

THE WORLD'S MISSIONARY CONFERENCE IN SESSION

Lord Balfour is in the chair. On his right are Sir Andrew Fraser and John R. Mott, and on his left, Hon. Seth Low and Lord Reay. In front are seated the members of the business committee, with Rev. George Robson, as chairman; Arthur J. Brown, vice-chairman, and J. H. Oldham, secretary

The Missionary Review of the World

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SIGNS OF THE TIMES

ROMAN CATHOLICISM LOSING GROUND IN EUROPE

German religious papers bring the news of Rome's continually increasing losses upon the continent of Europe. In Germany a surprising large number of Roman Catholic priests have entered the Protestant ranks recently. Six priests of the diocese of Breslau, Silesia, have resigned their offices lately and avowed their purpose of becoming followers of Luther, and one of the six is preparing for the ministry. The now well-known Thaddeus Engert, D.D., and two other ex-priests of Bavaria, are also studying evangelical theology, while in Budapest, Hungary, the Lutheran Bishop Scholz ordained two ex-priests a short time ago. The famous Roman Catholic theologian, Hugo Koch, of Braunschweig, has published a book entitled "Cyprian and the Romish Primate" as one of the volumes of Harnack's series of "Studies in Ecclesiastical History." It deals with the matter according to the recognized results of historical investigation, which are in sharp contrast with the standpoint taken by Roman Catholic authorities in general, so that our readers will not be surprised to hear that Professor Koch will no longer occupy the position of a Roman Catholic professor of theology.

In Russian Poland a peculiar Los-von-Rome movement has been started.

Almost one hundred thousand Roman Catholic Poles have announced their separation from the Roman Catholic Church, and have founded a new denomination called the Church of the Followers of Mary (Mariawiten Kirche). They have a considerable number of beautiful churches, large parsonages, and well-kept cemeteries. The members of the new sect are scattered over the whole country, tho their largest numbers are found in the big cities, especially in Warsaw and Lodz. It is to be regretted, however, that the new sect has simply gone from Roman Catholicism into a peculiar heresy, because it was started by Maria Felicia Koslowska, who claimed to be the representative of Mary, the "holy" mother of Jesus upon earth. She stated that some of the divine gifts of the mother of God had been transferred to her, so that salvation had now become dependent on her, and she had been transformed into the mediator between heaven and earth. A certain Bishop Koswalski has joined Mary Koslowska, and both are actively working for a movement to lead the Roman Catholic people away from the Pope and, as they express it, under the direct rule of the Lord Jesus Christ. In spite of the fact that the followers of the new faith are forced to acknowledge the rule of a woman instead of that of the Pope, the numbers of the Followers

of Mary are rapidly increasing unto the weakening of popery in Russian Poland, tho not unto the strengthening of the Protestant forces.

SPAIN AND THE PAPACY

Spain has been one of the most backward countries of Europe to cast off the fetters of the Papacy, perhaps the more so as once this country was the right arm of the Romish power in the Inquisition. But a new era has dawned, and the conflict now is growing hot; King Alfonso has signed the decree limiting the number of religious societies and giving all denominations an equal legal status, which, of course, the clerical party denounce as a violation of the state constitution. Señor Canalejas, the Premier, firmly declares that Spain's power to regulate her own affairs must be wholly independent of foreign control. Later, he intimated that the Vatican has consented to negotiate the matters at issue on the basis of state control. Whether this is the dawn of religious liberty or the triumph of religious indifferentism and atheism, it is too soon to determine. We incline to think that it is simply the break of day; that the growing sentiment of the world in favor of liberty, civil and religious, has found, even in Spain, a lodgment, and that this most conservative of papal countries can not evade the issue. The status of non-Catholics has long been in Spain an occasion of loud remonstrances. Not only Protestants and the more advanced of the nominal Roman Catholics, but the Liberal press have been clamoring for religious toleration and equality. Bibles have been openly sold in the streets and bought even by priests. Free-thinking has remonstrated, and

the least the Government has been able to do is to grant freedom of worship. It is said that the new Premier would not, at his election in June, consent to take office without the assurance from the King that there should be this ecclesiastical reform. The Concordat of 1851 made the Catholic Church the State Church, and provided state support for it, protecting Episcopal rights and religious orders by law. The royal decree of May 31 directed the dissolution of all such orders as were not authorized by this Concordat, and a second decree removed the most humiliating restrictions from non-Catholics, permitting them to place religious emblems on their places of worship, etc. If we may judge at this time of the inception of this new movement we should regard it as the inevitable outcome of the progressive and tolerant spirit.

PORTUGAL AND THE PAPACY

One by one the countries of Europe are shaking off their bondage to the Pope. In Spain and Portugal the papacy has maintained a remnant of the former supremacy which enabled the pope to dictate policies and procedures to the kings of Europe and could compel a monarch to come barefooted to ask forgiveness from the head of the Roman Church. Italy, Germany, France and Austria have repudiated the Pope's and his cardinals' right to interfere in their national affairs and have proclaimed religious liberty, including the right of propaganda. The Pope has "withdrawn" certain statements in the Borromeoan Encyclical because they have given offense to Protestants in Saxony. Thus he confesses to his

fallibility. Spain and Portugal have maintained representatives at the court of St. Peter and have denied all but Roman Catholics the right to worship and preach freely and with the sanction of the State. Finally, these two countries have taken steps in favor of liberty. In Portugal a royal decree was recently published censuring the irregular conduct of the Archbishop of Braga in issuing an order from the Vatican regarding the suppression of a Franciscan review. The decree also states that the Government of Portugal intends to safeguard the prerogatives of the crown, and declares that it is "illegal to execute decisions that have not been accepted by the Government."

There is no cause for satisfaction when national governments become more avowedly independent of God and religion, but there is hope for religious freedom when they shake off man-made fetters and make it possible for evangelical Christians to preach and live according to the dictates of God and of conscience.

THE OUTCOME OF THE WORLD CONFERENCE

One of the dominant notes of the Edinburgh Conference was the desire for more unity and closer cooperation among missionary workers of all Protestant denominations. The Continuation Committee, numbering thirty-five representatives from the leading Protestant denominations and the principal countries of the world, has been formed to carry on the work of the conference as follows: (1) To maintain the idea of coordinating missionary work, (2) to carry on further work of investigation, (3) to plan for the next world conference in

1920, (4) to promote intercourse between missionaries and societies of various denominations, (5) to work for closer cooperation and conference, (6) to forward the plan for a permanent interdenominational and international committee, (7) to suggest such special committees as may be needed.

This Continuation Committee, with its chairman, Dr. John R. Mott, is already planning to secure the formation of a committee which can be the medium of communication between missionary societies and governments in matters of common interest. Nine special committees have also been appointed to investigate and report on the following subjects: (1) What fields now call loudest for reinforcements and special efforts, and how may the unoccupied fields be most speedily occupied? (2) The most effective course of study for the training of missionaries. (3) The development of special union training schools at home or in mission fields. (4) The ideals for Christian education in the mission fields, the value of higher education in Christian work. (5) The development of Christian literature in the vernaculars. (6) The securing of uniformity in statistical returns. (7) An international committee of jurists to formulate the principles underlying the relation of missions to governments. (8) The promotion of missionary interest through the secular press. (9) the advisability of publishing the evidence received by the commission on the "missionary message."

This last subject refers to the evidence not printed in the report—much of which refers to the damaging effect of destructive criticism and lax

theology among missionaries on the field.

It is devoutly hoped that this Continuation Committee will be divinely guided in their work and will be enabled to suggest policies and take steps which will hasten the establishment of the Kingdom of God.

FEDERATION AND ITS RISKS

If any development decidedly marks our day it is federation. Dissevered bodies are becoming united, and excised branches grafted in again to their old olive-tree. All this is a real gain, so far as it is a realization of the noble motto, "In essentials, unity; in non-essentials, liberty; in all things, charity." If it means small and dissident bodies of controversialists merged into large and consentient bodies of cooperators and harmonious believers; if it saves time, strength and money previously wasted in firing guns in debate and dissension, and in overlapping activity on the same field, with new amity and comity in all true work; if federation means this, who will not gladly welcome it?

But dangers lurk even in union, whenever it leads to boastful confidence in mere numerical strength, which often proves rather weakness; and, when it opens the way for that official corruption which seems especially the bane of colossal organizations. Few men can be entrusted with power. To have control of large bodies is a bait to both avarice and ambition; and somehow, whatever be our philosophy, it is a lamentable fact that, with size comes too often the vice of maladministration and irresponsibility. But, most of all, does federation risk fidelity to the truth, tending to sacrifice loyalty to vital doctrine for the sake of outward union.

RESULTS OF THE LAYMEN'S CAMPAIGN

Letters have been received from all over the United States, from all of the seventy-five cities in which the Laymen's Missionary Movement held their conventions, from ministers and laymen, testifying not only to the increased general interest in world-wide missions, but piling up testimony upon testimony of the renewed interest in all missionary and philanthropic work at home. Beyond this, many pastors, church officers and laymen are testifying that as a direct result of the conferences there has been a renewed religious awakening, increased spiritual activity, and universally a willing and voluntary increase in benevolences.

One manifest lesson of the present missionary campaign is the ease with which God's work may be done when men really understand it with devotion and purpose, and the readiness of men to respond to a worthy challenge. Men like the large, the heroic, the sacrificial. No libel is more deadly and deadening than the current view that men will not give themselves to religious work. Scores, if not hundreds of thousands, of men have thrown themselves into this service with an abandon that is equaled in history only by the experience of the Crusaders, or by the high resolve with which men have ever faced a supreme moral crisis.

