give to Young India what she wants if perchance we may succeed in giving her also what she so sorely needs without wanting it.

The experiment has been tried by the American Presbyterian Mission in Saharanpur and Fathpur, where all the mission-schools of the ordinary type have been closed and new, up-to-date schools opened in their place. The missionaries themselves teach in these schools every day with a staff of country-born English, Eurasians and Indians. They are attempting to give as good an education to the non-Christian girls as we are in the habit of giving to Christians in our boarding-schools. The result, in these two instances, is abundantly satisfactory. Yet why only two instances in the whole of these provinces, and they not in our own church?

Our policy might be to make a careful and thorough examination of the supply and demand in the province, and to see to it that in every large center still unoccupied some such central school for girls be opened. It is essential that there should be no overlapping of societies. If any city should be allocated for this purpose to any one society, other societies that might be working there would naturally refrain from extension. The large cities are many, and the schools will, alas! be only too few.

A further policy I would suggest. The divorce of men's and women's work leads to much, very much leakage of force and often to heartrending separations in the families of converts. Let us be warned in time in any new undertaking. We might try to open girls' schools as twins to our existing boys' high schools. This would give us a nucleus to start with among the sisters of the boys, an area

for recruiting, a permanent connection, and an unparalleled opportunity for coordination and concentration. There is at the present day a considerable body of opinion in favor of occasional women acting on the staff of boys' schools, and such an arrangement would be a great help here. If the principal of the girls' school held a more or less nominal appointment in the boys' school, teaching there one or two periods a week, it would give her an opportunity to canvass among the boys for their wives and sisters, would help to make her known to their parents, and would tend generally to keep the two sides of the work in touch with one another. The girls' schools should be started with a certain amount of flourish of trumpets and with plenty of advertisement. Why should we begin in a hole and corner, and our numbers creep up by tens, when there is really a crowd, tho a timorous one, wanting to come who might be encouraged if they could be invited all together? The school should have the whole time, or at least the greater part of the time, of a fully-qualified educationist, as do our boys' high-schools and boarding-schools, and the rest of the staff should be in no way inferior to those of the above schools. It might be a good thing to introduce one or two Christian girls into the upper classes as an object-lesson and in order that they may encourage others to go beyond the primary stages.

The schools should start from the lowest class, and should on no account leave the preparatory work to the branch schools, for, however contradictory our practise may be, it is an educational axiom that the youngest children and the least-developed minds need the most skilful teaching, and while the teachers in high-schools need more learning, the teachers in elementary schools need more training. This is a point which is often forgotten when we put raw converts and ignorant old women to teach our primary schools, the only justification for which practise is found in the claim

of the schools to be evangelistic, not educational agencies.

The crisis has come, and unless we seize the opportunity, it will pass from us. The demand has arisen, and unless we supply it, Hindu committees or the government will do so, and already our chance is being lost in city after city, where to start a second school would only be to court unnecessary difficulties, if not to waste our strength on attempting the impossible. And what a chance it is! We are daily being reminded of the disastrous results of secular education among the men; are we going to stand by and see the disaster repeated among the women? We are daily reminded that it is the conservatism of the zenana that prevents many a man from confessing the faith which he secretly holds; are we going to stand by and see that conservatism broken down to be replaced only by the yet more hardening influences of modern materialism? Missionaries have always hitherto been in the van of educational progress; are we going to hear the voice of Young India calling for help and turn a deaf ear? Think what it may mean twenty years hence—a body of educated women cut adrift from their old faiths, owning no moral restraints, no longer a drag on the atheistical tendencies of the men, fanning sedition, increasing unrest, and only too probably turning their newly-acquired liberty into something sadly akin to license; or, on the other hand, the same body of educated women

leavened by Christian influence and Christian teaching, no longer a drag upon the groping of the nation after Christ, teaching Christianity to their children of both sexes while they still have them in the zenana at the most impressionable age, and finally, having brought their power and influence to the feet of Christ, becoming leaders for Him among their fellow countrymen.

Let us be God-enlightened strategists, not only faithful soldiers. Let us keep our forces mobile and be ready to move them with the speed and precision of a competent general wherever there is opportunity for advance. Let us even, if need be, close some of the existing work for a time, in order to concentrate where the need is greatest. What should we say of a general who placed out his forces once for all at the beginning of a campaign and declined to move them, who refused to abandon a single position even to advance to a better, who thought since his first disposition was good there was no need to change it? All honor to the pioneers who have gone before us, but they would be the first to adapt their methods to the new conditions of Young India. The times are moving, let us move with them, or rather move before them. If we Christians neglect our opportunity, others will not hesitate to seize it. Let us redeem the time, and steadily aim, at least as far as women are concerned, at the capture of the National Movement for Christ.

Christian people are Christ's instruments for effecting the realization of the purposes of His life and death. Neither the divine decree, nor the expansive power of the truth, nor the crowned expectancy of the waiting Lord, nor the mighty working of the Holy Spirit, are the complete means for the accomplishment of the divine promise, that all nations shall be blest in Him. God reveals His truth, that men who believe it may impart it. God gives the Word, that, caught up by those who receive it into an honest and good heart, it may be poured forth in mighty chorus from the lips of the "great company of them that publish it." Christians, learn your high vocation and your solemn responsibilities. For what did you receive the Word of God? For the same reason for which you have received everything else which you possess—that you might share it with your brethren. How did you receive it? A gift, unmerited, that you might feel bound to spread the free divine gift by cheerful human work of distribution. From whom did you receive it? From Christ, who in the very act of giving binds you to live for Him and not for yourselves, and to mold your lives after the pattern of His.—ALEXANDER MACLAREN, D.D., of Manchester, England.

EDITORIALS

THE CHRISTIAN MOTTO

Francis of Assisi's followers loved to characterize themselves as "Nos qui cum eo fuimus"—we who have been with him—a noble motto for the disciples of Christ, only we may add, "et qui cum eo erimus"—and who with Him shall be (John 17:24).

THE WORLD'S MISSIONARY CONFERENCE

Our readers will be interested to note the wide range of topics to occupy the coming conference described in an article on another page.

1. Carrying the Gospel to the whole world.
2. The native church and its workers.
3. Education and its bearings on evangelization.
4. The missionary message and its relation to non-Christian religions.
5. The preparation of missionaries.
6. The home base of missions.
7. Missions and civil governments.
8. Cooperation and the foundation of unity.

These subjects are entrusted to different commissions, which have been at work preparing, and are now publishing, their reports, which are to be supplied in advance to every one of the 1,200 delegates, so that no needless waste of time will be risked through lack of information. The methods are admirable, and now a baptism of prayer is the one preeminent need. If such a conference can be guided by the presiding Spirit of God there is no language to indicate the possible outcome of blessing.

EVANGELISTIC WORK ABROAD

This matter is primarily one of *simple obedience* to our Lord's last command. Here are our marching orders: No true soldier hesitates, parleys, or even delays to ask a question.

Secondly, it is a matter of *love to man*, as well as loyalty to Christ. Every motive of humanity and piety unite to constrain us to give the gospel at once to the world. Huber, the blind naturalist, observed that a wasp will not stop to eat a precious morsel by himself. He goes to the nest and leads others forth to the feast. "He that withholdeth corn, the people shall

curse him." No monopoly is so inexcusable and monstrous as that of the Bread of Life.

There is nothing either impossible or impracticable in the immediate evangelization of the world. We need:

1. To accept the principle of *Evangelism*—that every believer is a herald, responsible for his proportion of the unsaved world; bound to do *directly* his share of bearing the good tidings. The curse of the Church is the dependence on *proxies*.

2. We need a spirit of *Enterprise*. Men of the world, simply to serve worldly interests, have made it possible to go round the world in three months; to reach by the mails the remotest quarters inside of six weeks, and by telegram all great centers inside of an hour. What might not a little enterprise do for God!

3. We need a holy *Earnestness*, an enthusiasm for God. This is the inspiring soul of all Christian effort. It makes one man chase a thousand, etc.; it makes him a hammer to break the hardest; a fire to burn and melt away; a sword to pierce.

4. We need the divine *Enduement*. The power that converts can not be described any more than the fragrance or tinting of a rose; but it may be felt. Faith and prayer are the conditions of this enduement. The means will always be inadequate. Our salvation lies in being *in straits*. The work can not be done on a mathematical basis. We must attempt great things for God, while expecting great things from God; and then the Victory will come.

GENERAL BOOTH'S MESSAGE

The founder of the Salvation Army celebrated on Sunday, April 10, his eighty-first birthday, and sent on the day previous a birthday message to the *Daily Telegraph* in London:

"Sixty-five years ago I decided that my object in life should be to please my heavenly Father, help the sinning and suffering people around me, and insure for myself an entrance into the kingdom of heaven at my journey's end. Year after year, as I have passed

mile-stone after mile-stone, I have reviewed my progress, and inquired of myself anxiously, and I hope honestly, how far I have kept the path I have chosen, and what progress I have made in the attainment of my end.