Another lesson is that of leadership and organization. Things do not happen in the Kingdom of God any more than in other kingdoms. There is no warrant of Scripture or of sense for the idea that the Kingdom will "grow" like Topsy. The world everywhere and in everything waits for and upon leadership. This campaign has been possible because men were will-

ing to give their ability in leadership and organization, subordinating themselves to the domination of Him who calls men into partnership with Himself, and who by His blessing makes even five loaves and two fishes feed uncounted thousands.

The work is but in the initial stage. The past and the present must be conserved to save the future. The Laymen's Missionary Movement under which these primary results have been registered must recognize the imperative of the obligation thereby imposed. It will not do to lessen interest, to abridge service, to minimize effort, to economize expression. What has been accomplished has been under the lead of an agency able to secure the united action of the Church. The strength and force of interdenominational union has been overpoweringly demonstrated, as it has been in other phases of concerted Christian action.

CHINA'S TOUCHING APPEAL

The Chinese ambassador to the Christian people of England appealed at the annual meeting of the Society for the Suppression of the Opium Trade. He said there was no doubt in his mind that the rulers of the Chinese Empire were in earnest in their desire to remove this curse from their midst. There was a growing sentiment in favor of its total abolition, even in the provinces that were most remote from Peking. It was satisfactory to know that, from the throne downward, the Chinese Empire was determined to remove the stigma which had so long rested on her name and injured her reputation in the eyes of Europe.

A group of Chinese students from London University seconded their ambassador's appeal, maintaining there

was slender hope for completing this reform, "unless England stops the flooding of the Chinese ports with opium from India."

REVIVAL AT LUSHAI

There are solid signs that the Master's kingdom is extending and deepening in Lushai. Several young Lushais have gone outside their own country to preach the gospel.

Four young Christians have just gone to Burma to tell the good news to the Pawis, a powerful tribe who used to be bitter enemies of the Lushais. About twenty-four years ago, it is said, that the Pawis killed from 700 to 1,000 Lushais who crossed over the boundary during a time of famine.

The number of Christians in some of the villages of Lushai is increasing steadily. We heard a few days ago that in one village there are now 70 Christians; in others a wave of revival has been felt. On this last tour to the villages 141 were baptized. Over 70 young men have come to us at Aijal from many parts of Lushai, begging to be taken on as schoolboys "to learn God's Word" and to extend His kingdom. One day two came. One of them told us he had come four days' journey purposely to ask to be taken on as a schoolboy. We are anxious that these schoolboys may learn of the Master Himself how to win souls.

A second Lushai chief has freed his slaves in the name of the Lord Jesus. He has a bitter trial just now. Like many of the chiefs, he has two wives. Since he became a Christian he has to put away one. He is anxious for us to pray for him. He says the Lord will help him to suffer.

AN ANTI-CHRISTIAN MOVEMENT IN KOREA

The Japan *Post* calls attention to the fact that the attacks of Japanese papers upon the missionaries as opponents of Japanese rule in Korea still continue, and are now aided by an anti-Christian movement organized by Koreans. A sect has been formed whose saint is Tangun, the mythical founder of the Korean Empire. Its leader is a certain La Insa, whose name was mentioned a few years ago as that of one of the participants in the attempt to murder the former secretary of war, Kuron Chung-Lyan. Its membership is about 1,500 men, who consider the spread of Christianity dangerous to the national life of Korea. Korean papers, however, pay little attention to this movement, stating that a similar movement was started in Japan when Christianity first began to spread, but was soon abandoned.

ISLAM IN THE DUTCH EAST INDIES

Islam is strong and mighty among the Malays, which form the chief part of the population of the Dutch East Indies, and a proportion of these Mohammedan Malays larger than that of any other people enters upon the pilgrimage to the tomb of the prophet at Mecca. It is true that these pilgrims know little of the religion which they have espoused. When they accepted it, a lemon was squeezed above their heads in token of the new relationship entered into. They learned the formula, "Allah is great and Mohammed is his prophet," the first part of the Koran, the blessing of the prophet, and a number of other sayings, but all in the Arabic language, which they do not understand. They

were instructed in the ceremonies which form a part of Mohammedan worship, learned how to prostrate themselves and how to rise again, but of the religion itself they learned nothing. The mollahs (priests) told them that the head of Islam upon the earth rules in Constantinople, to which city all white rulers of the earth come to pay him homage. One day this mighty ruler will force the white races to release the brown followers of Mohammed. Thus they were taught that the acceptance of Islam by brown men means final national liberty and glory, and gladly they accepted its tenets. The pilgrimage to Mecca is undertaken by large numbers of these Mohammedan Malays on account of the honors which it brings. During it they are plundered and robbed by Arabs and priests, but they will enjoy almost divine honors after their return. Their brethren will drink the water in which these pilgrims wash themselves, will eat the crumbs which they drop upon the ground, and will humbly kiss their feet, hoping thus to share to some extent their holiness.

Many years the Dutch Government favored the spread of Islam among the Malays of the Dutch East Indies, but at last it recognized its mistake, and now it favors the work of the Christian missionaries everywhere, and Christianity is spreading among the heathen inhabitants of the Dutch East Indies and also among the Mohammedan Malays. The number of native Christians upon Sumatra alone is said to be 90,000, and of these several thousand are converts from Mohammedanism, while it is estimated that in the whole Dutch East Indies 25,000 Malays were converted from Islam during this generation.



UNITED FREE CHURCH ASSEMBLY HALL, EDINBURGH

THE EDINBURGH MISSIONARY CONFERENCE

BY DELAVAN LEONARD PIERSON

It is the policy of the enemy to divide the forces of the great King. It is the prayer of Christ that His people may be united in aim, in spirit, in their work of winning the world to Him as Savior and Lord. Thus the World Missionary Conference which met in Edinburgh June 14th to 23d, was in harmony with the prayer of Jesus Christ, and marks an important epoch in the missionary campaign.

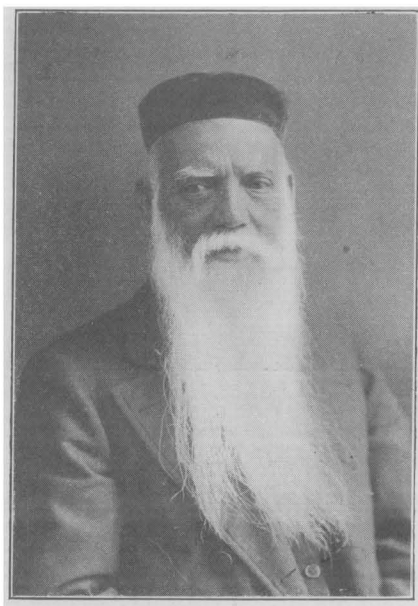
This was a great Conference. It was great in its *purpose*. No work could be greater than that of carrying out the great commission of the Son of God and Savior of men. No ideal is more inspiring than that of bringing all men into harmony with the will of God to save them from the present and eternal power of sin. No need is more pressing among the Christians

engaged in the campaign than the sense of unity in the service of a common Lord, and of absolute dependence on the leadership and power of the One Spirit. The purpose of the Conference was to emphasize this essential unity and to bring about greater harmony, closer cooperation, and increased efficiency among the various cohorts of the King's army.

It was a great Conference in point of *numbers*. Twelve hundred registered delegates came from the ends of the earth, Great Britain and Ireland, Europe, America, Africa, Asia, Australia and the Islands of the sea, to discuss these great problems of world-wide evangelization. There were as many more unofficial delegates, missionaries, wives of delegates and other visitors beside the generous hosts and

hostesses of Edinburgh and the vicinity, all of whom helped to swell the numbers of those who eagerly sought admission each day to the three large halls in which the meetings were held.

It was a great Conference because



REV. K. C. CHATTERJI, D.D.

Indian member of the Continuation Committee

of its *representative character*. Every branch of the Protestant Christian Church actually engaged, to any considerable extent, in world-wide evangelization sent leading missionary workers from the home and foreign fields to contribute to the wisdom of the Conference, and to carry back to their work larger sympathy, higher ideals, better methods and increased inspiration. The Church of England, high and low, friars and laymen, the Methodists, Baptists, Congregationalists, Presbyterians, Moravians, Brethren and numberless other sects and societies from every Christian land and

every non-Christian mission-field, met together for a common purpose. There were Christians of every race and color, converts from the great non-Christian religions—Hebrew, Hindu, Moslem, Confucian, Buddhist, Shinto, Animist, all met together in the name of a common Lord, and in the interest of His work.

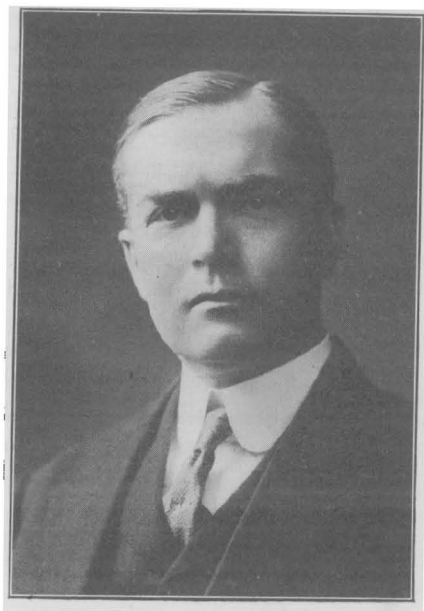
It was a great Conference in its *personnel*. Seldom, if ever, have so many prominent leaders, from so many lands, creeds, callings, social and political walks in life, met together with a common great purpose. There were men like the Archbishop of Canterbury, from the highest ecclesiastical circles of the Church of England, side by side with native Christians, like Thang Khau, from the hill tribes of Assam. There were members of the nobility like Lord Balfour of Burleigh, on friendly equality with those whose only claim to distinction was their kinship to Christ. There were political leaders from America like Seth Low and William Jennings Bryan, and religious leaders and writers of world-wide renown—men like John R. Mott, the efficient chairman of the Conference; Robert E. Speer and James L. Baileton. Then there were the honored missionaries like Dr. John Ross, of Manchuria; Dr. Timothy Richard, of Shanghai; Sydney Gulick, of Japan; Samuel Moffat, of Korea; Bishop Oldham, of Malaysia; Bishop Thornburn, of India; Archdeacon Walker, of Uganda, and Samuel M. Zwemer, of Arabia. There were well-known and greatly honored continentals—men like Dr. Julius Richter, Johannes Lepsius and Johannes Warneck. There were Christian leaders from non-Christian races—like Dr. Chatterji, of India; Bishop Honda, of Japan, the

ex-minister of education from Korea, as well as others from China and Africa. Women leaders also had their place on the platform and committees.

The Conference was great in its *organization and management*. It was no small task to entertain twelve hundred or more delegates and friends, to provide "stewards"—or ushers—in three halls, for two or three meetings each day, to print and distribute tickets of admission to delegates and clamoring multitudes, to furnish hand-books, to edit, print and distribute a daily Conference paper, to care for letters and circulars, private conferences, daily luncheons and teas—all without friction, confusion or delay. Great credit is especially due to Dr. John Robson and J. H. Oldham, chairman and secretary respectively of the business committee, and to Dr. John R. Mott, chairman of the Conference. The meetings were opened and closed on time, speakers were kept strictly to their limits, crowds were handled courteously in spite of the great demand for tickets. It was a rare sight to see the crowds eager to pay fifty cents each for tickets to missionary meetings.

It was a great Conference in the *spirit and power of the speeches*. Probably never before was there a more remarkable series of short, pointed speeches. During the Conference in Assembly Hall there were over three hundred seven-minute speeches and three times as many more cards were sent into the chairman from those who desired an opportunity. Few speakers were verbose, most of them had something definite to say and spoke earnestly and to the point. The command of language and clearness of expression

in English on the part of Germans, Swiss, French, Dutch, Danish, Scandinavian, Japanese, Korean, Chinese, Burmese and Hindu were especially remarkable. Some of the speeches were impassioned, many were powerful, all



JOHN R. MOTT, L.L.D.

Chairman of the Conference, and of the Continuation Committee

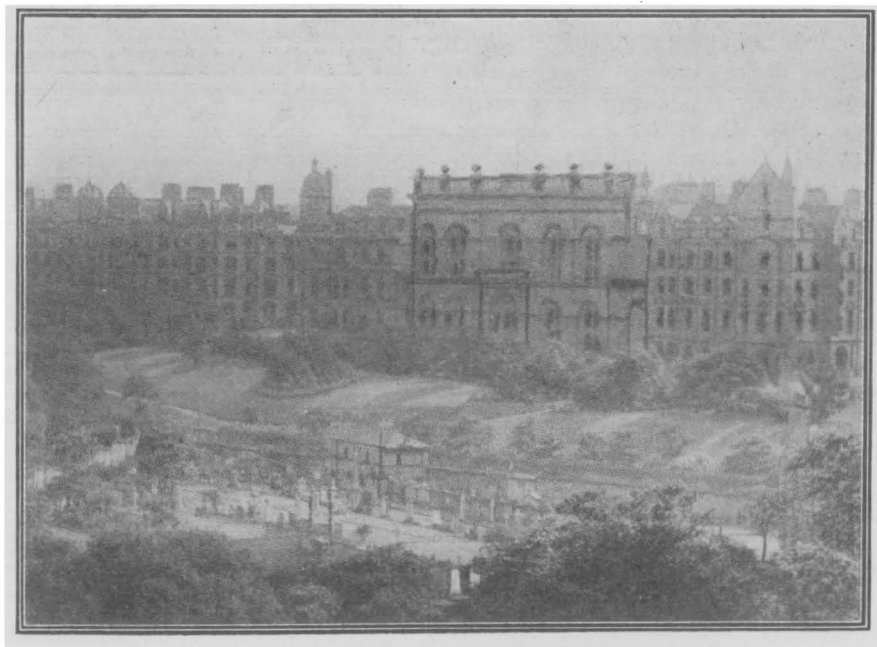
were courteous and showed a loyalty to Christ and a desire to work harmoniously for the advancement of His Kingdom.

The Conference was great in its *promise and its possibilities*. If nothing more were gained than the meeting face to face of these leaders of various denominations, it would have been worthwhile. The coming together in friendly spirit has broadened our sympathies and has enabled those with varying opinions to see each others' viewpoints. The frank and free expression of opinion has cleared

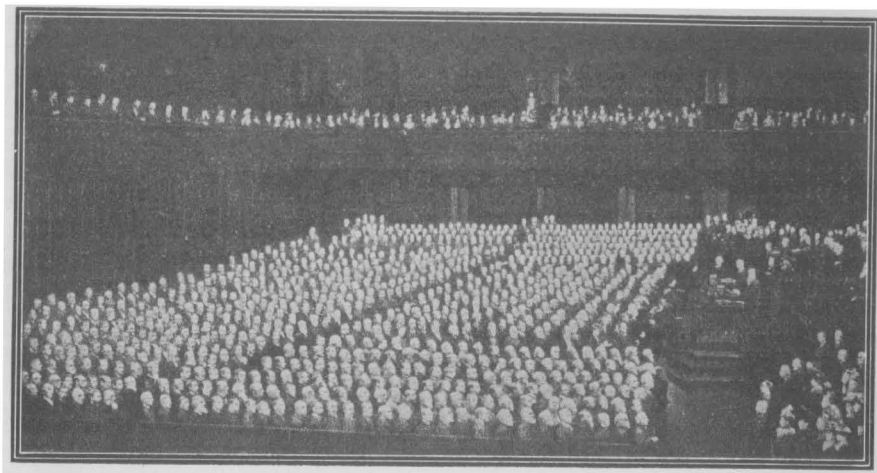
the air and should make closer cooperation possible. Some of the delegates—notably those from the “high Church party” of the Church of England—have been subjected to severe criticism by their brethren for attending such a conference at all; some delegates regretted the expression by a few speakers of a desire for closer cooperation with the Church of Rome—even unreformed—or the evidence of too great sympathy with “higher criticism” by others, or too low a standard by a few educators as to the necessity for preaching a simple Gospel message, but, on the whole, the Conference showed its sympathy with spiritual aims and methods, and the speakers most applauded were those who stood most loyally for the deity of Christ, the authority of the Bible, and the straightforward preaching of the Gospel.

The Continuation Committee

But the possibilities of the Conference are to be reckoned by the influence of the delegates in their own churches and societies and missions. Only as they carry back spiritual power and unity of purpose to their work, can the effects of the Conference be extended and continued. The greatest sign of promise for lasting results and further progress is perhaps in the appointment of the *Continuation Committee*. This group of 35 leaders includes ten from America, ten from the British Isles, ten from the Continent of Europe, and one each from Africa, India, China, Australia and Japan. The chairman is John R. Mott, and the secretary J. H. Oldham. The members from America are Dr. T. S. Barbour, of the Baptist Foreign Mission Society; Dr. James L. Barton, of the American Board; Dr. Arthur J.



SYNOD HALL, EDINBURGH



INTERIOR OF SYNOD HALL, EDINBURGH

Brown, of the Presbyterian Board; President John F. Goucher, of Baltimore; Bishop W. R. Lambert, of the Methodist Board (South); Mr. Silas McBee, of the *Churchman*; John R. Mott, N. W. Rowell, Esq., of Toronto; Rev. Canon Tucker, of the Church of England in Canada, and Rev. Charles R. Watson, of the United Presbyterian Board of Missions.

The members from Great Britain are Sir Andrew Fraser, Dr. H. T. Hodgkin, of the Society of Friends; Mrs. Creighton and the Bishop of Southwark, of the S. P. G.; Dr. Eugene Stock, of the C. M. S.; Dr. George Robson, of the United Free Church of Scotland; G. W. McAlpine, Esq., Rev. J. N. Ogilvie, of the Established Church of Scotland; Rev. J. H. Ritson, of the British and Foreign Bible Society, and Dr. R. Wardlaw Thompson, of the London Missionary Society.

The members from the Continent are Prof. Haussleiter, Dr. Hennig, Herr Würz, and Dr. Julius Richter, of Germany; Dr. Boegner, of France; Inspector Dahle, of Norway; Dr. Gun-

ning, of Holland; Count Moltke, of Denmark; Missions Director Mustakallio, of Finland, and Bishop Tottie, of Sweden. The other members are Prof. Marais, of South Africa; the Bishop of Gippsland, from Australia; Bishop Honda, of Japan; Mr. Cheng Chung-Yé, of China, and Dr. Chatterji, of India. This committee has power to appoint its own officers and to fill vacancies.