"Some of these years have been marked by anxiety, difficulty, and distress; but, notwithstanding these impediments to my progress, when tomorrow I pass the eighty-first mile-stone, I hope to be able to say, as doubtless many around me will say, that I have been faithful to my purpose, that in a large measure my object has been attained, and that I have a good prospect of ultimately reaching my goal.

"For the realities of the past, and the possibilities of the future, I have first to express my gratitude to the brave, self-sacrificing body of comrades who have gathered to the standard I have raised, and then, above all, and beyond all, to acknowledge my obligation to my heavenly King, without whose blessing nothing is wise, or good, or strong."

PRESENT-DAY SLAVE-TRADE

Traffic in human beings has not yet been stamped out, as will be seen by reading Mr. Travers Buxton's article. A Copenhagen correspondent also calls attention to the fact that the Africo-Arabian slave-traffic is still secretly carried on. The Arabian traders wait in a desert district till the English cruiser has passed by; and sometimes settle down even for a couple of years, trading peaceably with the natives in the interior; and, when they have enough stock, start an insurrection until there are only so many survivors as are necessary to carry the ebony to the coast. However this last course of action stirs indignation, the political unrest and confusion, and division and enmity, sown among the tribes is even worse and more permanent. They deliberately sow these seeds of hostility to keep the chiefs from combining against the common enemy. What a field for peace-makers to work in, to stem the tide of lawlessness and anar-

chy; and what a melancholy proof of the fact that human depravity works in subtlety and secrecy, and behind pacific and even philanthropic disguises!

A SIGNAL TOKEN OF PROGRESS

Mr. J. Campbell White boldly affirms that "the most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind." This is a weighty remark from a man who, more perhaps than any other, stands at the heart of the modern Laymen's Movement, which culminates in the National Missionary Congress in Chicago, May 3-6. Mr. White further says:

"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 main conventions and thousands of related secondary meetings, American Christian men of all churches have been rising up to indorse 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 on this issue with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the Spirit of God. There has not been a note of failure in the entire National Missionary campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. The addition of some millions of dollars annually to the missionary treasuries of the churches will not be the only or chief result. This is but one evidence of altered life-purposes on the part of multitudes of men."

Speaking of the congress to be held at Chicago, Mr. White says: "With only another month intervening until the National Missionary Congress

meets in Chicago, it is most important that a great volume of prayer be poured out continuously for overwhelming blessing upon that gathering. Without doubt it will 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."

DOCTOR BARTOLI'S TESTIMONY

The Rev. Giorgio Bartoli, now in America, is a converted ex-Jesuit, one of the most learned priests in Europe. Educated in Rome, he studied in France, Spain, England and Austria, speaks seven languages, and for years has been a teacher of languages, science, and history in the Jesuit colleges in Turkey, India, Egypt, Ireland and Rome. The following was his testimony at the New York Deaconess Home and Training School on February 11:

"I was converted when a child and until a few years ago believed absolutely that the Roman Catholic Church was the only true Church, and the Pope of Rome the vicar of Christ on earth. While in Bombay, in 1895, I was asked by the Jesuits to answer the article of an Anglican bishop disputing the claims of the Roman Church. I responded, using as my early authority the works of Cyprian, only to find out these were a forgery and that he had not recognized the supremacy of the Bishop of Rome.

"Realizing that I had been deceived in one historical teaching, as time permitted I studied for ten years more carefully the Bible and the history of the early fathers, and without reading a Protestant book became convinced

of the unscripturalness of many of the doctrines I had taught. I was sent to Ireland and Italy by the Roman hierarchy and requested to confine my work to teaching, but was refused permission to preach even to the poor. Rome has now excommunicated me, but I question its power over my conscience and work.

"It is my desire to preach the Gospel of Christ, and I am convinced more than ever that the greatest need of the world is the preaching of the pure and simple and entire Gospel of Christ."

He also spoke at the recent decennial of the N. Y. Bible Training School, and said that he regarded the modern depreciation of the authority and inspiration of the Word of God as the greatest evil of our day; and he eloquently and emphatically added that the time was at hand when the great issue is to be whether preachers and teachers do, or do not *stand by the Bible*—that here is to be found the great line of division and test of attitude as ministers of Christ.

A NEW MISSIONARY MOVEMENT AMONG GERMAN STUDENTS

In German universities, unhappily, opposition to the Students' Federation for Missions (equivalent to Student Volunteer Movement) has developed, and has resulted in the founding of "Academic Missionary Societies" in the universities of Berlin, Breslau, Göttingen, Greifswald, Halle, Königsberg, Leipzig, Marburg, and Tübingen. The new organization does not hesitate to announce that it is opposed to the pietistic ("Methodistisch") character and tendency of the Federation. Its purposes will be general, and have as its aim the study of missions and the cultivation of interest in them, while the Students' Federation asks its members to declare themselves ready for missionary service, if the Lord opens the way.

GENERAL MISSIONARY INTELLIGENCE

AFRICA

Converts from Islam

The C. M. S. Gazette for March recounts a gratifying increase in the number of converts from Islam in the English Church mission at Cairo. The Rev. Canon MacInnes wrote on New-year's eve: "There has fallen to Mr. Gairdner and myself a greater number than ever before of classes for Moslem inquirers, of whom we have been privileged to baptize 8 grown men, in addition to 3 young women, in connection with the hospital at Old Cairo. We are anxious not to lay undue stress on mere numbers, and it should be borne in mind that four of these converts have been in touch with us for two years or more—one had been at heart a Christian for considerably longer; but at the same time it is highly encouraging to think that 11 adult Moslems have been admitted into the Church of Christ after long and careful preparation, and that this is nearly twice as many as we have ever before received during the course of a single year."

New Methodist Mission in Africa

Bishop Hartzell gives an account of the organization of the new American Methodist Mission in Algiers, April 1st to 5th. During one session a party of 33 Palestine tourists was present. The 19 workers in the mission come from three continents: 3 are Americans, 7 English, 3 Irish, 2 Scotch, and 2 German. One member is an Arab and the other a Kabyle—both converts from Mohammedanism. As a whole these workers have had a large, varied and successful service as foreign missionaries. Seven speak Arabic; 18 speak English, 1 Esperanto, 15 French, 4 German, 2 Gujarati, 4 Kabyle and 1 Malay. Seven additional languages are read: Greek by 3; Hebrew, 3; Hindustani, 2; Italian, 4; Marathi, 2; and Spanish 1. One is a master of the Coptic and has distinguished himself in deciphering and publishing ancient Coptic hieroglyphic manuscripts.

In Algiers, a city of 175,000 people, the Methodists have 250, chiefly women

and girls, both Moslem and Roman Catholic, and among whom there are a number converted to Christ. A French-speaking church, organized by Bishop Burt in 1908, has already a membership of 20. Another hall, with adjacent apartments, is for work among the Moslem Kabyles. Two hundred and fifty miles east of Algiers is the historic city of Constantine, with its 60,000 people, where work among the French and Arabs has good beginnings; while 250 miles still farther east is the great city of Tunis, with 200,000 inhabitants, where the work is established. The first movement from these centers will be among the Kabyles in Kabylia, a land rich in natural resources and population.

Africa's Latest Explorer

A few years ago Dr. Karl Kumm made a tour of the western Sudan with a view of stirring up interest in the evangelization of the people in that territory. Following his visit, a South African branch of the Sudan United Mission was formed, and already at least five missionaries from South Africa are at work in northern Nigeria. Much interest is being taken in a journey Dr. Kumm has been making across Africa from west to east through northern Nigeria, the French Kongo territory and the Anglo-Egyptian Sudan. This journey is being made, primarily, in the interest of the United Sudan Mission, and it is believed will open the way for the extension of the work in the regions which he is exploring. The country traversed by Dr. Kumm has been very imperfectly explored, and it is expected that he will be able to make considerable addition to the geographical knowledge of this comparatively unknown section of Africa. Dr. Kumm is German by birth. He received his degree from one of the German universities for a treatise on Nubia, and has studied geography under some of Germany's most distinguished professors. This is a modern instance of the value of missionary exploration in opening unknown regions and thus

contributing to the store of geographical knowledge, and opening the way of Christianity, commerce and civilization.—*Missionary Herald*.

An Awakening in West Africa

The encouraging report comes to the Presbyterian Board of Foreign Missions that a great awakening is stirring the Bulu churches in West Africa. When Secretary Halsey was at Efulen four years ago, the largest audience which greeted him did not number over 800 people. Last year the church at Efulen was enlarged, and the first service held in the remodeled church last September, brought together an audience of 1,707. At Elat at the first communion service in July, 3,500 persons were present. While these audiences were exceptionally large, yet the average attendance has far exceeded that of any previous year, and the work in Bulu land is reported as little short of Pentecostal.

Four years ago village schools were established in and around Elat from ten to ninety miles. There are now 25 such schools under the care of pupils who have been trained in the station schools. On Sundays evangelistic services are held at strategic points near, and in six weeks boys who a few years ago came from the jungle, little more than animals, told the "Old, Old Story" to 25,312 persons, most of whom had never before heard of Jesus Christ. The number in the inquirer's class at the single station of Elat is 700. Why should not West Africa receive 50,000 new converts this year? The greatest difficulty is with the Church at home, and the insufficient supply of workers.

A Baptist Commission to Africa

The Executive Committee of the Baptist Foreign Mission Society appointed a commission of three to visit the mission on the Kongo, and to investigate conditions in the British Sudan relative to opening mission work there. The members are: Rev. J. H. Franklin, of Colorado Springs; Rev. Johnston Myers, D.D., of Chicago, and

Rev. W. L. Ferguson, D.D., of Madras, South India. They have gone under the personal conduct of Rev. Joseph Clark, of the Kongo Mission.

The party sailed from Antwerp May 5th, arriving at Matadi, May 26th. They will visit the several stations of the mission, not excepting the two posts on the Upper Kongo, and will also meet with the missionaries in conference.

From the Kongo the commissioners will take ship for British Nigeria in the Sudan, landing at Lagos, whence they will proceed beyond the Niger river into northern Nigeria. Here they will ascertain under what conditions mission work can be carried on, and of what nature the opening is. The commission can not complete its work in less than five months.

Chinese Coolies Sent Home

Five years ago 50,000 Chinese were laborers in the Transvaal mines and licenses had been granted for the entry of 16,000 more, most of whom had already arrived. The Liberal party then took possession of the British Government and began the policy of sending the Chinamen home again as fast as their contracts expired. The last of them have now left the Transvaal. During the last six years the native Kaffir laborers have increased from 70,608 to 156,065, and the whites employed in the mines have gained from 12,414 to 21,305. Thus an experiment to which there was great and warranted opposition has failed, to the gain of South Africa.

A Mission Comes to Self-support

Seventy-five years ago the American Board Mission to the Zulus was founded, and has recently come to self-support, with 24 organized churches, 60 out-stations and 200 other preaching-places. There are 10 ordained Zulu ministers and 5,555 communicants; 60 primary-schools, with 4,000 pupils, and 3 training-schools. Not many years ago the Zulus were considered by many as a people that could not be brought un-

der the influence of missionary effort, but, to the contrary, we see among these people at the southern extremity of the Dark Continent a self-supporting Zulu Christian Church.

Cape-to-Cairo Railroad Pushing On

According to a telegram received in London, locomotives are now running on the Cape-to-Cairo Railroad to a point 40 miles beyond the Kongo frontier; *i.e.*, 2,187 miles from Cape Town. In a communication issued by Reuter's Agency, it is further stated that earthworks are completed for 60 miles further northward, and that by the end of April it is expected that the rail head will be 100 miles within the Kongo territory. From the Star of the Kongo, or Elizabethville, the next section of the railway will be to Kambove, an important center 110 miles distant to the northward. Beyond Kambove it has been decided that the rails will next go to Bukana—a section of about 100 miles—situated on the navigable headwaters of the Kongo. *When Bukana is reached there will be connection by river and road with the Atlantic at the mouth of the Kongo.* Through trains are now running twice weekly between Cape Town and the Victoria Falls and between Victoria Falls and Broken Hill.

Revival at Livingstonia

Several months ago special meetings were held lasting several days, with a large attendance, and numerous conversions. The communion was held later, on Sunday morning, so as to avoid, as far as possible, the great heat of this season of the year. There were 1,300 members present. The church was more than comfortably full, and the elders had difficulty in making their way among the people with the elements; yet only about two-thirds of the members were present—there being now considerably over 2,000 on the roll.

Good News from Togoland

The North German Missionary Society reports that the Lord granted unto its faithful laborers among the

heathen Togos during 1909 a larger harvest of souls than ever before. The number of heathen who acknowledged their faith in the Lord Jesus Christ by public baptism was 826. The number of out-stations increased from 125 to 146. The schools were attended by 5,637 pupils, an increase of 475, and the native Christians increased to 7,634, so that 903 were added in 1909. The income of the society was larger than ever before; but, alas, still insufficient to ward off a deficit.

A Malagasy Bible Society

In the great island of Madagascar Bible distribution has been carried on for many years by means of two committees, the northern and the southern, which include representatives of every Protestant mission at work in Madagascar. The northern committee, which meets at Antananarivo, sells and circulates the Scriptures in the Imèrina province, while the southern committee, meeting at Fiànàrantsoà, the chief town of the Bètsiléo province, has charge of Bible work in South Madagascar. In addition and supplementary to these there exists also in the north an auxiliary society—a purely native organization—which has generally a missionary as its treasurer and sometimes also for its chairman. At the capital and in the central province, the Bible Society's prices are 1s. for a Bible and 4d. for a New Testament. This Malagasy auxiliary purchases a certain number of Bibles and Testaments from the Northern Bible Committee, and then sells these books at half-price outside Imèrina. It also distributes copies of the Scriptures among orphans, lepers, and the destitute.

Evangelizing Tour in Madagascar

Toward the end of 1907 two French Protestant missionaries, Messrs. Rusillon and Chazel, of the Paris Mission, made an evangelistic tour among certain heathen tribes in Madagascar. Among the Sakalava they found seven primitive Christian congregations. No missionary, or native Christian from Imèrina had founded these;

but a man of their own Sakalava tribe had obtained a Bible and read it, and had then taught its truths to his fellows. These congregations were meeting to search the Scripture for themselves and to encourage one another to carry out its precepts.

A Call From Mashonaland

The missionaries of the S. P. G. in Mashonaland are eagerly asking for more workers among the natives of Manicaland. That district is declared to be ripe for the gospel in an extraordinary manner. Three years ago the first out-station was founded in the district; the next year another was added, and last year four were opened, while at least four places more are calling for the starting of the work. Three of these out-stations are large enough to be made into central stations at once and practically a whole tribe, the Manyika, is moving toward God. The schools are crowded. The services of the Lord's day are attended by multitudes, many walking miles to be present. In one of the stations, at Matiza's, where a catechist is at work, an amazing church has been erected. It is a mud building over 90 feet long and nearly 25 feet high. The centerpoles were cut ten miles away, and each took ten men to carry. There is hardly a nail in the building, and all is held together by "tambo," or strips of bark. It was built by an insignificant-looking man, but practically the whole population worked with him voluntarily and energetically. The chancel is almost cathedral-like in its extent. Large crowds, up to 500, gather together twice daily for prayers, and the huge congregations of the Lord's day are astonishing. The number of catechumens is great.

In Bonda, five hours' walk from Matiza's, about 150 are in the day-school, while 400 attend the regular services. A cruciform church is in course of erection. It will be of bricks burnt by the natives trained in the missionary schools at St. Augustine's. At Zambi's Kraal, where a native worker settled not many months ago, a beau-

tiful church to hold about 150 has been built by the people's work and offerings unknown to the missionaries. The school has already 80 scholars and the Sunday congregations number 200.

Thus the whole country is ripe for the gospel, and Mashonaland seems to be on the way of becoming a second Uganda.

AMERICA

A Great Indianapolis Convention

In the series of 76 conventions in the national campaign of the Laymen's Missionary Movement, that at Indianapolis scored some record-breaking features.

1. At the men's dinner 2,304 participated, 2,116 at Tomlinson Hall, and 188 at the Young Men's Christian Association. One hundred other ticket-holders were unable to obtain admission.

2. A single church, the Tabernacle Presbyterian, provided the largest delegation, 135 men, who marched to the hall to the tune of the pipes blown by a Highlander in full costume. One little German Baptist Church, with a total male membership of 20, sent 15 to the convention.

3. The ministers' meeting assembled 205 men to meet Mr. J. Campbell White in conference.

4. The simultaneous meetings were held, comprizing—an all-day session of the Women's Missionary Social Union with an attendance of 1,000 in the morning, 800 at lunch and 1,200 in the afternoon. There was a boy's meeting of 500, following which a hero's club of 127 boys was formed for the study of the lives of great missionaries—and the five college and university meetings through which the Laymen issued their challenge to over 750 students.

5. There were 14 denominational conferences, in which the total share assumed by the city was settled upon the various sections of the churches there represented.

The entire registration numbered 2,875, second only to the greater New York Convention, at which 3,350 dele-

gates were registered. Of the delegates 855 were from the State outside of Indianapolis.

The program was especially strong—Ex-Vice President Fairbanks, who has just completed a world tour in which he investigated missionary conditions in many lands; Governor Thomas R. Marshall, J. Campbell White, George Sherwood Eddy, and Bishop McDowell, of Chicago, were among the best-known speakers, while 27 others, missionary secretaries, foreign missionaries and prominent business and public men participated in one of the strongest programs of the entire series.