The carrying forward to fruition of the ideals and suggestions of the Conference as to comity, cooperation, future conferences, harmonious solution of problems and united action in such matters as relate to home and foreign governments is left in the hands of this continuation committee. Its responsibilities are heavy, its opportunities are great. May God guide its deliberations.

The Daily Program

The main subjects for discussion at the Conference were the reports of the eight commissions which had been prepared and distributed in advance to each delegate. After a fifteen-minute

devotional service at 9:45 A.M., the chairman of a commission was given twenty minutes to present his report at the beginning of the day set aside for that report. Then followed brief, bright, telling seven-minute speeches by members of the Conference, criticizing, commending, extending the reports. Finally, at the close of the afternoon session, the chairman or one of the other members of the commission closed the discussion. In the midst of the morning session was a half-hour of intercession—one of the most impressive features of the Conference. The evenings in Assembly Hall were devoted to general addresses by well-known leaders on such topics as "The Sufficiency of God," "Christ the Leader of Missionary Work of the Church," and "Christianity the Final and Universal Religion."

The Distribution of Forces

The chairman of Commission I, Dr. John R. Mott, gave the following outstanding convictions and impressions as a result of the study of the subject, "The Carrying of the Gospel into All the World":

(1) The vastness of the task of evangelizing the world—its variety and difficulties. The great importance of looking at the whole world as a unit.

(2) The time is actually at hand when the Christian Church should bestir itself to greater efforts in countries where it is already working. The stupendous changes in these nations make it important that we should influence them while they are plastic—before antagonists and evil influences gain control, while there is a respect and keen desire for Western learning. There is need of promptness and

thoroughness in bringing the gospel to these awakening nations.

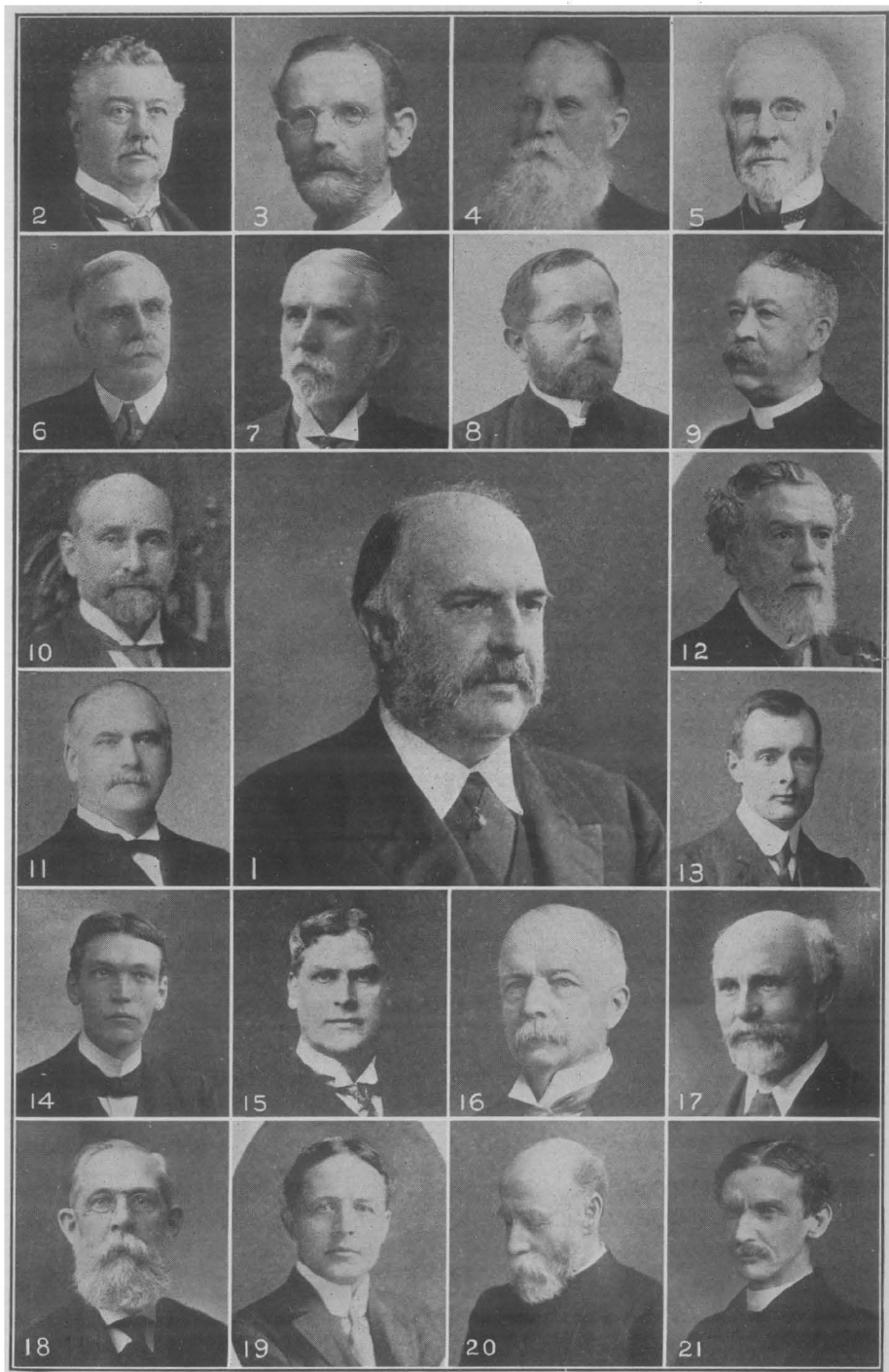
(3) The time has come when the Church should enter fields thus far unoccupied—Tibet, the Sudan, Afghanistan, Central Asia, Central Arabia. If the time is not at hand, when is it coming?

(4) If the present situation in the world field is to be met, there must be united planning and concerted effort by all the evangelical forces of Christendom. The united adoption of well-considered plans on the part of societies represented in this Conference would be *more than equivalent to the doubling of the present missionary staff in the field.*

(5) The task before us will not be achieved without a great increase of the native forces on the mission field—the task is not a European or an American task, but is Asiatic and African. There must be an heroic increase in native workers.

(6) There has been a great unanimity in the emphasis with which missionaries and native leaders have expressed the conviction that the crucial problem is the state of the Church at home. There must be a great expansion of the vitality and self-sacrificing spirit of the Church at home, if there is to be greater success in foreign fields.

The evangelization of Africa presents great problems. The great characteristics of the continent are its large area and widely scattered population; its many languages and dialects—sometimes as many as four in a radius of one hundred miles; its political complications due to French and Portuguese and Spanish hostility to Protestant missions, and the encouragement given by the British Government to Islam rather than to Christianity in Egypt and the Sudan. Pagan Africa is becoming Moslem



SOME LEADERS OF THE EDINBURGH MISSIONARY CONFERENCE

(See other side for names of officers and copyright notice)

ORGANIZATION OF THE WORLD'S MISSIONARY CONFERENCE

Edinburgh, Scotland, June 14 to 23, 1910

President

The Right Hon. Lord Balfour, of Burleigh, K. T.

Vice-Presidents

The Right Hon. Lord Reay, Sir John Kennaway, Sir Andrew H. L. Fraser

British Executive Committee

The Master of Polwarth and Duncan McLaren, Esq. *Joint-Chairmen*
Mr. J. H. Oldham, M.A., and Kenneth McLennan. *Secretaries*

American Executive Committee

Rev. Arthur J. Brown, D.D. *Chairman*
Rev. Henry Carroll, LL.D., and Wm. Henry Grant, Esq. *Secretaries*

Continental Executive Committee

Bishop Benjamin La Trobe *Chairman*
Rev. Julius Richter, D.D. *Secretary*

The Commissions

- I. Carrying the Gospel unto all the Non-Christian World.
Mr. John R. Mott, LL.D., *Chairman*
Rev. George Robson, D.D., and Rev. Julius Richter, D.D. *Vice-Chairmen*
- II. The Native Church and Its Workers.
Rev. J. C. Gibson, D.D. *Chairman*
Bishop Walter R. Lambuth, D.D. *Vice-Chairman*
- III. Education in Relation to the Christianization of National Life.
The Bishop of Birmingham *Chairman*
Prof. Edward C. Moore, D.D. *Vice-Chairman*
- IV. The Missionary Message in Relation to Non-Christian Religions.
Prof. D. S. Cairns, D.D. *Chairman*
Robert E. Speer, M.A., D.D. *Vice-Chairman*
- V. The Preparation of Missionaries.
President W. Douglas Mackenzie, D.D. *Chairman*
Prof. J. O. F. Murray, D.D. *Vice-Chairman*
- VI. The Home Base of Missions.
Rev. James L. Barton, D.D. *Chairman*
Herr Frederick Wurtz, G. W. MacAlpine, and Rev. J. P. Maud. *Vice-Chairmen*
- VII. Relation of Missions to Governments.
Lord Balfour *Chairman*
Hon. Seth Low *Vice-Chairman*
- VIII. Cooperation and Unity.
Sir Andrew H. L. Fraser, LL.D. *Chairman*
Mr. Silas McBee *Vice-Chairman*

Chairman of the Conference

JOHN R. MOTT, LL.D.

Recording Clerks

Rev. J. H. RITSON and N. W. ROWELL, K.C.