The attendance at the day sessions was remarkable for size and enthusiasm. The new objective for the 110 churches representing the 15 denominations of the city was set at \$75,000, or 3 times the amount given last year. It was a fitting climax to the campaign, and has brought a revival of real religion to the life of the city and State.—H. F. LAFLAMINE.

The Women Also Astir

As might be expected, as might also have been taken for granted, the women of our churches are watching the Laymen's Movement with eager eyes, and are stirred to greater missionary zeal. The women of the Methodist Church, already among the foremost in the American churches, are taking the lead in calling for an advance. They say: "If the brethren feel thus the urgency of the situation, shall not our women be swift to recognize it? If the needs of the work for women and girls in foreign lands rest thus heavily on men's hearts, shall not Christian women respond instantly to the need? If this is the situation, then what shall we do? With joy we send the bugle-call to all the Woman's Foreign Missionary Society women of America to begin an active, systematic, patient, two-and-two canvass of the women of Methodism to win their cooperation. By using the machinery of our society, the canvass may be organized in every conference district and local church in

the next five months. Let the twos-and-twos go at once, and let them be led and followed by a great tide of prayer."

California Laymen Awake

The *Pacific Advocate* gives this breezy account of a laymen's convention held at Los Angeles:

"They came from all over the contributing territory. Lots of busy men among them, too. Preliminary 'boosting' meetings had been held by the local committees at some points and results justified the extra effort. No words can describe the opening dinner on Tuesday night, March 8. To say that over 1,600 men sat down to dinner would be cold facts. To add that over 100 didn't get in because they did not have tickets would make you ask why tickets were not sold to them. The only way to understand it was to be there, to see the two three-car electric trains bring in over 400 Pasadena men, 'not an ostrich feather in the bunch,' as one man explained it to a wondering female when they alighted. Then if you had stood on the sidewalk or street in front of the greatest department store in southern California, with a thousand men, while seven elevators were heroically trying to decrease the crowd by carrying them to the fourth floor; if you had seen the crowd sway and joke and then swing into 'Onward Christian Soldiers,' 'The King's Business,' 'Blest Be the Tie That Binds,' and end up with 'Hold the Fort,' which finally broke down when they saw the reinforcements now arriving with a policeman keeping time to the music, if you had seen this you would have some of the fire of it all. The 1,600 men were finally seated. It took wagon-loads of food and tons of dishes, but the service was excellent, yet there was not room for the 'one more' and certainly not for the hundred men who were ticketless. In the three hours was packed a thousand years of throb for many a life there."

The convention voted that the churches represented ought to raise their missionary contributions from

\$150,000 to \$250,000; but when later each denomination met by itself to take action in the matter, it was found that the amount pledged amounted to \$282,000.

Summer Schools for Mission Study

The Women's Central Committee on the United Study of Missions, announce the summer schools for which they provide lecturers for the coming season:

Winona, Ind.....	June 24-27
Boulder, Col.....	July 5-12
Los Angeles, Cal.....	July 4-12
Mt. Hermon, Cal.....	July 12-17
Northfield, Mass.....	July 21-28
Chautauqua, N. Y.....	July 30-Aug. 6

Mrs. W. A. Montgomery will lecture at all of these schools with the exception of Boulder, Col., where Mrs. Mildred Berry, of Chicago, will lecture. The text-book, "Western Women in Eastern Lands," is one of great interest to all women's societies. This book is by Mrs. Montgomery, and gives the first adequate history of the Women's Foreign Missionary Movement in America. It is especially timely at this fiftieth anniversary of the organization of the first Woman's Board of Missions, the "Women's Union Missionary Society."

The Junior Book, also by Mrs. Montgomery, is "The Finding Out Club," and follows the line of the senior text-book. Sunday-school teachers and junior leaders will find this a capital helper.

The tenth year of United Study of Missions for Women is celebrated by the appearance of the Anniversary Library Edition of the ten books issued by the Society, in uniform binding, blue and gold. The price is \$7.50 for ten volumes in a case. Nearly 600,000 of these books have been sold.

Evangelism in New York City

In the Fifth Annual Report the Evangelistic Committee of the city states that nearly 2,000 meetings were held between the middle of June and the middle of September, last year, with a total attendance of nearly 300,-

000, of whom over one-fifth were children. The meetings were in sixty centers, including tents, shops, halls and open air, and in seven languages, English, Italian, Finnish-Swedish, Bohemian-Slavok, Spanish, Polish, Hungarian. Meetings were held also for colored folk. Certainly this is a good showing, and we can say from personal observation that to these crowds the gospel was faithfully preached and with most encouraging results.

A Sunday-school Mission Superintendent

The International Sunday-school Association has added a new man to its working force by appointing Rev. William A. Brown as superintendent of missions. There was already a strong missionary committee. Mr. Brown began his ministry as a home missionary in Missouri. Next he went to the Philippine Islands, where he served first as pastor of the English-speaking church in Manila, and afterward as missionary to the Pampangans. Ill health compelled him to return to this country, and he ministered in the Methodist pastorate until 1907, when he became Western field secretary of the Young People's Missionary Movement.

Medical Missionary Conference at Battle Creek

The Second Medical Missionary Conference (Interdenominational) was held at the Battle Creek, Mich., Sanatorium, on February 15th, 16th and 17th. It is reported to have been a decided success. More than one hundred missionaries were in attendance, most of whom were medical missionaries. They represented fifteen denominations and nearly every country on the globe. Rev. Robert H. Nassau, M.D., D.D., of Philadelphia, who has spent fifty years in western Africa, presided over the meetings, being assisted by Bishop J. M. Thoburn, the hero of Methodist missions in India. The program was rich in instruction and general missionary interest. Unity of spirit and brotherly love prevailed throughout the sessions, and steps

were taken to provide for the permanency of these conferences as an annual fixture. The next conference will be held early in January, 1911.

Great Gathering of Indian Chiefs

It is proposed to hold, at Muskogee, Oklahoma, in late June, a national Indian convention to which all the chiefs of every tribe in North America are invited, as well as the President and Colonels Roosevelt and Cody, with other notabilities and scouts. Muskogee is the capital of the Creek nation in the former Indian Territory. If the convention is a success, it will tend to make the Indian more a citizen in the big republic in feeling as the organization takes its place alongside of the other societies of race origin which are so common among us. And ultimately we may have patriotic societies founded on descent from Indian warriors among the women.

Hilarious Giving a Reality

"I am having more fun than any other millionaire alive," said Dr. Daniel K. Pearsons last week. "Let other rich men go in for automobiles and steam yachts. I have discovered, after endowing forty-seven colleges in twenty-four States, that giving is the most exquisite of all mundane delights. On my ninetieth birthday, April 14, next, I am going to have a squaring up with all the small colleges I have promised money, and I serve notice now that beginning then I am going on a new rampage of giving. I intend to die penniless. I am going to live ten years longer, and during that time I expect to do nothing but give away money."

A Bible for Every Immigrant

The greatest offer ever made for Bible distribution in New York City has been made to the New York Bible Society. A friend, who withholds his name, has offered to give dollar for dollar for all that shall be raised up to \$100,000 for the work of Bible distribution among the immigrants, the sailors and among all nationalities of the city of New York. The New York Bible Society is alone carrying

on this great work. It employs missionaries at Ellis Island to supply the immigrants, so that each may have the Book in his mother tongue. A missionary is also employed to work among the sailors of the harbor, visiting over 300 vessels every month. In the city Bibles are placed in hotels, hospitals and prisons. Missionaries and pastors of every creed are supplied with the Scriptures for house-to-house visitation.

Our Polyglot Lutherans

Of Lutherans in the United States, 900,000 use the German language, 600,000 the English, 300,000 the Norwegian, 150,000 the Swedish, 22,000 the Danish, 13,000 the Finnish, 5,000 the Icelandic, with a hundred thousand scattering, making a total of more than a dozen different tongues. Says an exchange: "With the exception of the Roman Catholic, the Lutheran is the most polyglot Church in this country. This complicates its problems; multiplies its difficulties and wonderfully enlarges its possibilities. We do not need a magnifying-glass to see its prospects."

Memorials to Missionary Martyrs

Memorial tablets have recently been unveiled to men who died last year in Adana, Asia Minor, and in Persia. A Tiffany bronze tablet to Rev. Daniel Miner Rogers, who was killed in the Adana massacre April 15, 1909, was erected in the South Congregational Church of New Britain, Conn., where he was brought up. The tablet is a gift from the New Britain C. E. Union. Another tablet was unveiled in the Congregational Church at East Dorset, Vermont, where Mr. Rogers ministered for two years before going to Turkey.