PORTRAITS IN THE FRONTISPIECE

(1) Lord Balfour²; (2) Hon. Seth Low; (3) Bishop Walter R. Lambuth, D.D.; (4) Bishop La Trobe³; (5) Dr. Eugene Stock; (6) Rev. Harlan P. Beach, D.D.; (7) Rev. James L. Barton, D.D.; (8) Dr. Julius Richter; (9) Rev. J. Campbell Gibson, D.D.⁴; (10) Rev. Arthur J. Brown, D.D.; (11) Rev. H. K. Carroll, LL.D.; (12) Hon. Duncan McLaren⁵; (13) Mr. J. H. Oldham; (14) Mr. John W. Wood; (15) Mornay Williams, Esq.; (16) Sir Andrew Fraser¹; (17) Rev. R. Wardlaw Thompson, D.D.; (18) Hon. S. B. Capen, LL.D.; (19) Wm. J. Scheffelin, Ph.D.; (20) Rev. Professor George Owen; (21) Rev. Professor D. S. Cairn.⁶

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more rapidly than it is becoming Christian.
—Dr. JOHN ROBSON.

In a recent visit to the Sudan, I found 55 unevangelized tribes numbering from 500 to 2,000,000 each. This problem must be met in our generation or these tribes will become Mohammedans. Their members are among the most warlike races in Africa.—Dr. H. KAARL KUMM, of the Sudan United Mission.

There are 80,000 Protestant Christians among my countrymen, but these are mostly in the large cities. The smaller towns continue practically untouched. Very little is done among the farmers and working men. Buddhism is corrupt, Shintoism is political, Confucianism merely ethical. The Japanese are discovering that they must have a religious basis as well as education. There is need of reinforcements.—REV. YUGORO CHIBA, of Japan.

Japan is leading the Orient — but whither? They are losing the old standards, and the question is shall materialism, agnosticism, irreligion or Christianity sway the land?—REV. J. D. DAVIS, D.D., American Board, Japan.

Bishop James W. Bashford, of the American Methodist Church, spoke forcibly of the crisis in China. There are signs of a revolution—political, industrial, educational, and religious. A young man went to an exhibit in a missionary school, and came home to say to his father: "China is at the head of the list of nations in two things—population and resources—and at the foot of the list in everything else." It was an eye-opener to the young man. . . . The Chinese are waking up to their responsibility, and recently in Peking 400 men pledged themselves to the evangelization of China.

The great changes give an unparalleled opportunity in China. The Chinese mind is empty; now is the time to fill it with Christ. The devil is busy; Christians must be busy too.—T. Y. CHANG.

Korea is a "microscopic mission field," for many people do not know where it is. In the last 25 years 200,000 converts have

been gathered—an average of one an hour for every hour that Christians have been working there! In view of this day of harvest there are three dangers: (1) The revived heathenism. (2) The introduction of erroneous philosophy, and (3) superficial work in conversion and training of converts.—HON. T. H. YUN, former imperial minister of education in Korea, a member of the Methodist Church.

"In India," said George Sherwood Eddy, "there are still 100,000,000 out of the reach of any Christian worker. The door is opening wider every day. There is especially a great opportunity among the students of India, and among the 50,000,000 outcastes who are ready to come into the kingdom.

South America and Africa are better occupied in proportion to their population than India. Madras's presidency is the only one that may be said to be properly occupied by missionaries. There are now six native missionary societies that are supported, controlled and manned by the Indians themselves.—V. S. AZARIAH.

For *Mongolia*, Rev. G. H. Bonfield, of the British and Foreign Bible Society, made an earnest appeal. The Mongolians were formerly a strong people; now 75 per cent of the men are morally decadent. There are only 10 missionaries in Mongolia, and all of these are practically in Chinese territory. Only one colporteur is working among the more than 2,000,000 people wandering about Mongolia.

A similar call was voiced by L. E. Högborg, the Swedish missionary in Eastern Turkestan. In all of Central Asia there are only 20 missionaries.

Rev. William Ewing, of the United Free Church of Scotland, and Rev. Louis Meyer spoke in behalf of the neglected "Chosen People." It is a strange reading of the New Testament that would exclude the Jews

from the sphere of missionary work. The large number of Jews in Arabia, Persia and India are still uncared for. Eight million of the chosen people are untouched by Christian effort. The work is hopeful. In the last twenty-five years it is estimated that 250,000 Jews have been baptized as Christians—(as many as in Korea).

A letter from Dr. Gustav Warneck express the conviction that the great question is not where are the largest unoccupied fields, but where at present do the forces most need strengthening? The answer is—in the Far East, where mighty nations are emerging into light, and in Central Africa, to counteract the advance of Islam.

God is calling us *both* to enter new fields and to strengthen old missions. We are responsible not only for the unfinished task but for the untouched task. Tibet is not the only unoccupied field. There are in Asia also—Afghanistan, Cambodia, Mongolia, Anam, Siberia, Bokhara, Turkistan and South Arabia—42,000,000 people. In Africa there are Somaliland, the Sudan, Portuguese Territory, the Sahara, parts of North Africa and the French Kongo—70,000,000 people.

These lands should be occupied now, because (1) The greatest plea is not opportunity, but destitution; (2) Christ's command is for the universal proclamation of the gospel; (3) Christ's glory is at stake. These lands are not unoccupied by the devil; (4) it is the glory of Christianity to undertake impossibilities because we believe in an Almighty God.—SAMUEL M. ZWEMER.

In establishing the Church on the mission field, the strongest views expressed were in favor both of working for individual conversion and bringing communities under Christian influence. The chief attention of the missionary should, as a rule, be devoted to the training of native workers, rather than direct evangelistic work. There must

be no ground for the impression that missionaries do not desire to have the natives become leaders. The general opinion was that it is not advisable to support the native workers with foreign money, but in some places it seems necessary.

In Manchuria idolatry is dead. There are 30,000 native communicants and 100,000 adherents. Of the 30,000 baptized, not more than 100 came in as the direct result of foreign missionaries' work. Two native preachers last year baptized 300 members.—REV. JOHN ROSS, D.D.

In Korea the missionaries do not believe in using foreign money for native workers. The results of placing the responsibility of evangelizing Korea on the native Church has shown the wisdom of this policy, and the Koreans agree with the missionaries.—REV. SAMUEL A. MOPFETT, D.D.

The Native Church

"We should use the term "The Church on the Mission Field," rather than "The Native Church," for the Church of Christ is nowhere native to this earth," said Dr. J. Campbell Gibson, chairman of Commission No. II. The time is coming when missionaries will not be the leaders, but only the allies of Christ, cooperating with the Church in the mission fields.

The missionaries should abandon the whole attitude of mind that leads them to look on the native Church and its leaders as inferior. We are not responsible for all the mistakes that may be made. Christ can be trusted to guide His followers in the mission fields as well as in the home land.—REV. ARTHUR J. BROWN, D.D.

In Japan there are four independent, self-governing branches of the Protestant Church. Among the Methodists the missionaries are only members of the Japanese Conference.—BISHOP HONDA.

In order to correct the mistake of trying to keep the native Church too long in swaddling-clothes (1) the secretaries at home should encourage the missionaries

to counsel more with the native workers; (2) we should teach the Church in the mission field that we depend on them; (3) the deputations who visit the field should take more time to consult native leaders; (4) we must study means of educating native leaders. Men are made by having responsibility put upon them.—REV. HENRY T. HODGKIN, Friends F. M. S.

The Church in the mission field should never be put in the position of demanding a larger share in its own government. Much misunderstanding and friction will be averted by taking the native pastors into conference on financial matters. They will see that there is financial pressure and will be more sympathetic.—BISHOP ROBINSON.

The importance of training native workers and encouraging all Christians to do evangelistic work was strongly emphasized. Dr. George Heber Jones, of Korea, reported that the remarkable growth in that land was due to the activity of the main body of membership, and to the fact that the Church regards prayer as a primary method of work. In one region in Korea the Christians gave 6,700 days in one year for evangelistic work, and the total amount of time given by all Christians was equal to the services of one man for 300 years.

Missionary Education

"The Christian educator is the great factor in the Far East," said Bishop Gore, of Birmingham, chairman of Commission No. III. There is need of a great deal more coordination and planning as to the places in which schools and colleges are needed.

Where missionary educators do not know the language of the people, they are bound to lose in sympathetic touch with their pupils. They do not understand their thought and are unable to interpret truth to them. It is most important that all teachers in mission schools be Christian, and make an effort to lead their pu-

pils to Christ; otherwise they will lack moral strength and courage.—REV. WM. GOUDIE, formerly of India.

Only by their Christian religious influence can missionary educational institutions be justified. The schools and colleges are missionary agencies of the Church. There is no finer field for making a spiritual impression on the youth than in the colleges.—PRINCIPAL MACKICKAN, of Wilson College, Bombay.

Education must be thoroughly Christian or it is a failure. Missionaries can not afford to do only the work of Government schools. The effect of secular education alone is agnosticism or infidelity. No man honors another's faith who does not frankly avow his own. The chief duty of Christian educationalists is not the leavening of the non-Christian population, but the development of efficient Christian leaders.—REV. STEPHEN S. THOMAS, of Delhi.

Rev. W. H. T. Gairdner, of Cairo, asked that an official representation be made to the British Government against their opposition to Christian missions in northern Nigeria, Hausaland and the Sudan.

"Christian missionary educational institutions have done more to solve the Far Eastern Question in Turkey," said Dr. F. E. Hoskins, of Beirut, "than all the gunboats that have ever sailed through the Straits of Gibraltar."

A most pressing need on the mission fields is a superintendent of education to keep the work up to a high standard, and at the same time to preserve a Christian, spiritual atmosphere.—REV. R. J. DAVIDSON, of China.