Hunger for the Word in Mexico

An earnest request has come from Mexico for a special edition of 100,000 copies of the Gospels for distribution in connection with the Centennial of Mexican Independence. There are about 1,000 congregations in Mexico, and it is expected to make each of

these a center of distribution. Twenty-five years ago the Methodist Episcopal Mission distributed 20,000 Testaments within a few months. At that time this mission had only about 30 congregations; to-day it has over 150. The Presbyterian, Methodist Episcopal, South, Baptist, Congregational, Reformed Church, Friends, and Episcopalian missions, all have important congregations. We shall be glad to receive any special gifts that may be placed in our hands for this centennial distribution of the Scriptures in Mexico.—*Bible Society Record*.

Self-help in Brazil

A Presbyterian Missionary writes home that the churches of Para and Maranham both contributed an average of more than \$10 a member during the year. The church at Ceara sent its pastor on a missionary visit which consumed three months of his time before he reached the outermost point visited, and would consume another three months before he would return to his own people. Such an illustration of a genuine missionary spirit on their part deserves a permanent place in the history of our work. The elders of the church made themselves responsible for the church services during his absence. This mission has pursued the policy of trying to supply its needs with a minimum of foreign workers and by training and sending out as many native workers as possible. Their equipment for this work is sadly deficient and ought to be speedily provided by the Church at home.

EUROPE—GREAT BRITAIN

A William Carey Lectureship

The Leicestershire auxiliary of the Baptist Missionary Society is instituting an annual lecture to commemorate the life and work of William Carey, the pioneer of modern missions. Each year a specialist in the domain of missionary knowledge will be secured, who will make the lecture an opportunity of a leading contribution to some phase of the great problem of preaching the gospel to all na-

tions. The lecture this year was delivered by Sir Andrew Fraser, April 7, in Belvoir Street Chapel, Leicester, and was preceded by a pilgrimage to Carey's Chapel in Harvey Lane, at which the Rev. C. E. Wilson, general secretary, spoke, and an opportunity was given of inspecting many interesting relics and the cottage in which Carey lived.

A Baptist Forward Movement

By the Baptist Missionary Society an announcement is made of a great campaign for Baptist foreign missions, a year's strenuous work, a combined effort, an advance in the whole enterprise for the evangelization of the heathen. "The mission fields we occupy have a population of about 50,000,000 souls. It needs at least 1,000 missionaries, and an income of half a million (sterling) a year. We are over 400,000 Baptists in Church fellowship. We want every church-member and seat-holder to be personally solicited to become a regular contributor to our general funds. We propose to organize within the next twelve months a visitation of all parts of the country, as far as possible."

Church Federation in England

There is a proposal to form a United Free Church of England. It was brought forward by the Rev. J. H. Shakespeare, secretary of the Baptist Union, in the National Free Church Council at Hull, and formed one of the most notable incidents in the proceedings. It was received with favor by the council, and has since won approving comment from leading Free Church organs. What is proposed, however, is not an organic union, but a cooperative federation, of the Evangelical Free Churches of England, in which these churches shall regard themselves as separate (Baptist, Methodist, Presbyterian, etc.) sections of the one United Free Church of England—each section autonomous, but all working together with a common policy and in full cooperation, with a representative board to investigate facts and advise as to duty. The

proposal has also in view a redistribution of forces as regards colleges, churches, missions, etc., their existing resources being almost adequate if they were better arranged.—*Missionary Record*.

THE CONTINENT

Spain Learning Through Tribulations

Secretary Barton, of the American Board, writes in the *Missionary Herald*: "Spain has been learning things during the last decade; and there was much need of the lessons. While the Catholic Church is a state church, it does not present that spirit of unity often credited to it by outsiders. There is not a little resemblance in this respect to the Church of England, altho the disagreements between the High and the Low Church in England are by no means as violent or varied as those existing between the state church in Spain and the various orders of the church. A third of a century ago, when Protestant missionaries first entered Spain, they found few friends and a country mad with open opposition. The changes that have taken place in these few years are almost startling, but yet fundamental. The vision of thousands of the best people of Spain has been lifted beyond the narrow barriers erected by the church, and in their hearts has been planted a longing to be intellectually and spiritually free. These are the present conditions that so widely prevail here. New ideas of personal liberty in religious thought and practise have already taken root in the minds of the thinking men of Spain. The war with the United States had not a little to do in preparing the ground for the more rapid development of these ideas."

To Train Missionaries to Moslems

Ernest Gordon writes in the *Record of Christian Work*:

Potsdam, the head-center of Prussian militarism, with its memories of the Great Elector, of Friedrich, of the heroic days of 1870, is to be the seat of a new enterprise more peaceful in character, and yet militant, too. The German Orient Mission is to establish there a

Mohammedan seminary as an instrument for the conquest of the Moslem world. Its purposes are, first, the preparation of a new mission literature for circulation in all Mohammedan countries, and secondly, the training of missionaries with especial regard to service among Islamic peoples. The establishment of this seminary is the consequence of a series of remarkable conversions—that of three Mohammedan "mollahs," or priests.

Mohammed Schükri Effendi, who at his baptism in 1885 took the name of Awetaranian, was a "Seid," or descendant of the prophet, dedicated in his childhood to the priesthood and educated as "mollah" in the schools of his native city. Sheik Achmed Keschaf was until 1907 head of the Dervish order of Rûfai in Macedonia. He had reached the highest place in the teaching and practises of the Dervishes and in their mystic philosophy of Sufism. Mohammed Nessimi Effendi, his brother, is a Müderis or holder of a diploma of professor of Moslem theology of the first class. He is everywhere recognized as one of the first scholars of the Islamic world—a debater of extraordinary power and wisdom.

Finnish Missionary Harvest

The missionaries of the Finnish Missionary Society are able to say with gratitude to God, "They that sow in tears, shall reap in joy." Fifty years ago the work in Ovamboland, in German Southwest Africa, was started. It took patience and love, and faith, and tears, for many a faithful missionary worker became a victim of the murderous climate. Now the harvest seems at hand. Already 1,760 native Christians have been gathered upon the eight stations and fifteen outstations, while 1,240 pupils are attending the missionary schools. The churches are far too small for the large crowds which come to hear the gospel. The opposition of the heathen seems to be broken, and they are willing to consider the claims of Christ. Even among the women a most promising beginning has been made. Mission Director Mustakallio made a tour of inspection not long ago and was overjoyed as he saw the signs of the approaching harvest everywhere. He was struck especially with the attitude of reverence shown by the native Christians during the services, with their remarkably consistent Christian

walk and conversation, and with their fine singing in the churches. The work of the missionary schools also made a fine impression upon him, and he became deeply conscious of the important part which the little printing-press, that issues literature in the Ovambo language, has played in the battle for Christ. We hear that Jesuits are endangering the work by their attempts at proselyting.

Mohammedan Influence in Russia

A German daily paper, *Taegliche Rundschau*, calls attention to the threatening progress of Islam in Russia in an article by Count Richard von Pfeil, which we translate freely:

The visit of the Emir of Bokhara to St. Petersburg has aroused little attention outside of Russia. It was not the first time that the Mohammedan ruler visited the court of the Czar, and it was taken for granted that he would be treated like he was at the former occasion, tho now he came in celebration of his twenty-fifth anniversary as Emir. Then he was received as a vassal of the Czar and was made an adjutant-general. This time, however, he was treated almost like a reigning prince, was received with great splendor by the Czar, and was made the commander-in-chief of a regiment. An official dinner was given to him by the Emperor, and it was surely no mere accident that the Governor-General of Turkestan, which is neighbor to Bokhara, visited St. Petersburg at this very time and took part in the dinner.

During the visit of the Emir the corner-stone of the first mosque in St. Petersburg was laid in the presence of the highest Russian dignitaries. The Emir occupied the place of honor. The highest Mohammedan priest of St. Petersburg, the aged Achun Bajasi-tow, made the chief address, in which he referred to the Czar as the protector of the followers of Mohammed the prophet and spoke of the love and kindness with which he had aided the great cause of building the mosque. He then praised the merits of the Emir

concerning the general cause of Mohammedanism. Thus, the whole celebration was purely Mohammedan, the like of which St. Petersburg had never seen before. But a more important person than the Emir had reached St. Petersburg about the same time. The Mufti Chadsti Mohammediae Sultanow, the head of all Mohammedan priests in the Russian Empire, had quietly left his residence in far-away Orenburg, that he might be in the capital during these days. The Mufti is a very wise man and is far better treated and more flattered by the Russian Government than the highest dignitaries of Roman Catholicism or Protestantism. Why? Because he directs the attitude of all the Russian priests and, with them, of the fourteen millions of Mohammedans in Russia toward the Czar and the country.

German Protestants in Russia

One of the greatest assets of evangelical Christianity in Russia and a chief fulcrum for Christian work there is the great German Protestant community. The fact that the word *Stundist* is a German word (*Stunde*, an hour, being the name used for an evangelical Bible-meeting), indicates the source of much of present-day Russian piety.

The progress of the German colonists in South Russia is strikingly illustrated by the extent to which they are landowners. In the government of Taurien and especially of the Crimea, almost a half of all landed property is in their hands. In the neighboring provinces all over the south it is just the same. The growth of German possessions is so great as to excite not only astonishment but apprehension among Russian political economists. Every year the sons of German peasants band together, purchase great tracts of land from Russians or Tatars, from noblemen as well as from peasants, often in the heart of a Russian community, and then redistribute it among themselves. They erect schools, meeting-houses and the

other institutions of the parent village. Richer peasants here and there acquire large estates and set up their stables, workshops, windmills, machine-sheds, etc., often on a large scale. One seldom meets isolated Germans in Russian villages. They retain, as a rule, German characteristics.

ASIA

Missions in Moslem Lands

In his book just from the press, entitled, "Protestant Missions in the Near East," Rev. Julius Richter supplies abundant up-to-date information concerning Protestant evangelizing work in Turkey, Persia, Syria, Palestine, Arabia, Egypt and the Sudan. At the close a bird's-eye view of results is given in a series of statistical tables. Of the nearly twoscore societies named, three do by far the largest part of the work, the American Board, Presbyterians (North), and the United Presbyterians. The staff of foreign staff numbers 1,032, the native workers number 2,871, the communicants 34,600, and the adherents nearly three times as many. So dry and stony is the Palestine field that, tho 24 societies maintain a foreign staff of 354, the communicants number but 3,462.

Islam and Woman's Education

Misr-el-Fatat, a Mohammedan paper published in Egypt, a short time ago, contained a lengthy article on the question of what kind of an education girls need. The writer took for granted that every Mohammedan, man or woman, must learn something, and he formulated the following principles of female education:

1. The teachers of Mohammedan girls must be of Turkish or Egyptian descent, because European teachers cause their pupils to lose their national loyalty.
2. Male teachers of girls must be at least 50 years old.
3. School hours should be daily from 8 to 1 o'clock.
4. Girls should enter the schools when five years old and leave at the age of 11 or 12. Five years of school are sufficient for the education of any girl.
5. Girls must wear national dress in school.

6. Girls need not learn foreign languages.

7. The rudiments of arithmetic are sufficient for home-life.

8. Geography is unnecessary, because when a woman travels she is under the care of her husband or a male relative.

9. Egyptian girls must read the biographies of Arabian women, who excelled especially in modesty and humility.

10. Girls must read all passages of the Koran and all the precepts of the Prophet referring to women.

11. Girls must learn house-work, cooking, washing, and similar things.

While these principles of female education may seem childish to us, they show a wonderful change of the attitude of Islam toward woman.

Missionary Opportunities in Turkey

Euphrates College is the only institution of its kind in all eastern Turkey, with 900 students in the whole educational system from preparatory school up. Education has received a great impetus from the late revolutions in Turkey. The Turks are willing to send their children to the schools because of the new freedom. The strongest and best leaders of the new movement, the men that Turkey now looks to with confidence, are, many of them, graduates of the Christian colleges—a sufficient answer to any who do not believe in missions in Turkey.

There is a great chance also in the industrial missions and in the widespread distribution of literature, in the founding and printing of newspapers that shall bring a message to these people. The opportunity for medical work throughout the empire is wonderful. Wherever the American medical missionary plants his hospital, the people flock to him, rich and poor alike, because they know that he gives them the best surgery known, offered in an absolutely unselfish spirit.

INDIA

A Laymen's Movement in India?

What if the wonderful awakening in America of Christian business men to missionary zeal should cross the Atlantic, spread through Great Britain and Protestant Europe, and even to the unevangelized lands of the Orient!

Particularly in India, by the ten thousand Englishmen are to be found, holding official positions or engaged in business. Tho these are not all Christian, yet many are. Tho living in or near regions where missions are carried on, they know nothing, and hence care nothing for such work, being wholly engrossed with secular affairs. And the question has arisen, Why should there not be inaugurated a systematic attempt to supply these laymen with missionary information, and thus enlist their interest and cooperation. A number of Indian papers are putting this question to their readers. Thus the *Bombay Guardian* quotes from the *Indian Methodist Times* a suggestion for a Laymen's Movement in the Peninsula; stating also that the same idea had been expressed by the editor of *The Statesman* at a missionary meeting held in Calcutta in connection with the triennial conference of Baptist missionaries, with the suggestion that the press be systematically employed and public gatherings be held.

A Rare Spectacle of Christian Union

Early in July, after months of careful planning, a union theological seminary is to be opened in Bangalore, South India, in which seven missionary societies (American, English, Scotch and Danish) unite.

The college will begin with two European professors on the staff, besides the necessary Indian Pundits, and while the instruction will be mainly through the medium of English, special attention will be given to the vernaculars and Sanskrit. The Wesleyan Missionary Society is expected soon to furnish a professor, and it is hoped that the American missions will also contribute a member to the teaching staff. For the present, the institution will utilize the buildings of the London Mission Seminary, now closed, which with its compound has been kindly placed at the disposal of the council. Larger and permanent quarters, for which a considerable sum has already been given, will be secured later. The basis of teaching will be

the doctrines held in common by the various Protestant churches. The council believes that the things in which these churches differ are few compared with those in which they agree, and that a college conducted on the broad lines laid down ought to prove a success.

Christianity and Crime in India

In the Indian Empire there is, according to the Government records, one criminal Hindu in 447 of the population, but among Christian natives there is found only one in 2,500. Thus the estimate has been made that, "if all the people in the Madras Presidency were Christians, there would be 12,000 criminals less annually and most of the jails might be shut."

Coming by Tribes in Kengtung

During the past year in the Kengtung field, Burma, several hundred have been baptized of a new tribe, the Sam Taus, who are a literate people. Still another tribe, the Yao, have sent delegates to inquire concerning Christianity and have had teachers dispatched to them. It is impossible to meet the demand for teachers either in the evangelized or the unevanglized districts. Rev. C. B. Antisdell has prepared charts and readers in Lahw for first grade, and in Shan for first, second and third grades; also an elementary arithmetic, and many gospel narratives in Lahw.—*Missions*.

CHINA

Opium Really Prohibited

Bishop Bashford writes: "Between one and two million opium-dens have been closed within the past three years. The avowed aim of the government is to sweep away nine-tenths of the opium evil by the close of 1910. Probably she will not accomplish so much within so short a time; but Prince Tsai Tao, younger brother of Prince Chun, regent, said to me recently: 'First, the government will not abate one jot or tittle of its efforts to destroy all opium. Second, not a young man now entering upon official life uses opium; all know that

it closes every door of advancement. Our entire official body will soon be abstainers from this drug. We shall then purify the empire from this curse." So urgent are the exhortations and orders from the throne that one of the oldest and best governors recently died through suddenly breaking off the use of opium. He refused to touch the drug after the collapse set in, saying that he would rather die in a struggle for freedom and in obedience to the throne than live as a slave to opium. The Chinese are in earnest in this reform."

A Whole Village Seeking Baptism

Miss A. M. Jones, of Canton, is engaged in evangelistic work in the country places on the East River. Of one of the villages visited she wrote recently: "I went with Chaak A-Tseung as guide to Kong-p'i-t'au, a small village on the Lo-a-shaan side of the river. The whole village has asked for baptism, and they have given us the ancestral hall for a chapel. As I sat teaching the women and children the Commandments, 'Thou shalt have none other gods but Me,' 'Thou shalt not make to thyself any graven image,' the women eagerly broke in and told me 'they had no idols; they had destroyed them all and the incense-burners.' The wood and paper idols were made into a bonfire and burnt, and the stone ones drowned—cast into the water."

American Chinese as Home Missionaries

In 1901 the Rev. Yue Kwai, a Chinese converted in California, went out to work among his fellow countrymen, and especially to gather up the Chinese Methodists who had returned from the United States. Assisted by the Chinese Missionary Society in San Francisco, Mr. Yue Kwai built a church and school, and gathered a considerable congregation. In 1907 he opened work in a market town in the Sanning district, and later started a mission in a railroad town on the line connecting Hongkong and Canton. A Christian Chinaman who had returned from Sacramento built a

girls' school in Kwangtung Province at a cost of \$800, and is supporting the school at a cost of \$60 a year. Dr. T. M. Liung, a dentist returned from California, was largely instrumental in securing a valuable corner lot, within a few minutes' walk of the center of Hongkong, on which is a four-story building. Thus our mission in Kwangtung, wholly originated, supported, and maintained by the Chinese in America and in Kwangtung, owns four buildings, worth about \$10,000, without indebtedness, has about 120 church-members, more than 100 in the Sunday-schools, and two boys' and two girls' schools.—*World-Wide Missions*.