We need two things—cooperation or union in educational work and greater efficiency in teaching and methods.—DR. PAUL D. BERGEN, of China.

It costs from ten to fifteen times as much to educate a boy in America as it does in China.—HON. WILLIAM JENNINGS BRYAN.

The Missionary Message

"The most important point to remember in taking the gospel to non-Christian peoples is that their hearts must be changed," said Dr. J. R. Coltenbach, of Holland.

No missionary should go among animistic peoples—or any other—unless he has a Christian message that he can deliver with dogmatic certainty. A missionary without a definite message from God is a fraud.—REV. C. H. MONAHAN, of India.

Cannibals and murderers at first ridicule the idea of God's love. They do not acknowledge that they have done wrong, but the idea that appeals to them is the hope of everlasting life. — DR. JOHANNES WARNECK, of the Rhenish Missionary Society.

In speaking of the missionaries' message to China, Rev. L. I. Lloyd, of Fuchau, said that the doctrine of the Fatherhood of God appeals especially to them because of their reverence for ancestors and their ideal of filial piety. They find no difficulty in believing the doctrine of the atonement. The Chinese need a revealed gospel, not a gospel of peradventure or perhaps; they need a definite divine gospel preached with a certainty.

The Chinese Christians should be trained to teach in mission schools. Too many non-Christian teachers are now used. They can not give the missionary message.—DONG KING-EN, of China.

We must teach the Chinese the meaning of sin. They have no word for that in their language. They respond to the truth when they understand it. No naturalistic religion has dared to hope that God will forgive sinners. This is a new idea to pagan thought. The ancient idea of God in China was a magnificent conception. We need not preach a foreign deity, but one whom their fathers worshiped. They do not understand or worship God aright. The greatest hindrance in China is not idolatry, Buddhism or Taoism, but it is the doc-

trine of Confucius, that man's sufficiency is in himself. Consequently the Chinese are not willing to come as helpless failures asking God for forgiveness and power.—DR. J. CAMPBELL GIBSON, of Swatow.

The Chinese are more responsive to spiritual truth than we are. We must teach them the spiritual truths of Christianity. — DR. ARTHUR H. SMITH, of Peking.

One of the greatest hindrances to the progress of Christianity is that students who go to the West to study return and say that America and England do not themselves practise Christianity, and that teachers in Christian institutions are not able to agree on the solutions to their problems.—DR. GEO. HEBER JONES, of Korea.

President Harada, of Doshisha University, Tokyo, said that the appeal to Japanese should be made on (1) John 3:16—the love of God; (2) on the character of Jesus Christ—as they are naturally hero-worshippers; (3) on the Christian life as lived in Christian homes, and (4) on the fact that they can be both loyal Christians and loyal Japanese.

Few educated Japanese are now devoted to their old faiths, but a teacher must know as much as possible about historic and present-day Buddhism. There are four great difficulties in missionary work in Japan: (1) The supposed conflict between patriotism and Christianity; but this has been overcome by the example of Christian soldiers.

(2) The supposed inability of Christian philosophy to solve problems better than Buddhism—this has been met by the testimony of modern men.

(3) The supposed femininity of Christianity—this has been disproved by the heroic character of Paul and of such men as Livingstone, Gladstone and Roosevelt.

(4) The supposed necessity of ascribing to difficult doctrines—this is met by holding up Jesus Christ and teaching them that Christianity is, first of all, re-

lationship to Him.—GALEN M. FISHER, of Tokyo.

In speaking of the appeal to Moslems, Rev. W. H. T. Gairdner, of Cairo, said that we should more often applaud their monotheism, should insist that they go with us step by step not by leaps and jumps, that we may show them their wrong beliefs and practises, and bring them to believe in the revelation of the gospels because they believe in the Koran. We must give more fresh thought to the doctrine of the trinity—their great stumbling-block.

The emphasis should not be on the issues between Moslem and Christian doctrine, but on the issues between Moslem life and Christ. (1) They can not understand the fatherhood of God; (2) They deny the incarnation; and (3) the inspiration of the Bible and the Deity of Christ. The greatest difficulty is, however, that we, as Christians, are disputing about the same doctrines that they deny. — S. M. ZWEMER.

The greatest mistake would be to try to accommodate Christian truth to Moslem error.—DR. LEPSIUS, Director of the German Orient Mission.

"The missionary message best adapted to the Hindu mind," said Rev. G. E. Phillips, of Madras, "is the old gospel. This does not mean simply denouncing idolatry as foolish and sinful, and proclaiming that those who believe in Christ go to heaven, and those who do not believe go to hell. It means that we must know the Hindu mind and beliefs, and start from the best in their religion to show them the way to God. The Hindu instinct for idolatry is answered in the worship of Jesus Christ who is the *image* of God."

The Hindus are not converted by argument but by the power of the Holy Spirit. The supreme duty of the Christian Church is to pray for this power.—REV. W. A. MANSELL, of India.

In dealing with Hindu inquirers we should be ready to acknowledge all that is good in Hinduism. The Hindu mind can not readily accept the doctrine of salvation by grace. They believe man must suffer the consequences of his sin, but when they understand the meaning of the verse, "As in Adam all die, so in Christ shall all be made alive," then the difficulty is removed.—DR. K. C. CHATTERJI, of India.

There is a growing desire for the Christ ideal in India, and the revelation of Christ is what must transform Indian thought and life. A Brahman gentleman said recently that the highest ideal India has ever seen is Jesus Christ on the cross.—DR. J. P. JONES, of India.

Christianity must be constructive, not merely destructive.—CANON C. H. ROBINSON, of the S. P. G.

We all agree on the following points said Robert E. Speer in closing:

(1) Christianity is the final and absolute religion, therefore we may fearlessly take the most generous attitude toward non-Christian religions and acknowledge their best points. We can compare the best in Christianity with the best in other religions, and may expose our religion to the most careful examination by the heathen.

(2) The question is not so much what we believe as how we shall bring the world to believe the final and absolute religion. We want to convert the most earnest adherents of non-Christian religions, and must give them our strongest message and arguments.

(3) By the study of non-Christian religions we enrich our own by discovering truths in Christianity we had never seen there before.

(4) Only a world-conquering gospel can conquer any part of the world. The great problems of life can only be solved by the application of the gospel to the whole life of man.

(5) For the empowering of the mes-

sage we need the enriching of the Christian life of the Church at home. We carry to others no real message, but the message we know by experience. Once again the Church is facing the full measure of her duty. From whence is to come the power by which we may hope to win the world—by applying the whole gospel to the whole life of the world—social, political, moral and religious.

Missions and Governments

"Christian governments," said Col. Robert Williams, of the C. M. S., "should remember that they are Christian first and administrators of government second. We are always safer—in Egypt or elsewhere—if we do our duty to God and to man, than if we neglect it. Our position as Christian nations and leaders in the world is largely due to the fact that we have the open Bible. Mohammedan Emirs should not be able to stop our Christian missionaries from going where they ought to go."

Native leaders in India appreciate and respect those who do not shirk their duty or deny their faith. . . . The strength of Christian missions lies in their voluntary character. If missionaries were looked upon as government servants their cause would be greatly weakened. . . . We should have a central representative board that can enter into negotiations with governments on all great questions affecting missions. It is most important that governments be in harmony with the missionaries.—Lord REAY, of London.

Missionaries should not depend on their governments or they will show they do not depend on God. . . . Missionaries should not interfere to protect their converts, but should teach loyalty to government even at a sacrifice.—Dr. C. C. WANG, of Shanghai.

In northern Nigeria the English Government shows partiality in favor of Islam. They have opened Moslem

schools and revived ancient Moslem rites and customs. The people see that the government favors Islam also in that all the government road-making has been given into the hands of Moslem chiefs, not to pagans or Christians. The people think that Great Britain has no use for Christianity. In spite of this favoritism all the political troubles in Nigeria and Egypt come from the Moslems—no wars have been caused by Christian missions.—REV. TOM JAYS, formerly of West Africa.

The Swiss missionaries have no trouble with the government in their fields because they observe the laws and accept the government program and have no political power behind them.—REV. ARTHUR GRANDJEAN, Secretary of the Swiss Mission Romande.

The Norwegian missionaries are taught to speak respectfully of governments, and they succeed in gaining official sympathy by approaching government officers as tho these officials were ready to do the right and helpful thing and grant what the missionaries want—even tho the missionaries have some misgivings about their willingness.—REV. L. DAHLE, of Norway.

Missionaries and secretaries should not first voice their grievances in the press and public meetings, but should present them to the government through the home board. — HERR BERNER, Private Counsellor of the German Colonial Government in Missionary Affairs.

It is as much the responsibility of the Christian government to promote public morals as it is of the Christian Church—this applies to opium, liquor, slavery and vice, and the time has come when the sale of morphia and cocaine also should be controlled by governments. There are some mighty questions that could be settled by an international act. — BISHOP CHARLES H. BRENT, of the Philippines

The British Government still sometimes upholds the traffic in strong drink. One chief was deposed in Africa for advising the people not to buy gin. The government also accepts the payment of fines and fees in gin.—DR. CHARLES F. HARTFORD, of London.

In Egypt and the Sudan the British disregard the Christian Sabbath and observe the Mohammedan Friday, which is to them, not a holy day, but a holiday. One official boasted to a missionary, saying: "You might as well give it up; we make ten Mohammedans to your one Christian. . . . The British government is in danger when they give up one iota of their Christianity. . . . The Gordon Memorial College at Khartum ought to be Christian but it is Mohammedan. The Koran is studied four years, but the Bible not at all.—REV. J. KELLEY GRIFFIN, D.D., of the Sudan.

The American nation is interested in five propositions:

(1) The duty of Christian nations to help forward the educational and moral development of non-Christian peoples.

(2) Christian governments help or hinder missionaries in proportion as they deal justly with foreigners in their own jurisdiction.

(3) Nations must deal justly with each other.

(4) The influence of governments should always be on the side of the highest and best. They should throw their influence on the side of temperance.

(5) Christian nations should stand as one in behalf of peace—especially with each other. They should at least investigate and report to an international tribunal *before* the guns begin to fire. Differences should be settled by right and reason, not by the sword and gunboat.—HON. WM. JENNINGS BRYAN.

It is the general view among missionaries that they should not accept compensation from non-Christian nations for loss of life due to riots or murders.—WALTER B. SLOAN, of the C. I. M.

As long as a judge in China is subject to the intervention of foreigners in relation to questions among natives, so long will the Chinese be opposed to foreigners.—JOHN ROSS, D.D., of Manchuria.

In discussing the inhumanities of Belgium in the Kongo State, Dr. T. S. Barbour, of the American Baptist M. S., said that there was no doubt possible as to these cruelties, since the

presentation of the report of King Leopold's own commission.

In one missionary's diary were recorded 1,000 cases of inhuman cruelty. The missionaries are interested in this question because (1) of the inhumanity prevailing and their desire to help; (2) because missionary work has been hindered and property-rights denied. The proposed reforms are inadequate and their adoption too long postponed.

Closer cooperation is desirable between the missionaries in the field and the people at home. Trade does not know sympathy or pity. We must come to the missionary idea for the moral motive and Christian ideals. . . . The friends of missions should give their governments no peace until the needed reforms are effected. Definite instances should be quoted with full details, not general accusations. We need a permanent committee to represent the worldwide work. We need a settled policy in our treatment of these questions.—LORD BALFOUR, of Burleigh.

Cooperation and Unity

Sir Andrew Fraser, chairman of Commission VIII, opened the discussion by saying that the task of winning the world to Christ can not be performed by a divided Christendom. The loss of energy through divided effort greatly retards the work. There is to-day a general call for unity from the mission fields, but opposition often comes from the societies at home.

In West China considerable progress toward unity has been made in the three provinces containing 80,000,000 people. (1) Nine church organizations have formed an advisory board which meets annually; (2) There has been a division of the field so that there is no overlapping; (3) There is much union in educational work—a common course of study, a union board of examiners, a common certificate; (4) There is a union university, with normal, medical and arts

courses—representing four missions; (5) There is an exchange of doctors; (6) A mission press doing work for all; (7) A union Christian magazine in Chinese; (8) A union hymnal; (9) A free interchange of members; (10) a standing committee on union. The aim is one Christian Church for China.—DR. O. L. KILBORN, of Chengtu, West China.

Without adding a man to our force we could double our efficiency by closer cooperation. The first necessity is a proper division of the field. Uganda is a good example of what may be done. Second, we need a free interchange of full members.—REV. E. W. BURR, of Shantung.

The four Presbyterian and two Methodist missions in Korea—four-fifths of the Protestant forces—have satisfactorily divided the territory so that there is no overlapping and no wasted energy. They are now planning a Union Christian University—all have joined except the Anglicans.—BISHOP M. C. HARRIS, of Japan and Korea.

The unity of the Christian Church in China occupies a leading place in the hearts of the Chinese Christian leaders. We hope to see a Chinese Christian Church without denominational distinction. (1) Denominations do not interest the Chinese mind. We can not defend them before the heathen. (2) It is possible. The difficulties are raised more by the West than by the East. (3) It is desirable, especially in China, where unity is loved in nation and family and religion. (4) Now is the time to effect union in the days of laying the foundations. (5) It is an ideal of Christ to have his Church one. (6) We are not responsible for a lasting union but for our own actions. (7) This conference should recommend that the Continuation Committee investigate and report, after obtaining a full and free expression from the Chinese.—CHENG CHING-YI, of China.

There are three reasons why we should unite: (1) The forces against us; (2) That the world may believe; (3) The ideal of Christ.—REV. S. S. THOMAS, of India.

Four other reasons: (1) The saving in money; (2) The better division of labor; (3) The gain in efficiency; (4) The resulting advance in the Kingdom.—REV. G. CURRIE MARTIN, of the L. M. S.

We may be loyal to the things that divide us and yet loyal to those that unite us.—THE BISHOP OF SOUTHWARK.

There is no reason why we should reproduce on the foreign fields the bad state of things at home. Some time ago some missionaries decided on a joint catechism—putting within the body of the book the points of agreement and in the appendix the points of difference. When the work was accomplished all were struck by the strength of the body of the text and the weakness of the appendix—why not follow the example of modern science and cut out the appendix! —REV. ARTHUR J. BROWN, D.D.

The constituency at home desire unity and cooperation. Such a plan in Canada has had the unanimous approval of the Presbyterians, Methodists, Congregationalists and Baptists. We can appeal to men to push a united work in the world, but not to perpetuate competing denominations. — N. W. ROWELL, ESQ., of Toronto.

We need a Union Committee: (1) For a continued close study of the subjects presented by these commissions. (2) That we may come to know each other better, continue in fellowship and avoid friction. (3) So that the great societies may help the smaller ones in dealing with the governments. (4) That in building the great church each workman may build with reference to the work of his neighbor.—DR. JULIUS RICHTER, of Germany.

We desire not a unit, but a unity. We have seen in this conference the divine blessing in many different policies where there has been a loyalty to Jesus Christ and dependence on the power of the Holy Spirit.—BISHOP GORE, of Birmingham.

There is an advantage in the emphasis on the different aspects of truth committed to different denominations. We can't have too much Christian spirit, but we can have too much of the spirit of the

drill-sergeant. In our work for unity—like taking honey away from bees—it is advisable to go slowly.—**LORD WILLIAM GASCOYNE-CECIL.**

I feel like a lion in the den of many Daniels—so if I must needs roar I will roar lovingly. Do not dilute your beliefs. It is not our differences that matter so much as the spirit in which they are voiced. The age of scoffing at each other's differences is past.—**BISHOP H. H. MONTGOMERY, of the S. P. G.**

We have unity, we do not wish uniformity. We may want intercommunity, but union is the only thing worth seeking.—**DR. EUGENE STOCK, of the C. M. S.**

Preparation of Missionaries

It is difficult to overestimate the importance of adequate preparation on the part of those who go out to represent Christ in foreign fields. While spiritual equipment is most necessary and may, in exceptional cases, even make up for lack in mental, physical, and other practical training, there is no doubt but that a man's or woman's usefulness is vastly increased by a thoroughly and specially trained mind in a strong body.

Rev. W. Douglas Mackenzie, D.D., president of Hartford Theological Seminary, the chairman of Commission No. V, opened the discussion by saying that the gift of millions of dollars, the prayers of the whole church and the enlisting of thousands of volunteers were not sufficient to convert the world. These volunteers need to be trained for their task—trained in a knowledge of the gospel and how to present it; trained in ability to help the people to establish churches and educate the future leaders; trained to fill the needs of the particular station and work to which each is assigned. No man or woman can be too capable or too well trained to send into the

mission field. Many have failed because they were unprepared in everything except a spirit of love. The British Government is planning to found a special school for its foreign official and commercial agents; why should not the Church have such a school also? No ordained man should be placed in charge of a mission school or college who has not been given special training in the science and art of teaching.

Women need special preparation as missionaries quite as much as men. They are often the greatest force in training of the young and in elevating the home in non-Christian lands. The awakening of the women of the East is one of the great hopeful signs of progress.—**Mrs. CREIGHTON, of the S. P. G.**

While emphasis is rightly placed on the need for thorough intellectual equipment and training, yet a Christlike character and the indwelling of the Holy Spirit is the greatest source of power.—**Rev. D. H. D. WILKINSON, of the C. M. S.**

If my son were planning to enter upon missionary work I should say to him: Be sure you know your Master; be sure you know your Bible; be sure you know what the love of Christ is and that you have experienced this, and have it in your own heart.—**Bishop J. M. THOBURN, of India.**

While we need to have a lofty standard in the selection of missionaries, we do not want the candidates who have the highest ideas of their own fitness. Those who feel fit are usually unfit. We need men of sympathy and ideals and consecration even more than men of great intellectual power.—**Bishop RIDLEY, of the C. M. S.**

We need a central bureau for the recruiting of missionary teachers. By this means trained men and women could be put into touch with missionary schools and colleges where their help is needed.—**Rev. R. H. DYKES, of Basutoland.**

There is danger lest individual missionaries undertake to do too many forms of work. Each missionary should give attention particularly to that form of work for

which he or she is best adapted and called of God.—Principal MILLER, of Madras.

The study of the native languages is most important and they can only be learned from the people themselves. We ought to have interdenominational language schools in each country, where young missionaries could have at least two years' uninterrupted study.—Rev. A. B. LEONARD, D.D., Methodist Episcopal M. S.

The Home Base

Dr. James L. Barton, of Boston, the chairman of Commission No. VI, opened the discussion by calling attention to the fact that the resources of the Church are both physical and spiritual and that neither must be neglected. A great field for development at home is the non-contributing members and churches. In America one-tenth of the church-members give nine-tenths of the support. Eleven dollars is spent on work at home for each sixty cents that is given to work abroad. Some churches pride themselves in being self-supporting when it is as ridiculous as it is for one who keeps poultry to rejoice that his chickens are self-supporting because they are eating their own eggs.