KOREA

Missionary Enterprise in Korea

The *Japan Mail* a few weeks since summarizes an article in the *Niroku Shimpo* in which the forces and activities of Christian missionaries in Korea are strikingly set forth. The statement is as follows: "The *Niroku Shimpo* publishes some interesting statistics relating to missionary enterprise in the Korean Peninsula. According to the figures given, the money actually devoted to purposes of Christian propagandism in Korea is \$7,000,000 per annum, which is nearly the double of the sum, 3,800,000 yen, appropriated for the uses of the residency-general. Further, out of the primary schools, numbering 2,000 in round figures, more than one-half are under the control of the missionaries. There are altogether 807 churches, 257 foreign missionaries, over 400 Korean pastors, 200,000 converts, 350 schools directly attached to Christian missions, 15,000 students receiving instruction from Christian missionaries, and 15 hospitals under missionary management."

Koreans as Home Missionaries

The following extract from a letter from Rev. D. A. Bunker gives some facts which every Christian ought to know. If all Christians were as earnest to win souls as the Koreans

are, what a revolution there would be in every land.

"Work along all lines goes forward rapidly—so fast that we can hardly keep within sight of the van. It is a great opportunity for winning souls for Christ in this land, and we are all on the run to keep pace with the work we have in hand. The people of the church of which I have charge here in the city are carrying on home mission work in over 140 villages outside this city wall. Every Sabbath the members and the workers they have enlisted carry on regular preaching in 11 mission chapels. Last Sunday I was at one of these chapels and received 23 probationers. The native pastor and myself are out among these chapels more than half our Sabbaths. At every chapel there are candidates for baptism or full membership, or for probationship, awaiting us. A few Sabbaths ago at one chapel I baptized six persons, the average age of whom was above seventy. One husband was seventy-nine and his wife seventy-six."

A Korean Christian Statesman

Hon. T. H. Yun, of Korea, and at present in this country as the guest of the Laymen's Missionary Movement, has been making a number of missionary addresses. Mr. Yun was educated at Vanderbilt University and returning to Korea about twenty years ago, began at once to ascend in the political world, till he was made Minister of Education, deputy to the coronation of the Czar, and governor of a province, becoming indeed the first citizen of Korea, and those who know him believe there is nowhere in the world today a finer product of Protestant Christian missions.

JAPAN

Schools for Japanese Girls

Some years ago a special appeal was sent to England by Japanese educationalists and others in high position in Tokyo asking that Christian ladies might be sent out to start a high school for girls in the capital. A well-equipped staff was sent out,

and established a school in Tokyo, which is still carried on under somewhat changed conditions. Now, from that school as originally started have sprung up high schools for girls in every prefecture and every large city throughout the empire of Japan. As a rule, mission-schools preceded them, and endeavored to carry on the education of girls from twelve or thirteen as they left the primary-schools; but the government, being now convinced that female education must be carried to a higher stage, has not only established these schools, but has raised their standard.

How a Surgeon Found God

Dr. Fujikawa, an army surgeon of Beppu, Japan, and a recent convert to Christianity, told his pastor, Mr. Nakamura, that, having become uneasy on account of his sinful life, it occurred to him that some god might give him relief. His father is a Shinto priest, but that religion did not commend its deities to him. So he said: "I was looking about for some reasonable and trustworthy god." About that time he got hold of a Bible. It is not surprising that his search ended there. A "reasonable and trustworthy God" is He whom we preach. The description is an artless one; but, like Paul, who seized upon the longing for "God Unknown," we are ready to meet any demands like this. Now, Dr. Fujikawa says of himself: "I am like a man in the recovering state from typhoid fever—longing for more food." He proposes, when his term of service in the army is over, to establish a Christian hospital for the poor.

ISLANDS OF THE SEA

Mission Comity in the Philippines

The evangelical missions opening work in the Philippines are the Presbyterian, Methodist Episcopal, Baptist, American Board, United Brethren, Disciples, and the Peniel. In order that men and means might not be uselessly duplicated, a union was effected which, altho but advisory in its powers, has nevertheless been a great

factor in the development of mission policies in the islands. A division of territory was accepted and followed with but few exceptions. The story of the vast numbers who crowded to hear the gospel is too well known to be repeated. Ten years ago but a beginning, to-day the islands are dotted with well-organized and in many cases self-supporting congregations, totaling some hundred thousand members. Truly it is marvelous, and more than man's doings.

Gospel Progress in Sumatra

In the East Indian island of Sumatra, which is nearly as large as Sweden, the central highlands are occupied by a people known as the Battas or Battaks, who declare themselves to be the oldest inhabitants of the island. They live by agriculture, breeding horses and pigs, and cultivating rice and indigo. The Rhenish Missionary Society began to evangelize them about half a century ago, and there is now a flourishing native Church in connection with this mission. The entire Bible has been translated into the Toba dialect of Batta spoken by the northern Battas and published, while the New Testament and parts of the Old are also published, mainly by the Netherlands Bible Society, in Angkola, a southern dialect of the same language. There are now 89,000 Batta Christians, 4,000 having been added to the Church last year. And on the Island of Nias there are also 10,000 people who own Jesus Christ as their Lord and Master.

MISCELLANEOUS

What It Would Cost

What would it cost to evangelize our share of the world? How much would you and I have to give of time and money, of prayer and pains, to finish the work which God has given our Church to do? How much love and life would need to be poured out in Japan and China, in Arabia and India and here at home to reach the last man for which we are responsible? Is not this problem worthy of practical considera-

tion? Will you not sit down and count the cost for yourself? Will you undertake your share? Will you underwrite your share of the budget?

The Bishop of Bombay, speaking recently of what a serious effort on the part of the Church to evangelize the world would cost, said:

It would cost the reduction of the staff of clergy all around. It would cost the laity time and personal service. It would cost some people the difference between a larger house and a smaller one—and others that between frequent holidays and rare holidays, and so on through all the comforts and pleasures of life. It would mean the marks of suffering all over the Church. It would mean everywhere the savor of death, and, what we have not yet faced, death as a Church, renunciation of spiritual privileges and delights. I call upon the Church to lay down its life in some real sense for the missionary cause.

Shall we pay the cost? We can do it, if we will.—S. M. ZWEMER.

Church Missionary Statistics

A Correction

In spite of an effort to secure accuracy in the statistics which appeared in our May number (facing page 380), we note some unfortunate errors. The Baptist Church (South) should be credited with 22 cents per member for foreign missions, the Disciples of Christ with 35 cents (in place of only 4 cents per member), and the Evangelical Association with 29 cents. The United Brethren report 874 new communicants on mission fields, or an average of 2.7 per minister (in place of 41.7 each).

We were not able to obtain the number added on confession in the home churches, but the comparison in the tables is practically correct.

OBITUARY

Rev. H. H. Jessup, of Syria

The grand old man of the Syrian missions has passed away in the death in Beirut, Syria, of the Rev. Henry Harris Jessup, missionary and author, in his seventy-ninth year. An extended article will be published on Dr. Jessup's life, in our July number.

Doctor Jessup's recently published autobiography is a remarkable story of the Syrian missions.

Doctor Jessup was graduated from Yale in 1851, and from the Union Theological Seminary in 1855. He was a missionary at Tripoli, Syria, from 1856 to 1860, and since that time he had been stationed at Beirut. He was missionary editor of the Arabic journal *El-Nesrah*, and was moderator of the General Assembly of 1879. Among his works are "The Mohammedan Missionary Problem," "The Women of the Arabs," "The Greek Church and Protestant Missions," "Syrian Home Life," and "Kamil."

Doctor Jessup has contributed greatly to the remarkable spread of missionary and educational work in Syria. He spoke Arabic fluently, and traveled about the country, penetrating even the most remote mountain districts, and constantly hazarding his life.

John H. Converse, of Philadelphia

On May 3d, John H. Converse, president of the Baldwin Locomotive Works, and one of the noblest and most generous supporters of the missionary cause at home and abroad, a prominent Presbyterian layman, died suddenly from heart disease at his home in Rosemont, near Philadelphia.

Mr. Converse was sixty-nine years old, having been born in Burlington, Vt., in 1840. After his graduation from the University of Vermont, he was for three years an editorial writer on the *Burlington Times*. He then went to Chicago, where he was engaged in railroad work for two years, and in 1870 became a member of the Baldwin Locomotive firm, of which he was afterward elected president.

Mr. Converse gave liberally of his large fortune. In 1900 he was vice-moderator of the Presbyterian General Assembly, of which he was also president of the trustees and chairman of the business committee of the Board of Publication. The committee of evangelistic work was largely supported by his generosity. He was a trustee of the Princeton Theological Seminary;

trustee of the Presbyterian Hospital; a member of the University Extension Association, and during the Spanish war he was president of the National Relief Association. His gifts to foreign missions were large and wisely directed.

Henry Nitchie Cobb, of New York

Another devoted missionary statesman is gone. Rev. Henry Nitchie Cobb, since 1882 corresponding secretary of the Board of Foreign Missions of the Reformed Church of America, died on April 17th, at his home, East Orange, N. J.

Mr. Cobb was born seventy-five years ago in New York City, the son of the late Sanford and Sophia Nitchie Cobb. He was graduated from Yale with the class of 1855.

In 1860 he went to Persia as a missionary, and from 1866 to 1881 he was pastor of the Reformed Church of Millbrook, N. Y.

Mr. Cobb traveled extensively in mission fields, and wrote a book on one of his tours. He was very active in all departments of foreign missionary work.

Rev. F. A. Hagenauer

The Rev. F. A. Hagenauer died at Ramahyuck, Stratford, Australia, on November 28th. He was a notable figure in the history of the reclamation of the aborigines in Australia during the past half-century. Going to Australia as a missionary of the Moravian Church, he worked for many years with distinct success among the aborigines, especially the northern tribes along the Murray. He was a well-known personage in Melbourne, as a humorous lecturer also. In later years he was appointed superintendent of the aboriginal station of Ramahyuck, on the shores of Lake Wellington, and later, as a recognition of his wisdom and ability, he was made government-inspector of aborigines for the whole of Victoria. He resigned a few years ago on account of increasing age, and died eighty-one years old. Mr. Hagenauer devoted much time and attention to scientific research among native animals also.

FOR THE MISSIONARY LIBRARY

FIGHTING THE SLAVE HUNTERS IN CENTRAL AFRICA. By Alfred J. Swan. Illustrated. 8vo. 359 pages. \$3.50, *net*. J. B. Lippincott, Philadelphia. 1910.

Slavery and the slave-trade is not yet stamped out in Africa. In some places conditions worse than slavery exist under the name of contract labor—where the death of the workers is more profitable than their life when the time comes for the payment of wages or their return to their homes.

The article by Mr. Travis Buxton, in this number of the REVIEW, shows the present extent of this inhuman traffic in human beings. Mr. Swan's volumes of stirring tales gives incidents from the thrilling history of fighting the slave trade in Central Africa. Mr. Swan has spent twenty-seven years in Africa, and therefore has gathered his information and inspiration at first hand. Conditions have improved in the last twenty-five years in British Central Africa, where Mr. Swan lived and where he helped to fight the Arab slave-dealers.

Stories of fiendish cruelty are here told—the spearing of wearied women or of helpless children in order that the mothers might be relieved of the burden and might carry their loads of ivory.

The rising generation in Africa is beginning to recognize the disgrace of slavery and social evolution is progressing. Nyassaland is now showing the influence of Christian missions and the fruit of the work of early pioneers is being gathered.

The book is one to stir the blood of those who have humanity enough to help heal the "open sore of the world." The pictures are often graphic and harrowing and there are incidents thrilling and heroic. Much information is given in passing concerning the natural resources of Africa and the industrial development of the natives. The style of the narrative is interesting and many of the photographic illustrations are unique.

CHRISTIANS AT MECCA. Augustus Ralli. 12mo, 283 pages. \$1.20, *net*. William Heinemann & Company, London.

The most secluded corners of the

earth are opening to the gaze of travelers. Lhasa has yielded its secrets, and now there appears from the press this very interesting résumé of travel and adventure in the sacred city of the Moslem world. Some people still believe that Burton was the only man who ever reached the holy city of the Moslem world and few realize that there are more than a score of Europeans whose record tells of penetration to Mecca in disguise. These nominal Christians might be divided into three groups and the story of each of them is told in this volume. First, there were those who went unwillingly, as it were, by accident, like Joseph Pitts, the sailor boy of Exeter, and Johann Wild; then there were the votaries of science, among whom three stand out prominent—Burchardt, Seetzen and Hurgronje. Lastly, there were those who were impelled merely by love of adventure or curiosity. The last of these, Gervais Courtellemont, has the honor of being the photographer with these adventurers. Burton stands in a class by himself, altho in accuracy of scientific description he takes second place to the Hollander Hurgronje, whose sociological studies, carried on during a residence of six months, have given us the standard book on Mecca. More than a dozen other nameless Christians are referred to, who lost their lives in their venture or became Moslems. The general conclusion seems to be that there is less fanaticism than formerly, and that, perhaps, the Meccan Railway, if completed, will set the door ajar.

A full bibliography and striking illustrations add to the interest of this fascinating book.

A HISTORY OF PROTESTANT MISSIONS IN THE NEAR EAST. By Julius Richter. 8vo, 435 pages. \$2.50, *net*. Fleming H. Revell Co., New York. 1910.

We have already reviewed the German edition of this valuable history of missions in the Levant (see page 79; January, 1909), but this is more than a translation, it is a revised and improved edition. Dr. Richter is one of

the leading German authorities on missions and, as we would expect, his work is scholarly and thorough. The present volume does for Mohammedan lands around the Mediterranean something of what his "History of Missions in India" did for that country.

We have here a thoughtful study of the Mohammedan world and the Eastern Churches, and the most complete account yet published of the history and present work of Protestant missions in Turkey, Armenia, Syria and Palestine, Persia, Egypt and Abyssinia. It is one of those books that a student of missions can not afford to do without. It contains a remarkable array of facts and is rich in biographical material. The statistical tables show over 1,000 missionaries in these fields and nearly 35,000 Protestant communicants.

FIFTY-THREE YEARS IN SYRIA. By Henry H. Jessup. Illustrated. 2 vols. \$5.00. Fleming H. Revell Co., New York. 1910.

Dr. Jessup has just passed into the eternal presence of the Master whom he served so long and so faithfully. His two volumes of reminiscences of life and work in Syria are noteworthy and captivating. They are full of humor, wit and wisdom; they give the history of the Syrian Mission, including also the Beirut College and the Mission Press. The book is exceptionally rich in biographical material relating to leading missionaries in Syria and Turkey. We will devote an article to these important volumes and their author in a subsequent number of *THE REVIEW*. We have found no topic, touched by the gifted author, on which he does not strike a key-note. The volumes are full of information and inspiration.

EVERYLAND. A new magazine for boys and girls. Edited by Mrs. H. W. Peabody. Published quarterly at West Medford, Boston, Mass. 15 cents a copy. Free (upon request), to subscribers to the *MISSIONARY REVIEW OF THE WORLD* at \$2.50 a year.

The first two numbers of this magazine have appeared and are the most attractive, well written, carefully

edited, clearly printed and artistically edited missionary publication for children we have ever seen. It is delightful—not a childish magazine or adults' periodical labeled for children, but one written for boys and girls, about boys and girls, and in a way that can not fail to interest boys and girls in the magazine and in Christian missions to other boys and girls. There are stories about an African Princess, a Korean Prince, adventures on cannibal islands, etc. Read it and see why we are pleased to offer *Everyland* in combination with *THE MISSIONARY REVIEW*.

NEW BOOKS

WINNERS OF THE WORLD DURING TWENTY CENTURIES. A Story and a Study of Missionary Effort, from the Time of St. Paul to the Present Day. By Mary Tracy Gardner and William Edward Gardner. 16mo, 239 pages. Fleming H. Revell Co., New York.

FOREIGN MISSIONS. Some Principles and Methods in the Expansion of the Christian Church. By R. H. Malden, M.A. 256 pages. \$1.25, *net*. Longmans, Green & Co., New York.

THE INTERPRETATION OF THE CHARACTER OF CHRIST TO NON-CHRISTIAN RACES. By Charles H. Robinson, M.A. 12mo, 200 pages. \$1.20, *net*. Longmans, Green & Co., New York.

FIFTY-THREE YEARS IN SYRIA. By Henry Harris Jessup. 8vo. \$5.00. Fleming H. Revell Co.

FIGHTING THE SLAVE-HUNTERS IN CENTRAL AFRICA. By Alfred J. Swann. 8vo. \$3.50. J. B. Lippincott Co., Philadelphia.

HISTORY OF PROTESTANT MISSIONS IN THE NEAR EAST. By Julius Richter. 8vo. \$2.50. Fleming H. Revell Co., New York.

VERY FAR EAST. By C. Winifred Lechmere Clift. With preface by Alfred A. Head. 3s, 6d. Marshall Brothers, Ltd., Keswick House, Paternoster Row, E.C., London.

THE PAPAL CONQUEST. By Rev. Alex. Robertson, D.D. Cloth. 6s. Morgan & Scott, 12, Paternoster Bldgs., E.C., London.

THE INDIAN AND HIS PROBLEM. By Francis E. Leupp. 8vo, 369 pages. \$2.00. Charles Scribner's Sons, New York.

CHINA AND THE FAR EAST. By George A. Blakeslee. 12mo. \$2.00. Thomas Y. Crowell & Co., New York.

NEW CHINA. By W. Y. Fullerton and C. E. Wilson, B.A. 3s, 6d, *net*. Morgan & Scott, Ltd., 12, Paternoster Bldg., London, E.C.