There are some great needs in the Church at home to-day. (1) We need a change of curriculum in universities and colleges to include instruction in the great problems of missions. (2) We need missionary courses in our theological schools. (3) We need to realize that the Church at home is dependent for its continuance on the fidelity to the work of extending the Kingdom of Christ throughout the world.

It is wrong for a consecrated man or a consecrated church to be extravagant or careless in the use of money. It is wrong for churches to compete in attractiveness of music or in size of congregations. They should compete in consecration and

spirituality. The great call is for individual and corporate sacrifice. One church set a noble example by sending their curate to the front and promising to support him there.—Rev. CECIL BARDSLEY, of the C. M. S.

We must seek to reach and teach the general public in regard to missions by the use of the daily press. We need a national and an international press bureau of missions—not for propaganda but for facts. Missionary societies ought to be ready to have the truth told even when it is unpleasant.—W. T. ELLIS, of Philadelphia.

To secure missionary recruits we need (1) to convince young people of the need, (2) to show them their ability by God's help to meet the need, and (3) to awaken their loyalty to Christ and His cause. Mission study does not always deepen loyalty. We need also a spiritual awakening.—ROBERT P. WILDER.

The Moravian Church has been greatly blest in their missionary work. They have three times the membership on the foreign field that they have at home.—Bishop LA TROBE.

The reasons why the Student Volunteer Movement does not produce more missionaries is because (1) the pull of the churches, of professors, of fathers and mothers is against the young people going to the foreign field; (2) men and women take too long before they decide what their life work will be; (3) the announcement that mission boards must retrench stops the coming of candidates; (4) there is not close enough cooperation between the volunteer movement and mission boards.—TISSINGTON TATLOW, of the Student Volunteer Movement.

There are three vital secrets of an adequate supply of workers: (1) Prayer; (2) personal effort and readiness to sacrifice, and (3) appeals to the highest motives of obedience, love, and duty, not on socialistic and philanthropic grounds.—Dr. SAMUEL M. ZWEMER.

Each church should have a live missionary committee. They should work until each member is giving, praying and studying systematically. This will strengthen the missions, the churches and the individual Christians.—Hon. SAMUEL B. CAPEN.

The apportionment plan for churches has greatly increased gifts. We must set a goal before us, appeal to the heroic element in men and economize our administration expenses.—Rev. CORNELIUS H. PATTON.

We need more religion in business as well as more business in religion. It is as much a Christian duty to make and give money as faithful stewards as it is to preach and to pray. To pray and not work is an insult to God.—ALFRED E. MARLING, of New York.

Messages of the Conference

In addition to numerous replies to those who had sent greetings to the Conference, the following message was sent to the members of the Christian Church in Christian lands:

DEAR BRETHREN OF THE CHRISTIAN CHURCH:

We members of the World Missionary Conference assembled in Edinburgh desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian missions, and this testimony has brought home to our entire conference certain conclusions which we desire to set forth.

Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

We have therefore devoted much time

to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian Church for centuries.

But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the Church as are the elementary virtues of the Christian life—faith, hope and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

The old scale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

It is not only of the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized; so that the entire impact, commercial and political, now of the West upon the East, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

The providence of God has led us all

into a new world of opportunity of danger and of duty.

God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration.

The following message was also sent to the members of the Christian Church in non-Christian lands:

DEAR BRETHREN IN CHRIST:

We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

Many causes of thanksgiving have arisen as we have consulted together, with the whole of the mission field clear in view. But nothing has caused more joy than the witness borne from all quarters as to the steady growth in numbers, zeal, and power of the rising Christian Church in newly-awakening lands. None have been more helpful in our deliberations than members from your own churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings to-day. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home-lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace

wherein the Christian Church is being tried.

Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely-tempered weapon which can accomplish His work in the conversion of your fellow countrymen. It is you alone who can ultimately finish this work; the word that under God convinces your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power, as set forth by you who are men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more and more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

Meanwhile, we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to Himself; and we look for a richer faith to result for all from the gathering of the nations in Him.

There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all.

A strong cooperation in prayer binds together in one all the empire of Christ. Pray, therefore, for us, the Christian communities in home lands, as we pray for you; remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the body of Christ which is according to His blest will.

We advise every one who can possibly do so to buy the statistical atlas prepared by Dr. H. P. Beach and Dr. James S. Dennis, and the nine volumes which will include the reports of the eight commissions and the discussions at the Conference. (Write to William Henry Grant, Esq., 156 Fifth Ave., New York.)

THE RELIGIOUS SITUATION IN RUSSIA FIVE YEARS AFTER THE MANIFESTO

BY A RUSSIAN RESIDENT OF ST. PETERSBURG

"What is the present-day religious situation in Russia?" is a question that may well be asked. Have the principles of religious freedom, promised by the Emperor's manifesto of October 30, 1905, really been put into practise, or do they remain a dead letter?

Has the situation changed or is it about the same as before?

Is it true that the reactionary movement is growing in strength? What religious liberties practically exist?

Can one really leave the Russian Church to enter another? Can Russians form new independent churches?

Is the evangelical movement growing?

Would foreign missionary societies have any chance of starting missionary work among orthodox Russians, or among Russia's Jewish, Mohammedan or pagan population?

Does the Greek Orthodox Church show any signs of an inner revival or hope of reform?

What is the attitude of the Russian people at present toward religion?

There is no doubt whatever that a great change for the better has taken place. The principles of religious freedom have been officially proclaimed, and, however much their application may be restricted, they can not be ignored or abrogated. The difficulty just now lies in the application of these principles to the endless details of practical life, and here legislation must work out a new code of laws and regulations. You may now, for example, quit one Church for another, but may you become a heathen, or belong to no Church whatever? What is the status of the children of parents

who change their religion? Who is to be responsible to the Government for new religious communities? How are births and deaths to be registered? If new churches may be formed for religious exercises, does that include the right of propaganda? What is one to understand by propaganda? If you are allowed to proselytize among the heathen or Mohammedans, should proselytizing among the members of the "dominant" Greek Orthodox Church, whose head is the Emperor, be tolerated? In the working out of an application of this legislation the more liberal or conservative views of legislators will have a wide opportunity for expression.

Certainly a great step forward has been taken by the grant of a normal statute which gives rules for the formation of dissenting churches—those who have separated themselves from the orthodox Church. This statute has been in force for some years, and, as a result, Russian free churches, mostly of the Baptist type, have been formed and are being formed, unhindered, both in towns and villages in various parts of Russia and western Siberia. Some time ago the Methodists began work in St. Petersburg and, by complying with these rules, they have not met with much opposition. There is no reason why another Church should not do the same. Jewish proselytes, however, who wanted to form a Christian Church of their own, have met with difficulties, because they do not come under the literal wording of "Dissenters from the orthodox Church," for which this statute was given. The Salvation

Army has been denied admission because it is not a Church and because it obeys a foreign director.

In the towns these evangelical churches meet with no persecution so long as they adhere to the rules; but in the country districts, where there is more scope for the arbitrary temper of the local priest and police officer, many painful annoyances and persecutions are still taking place. We must not forget that most of the towns and a great part of the country are still under martial law, which gives the governors and police-masters discretionary powers. In Odessa, 200 Baptists were arrested a year ago for having a picnic just outside the town, without giving notice to the police. Until all the possible details are worked out, very much will always depend on the mood of the local officials.

The Right to Proselytize

Some points of the greatest importance have not yet been worked out at all by the Duma—for example, the question of the right to proselytize among members of the Greek Orthodox Church. If this is forbidden, then no end of persecution will again result, because any evangelical sermon can be brought under this heading. Then, ecclesiastical censorship will again be introduced, because you can proselytize in print as well as by speech. At present we are able to print whatever we like on condition of first presenting eight or nine copies of every booklet to the press authorities. If within a short term the edition is not confiscated, it is considered permitted. The daily press is under worse rules, and where martial law is in force the police-masters can fine any paper *ad libitum*, without any judicial decision—but this

is outside our theme. It is to be regretted that a stoppage in the religious legislative work of the Duma has taken place. This is partly due to party policy within the Duma, partly to higher influences. Even if good, liberal regulations were to be passed by the Duma, it is not at all certain that they will be passed by the Council of the Empire (our House of Lords) or by the Emperor.

We feel a strong reactionary influence from the Greek Church. Autocracy sides with orthodoxy, and vice versa. The constitution of 1905 came as an unexpected shock to them both; the orthodox Church lost the quite exclusive position it had always had and is now trying to regain the lost ground. As soon as religious liberty was proclaimed 200,000 or more members of the Greek Orthodox Church passed over to the Roman Catholic Church, about 10,000 to Protestant churches, about 50,000 relapsed into Mohammedanism, quite a number returned to Judaism and some to paganism. Of course, they only became openly what they had been in secret; but altho this movement has now greatly decreased it gave a great shock to the "dominant" Church. A "missionary" conference of the leading Greek churchmen was held in Kieff in the summer of 1908, and a number of "salutary restrictive measures" were put before the not unwilling government.

Tho the bill of religious liberty will certainly be passed by the Duma sooner or later, in one form or another, we can not yet say what will be officially permitted and what not. As long as the bill has not been passed, in all doubtful cases the former regulations are considered still to hold

good. It is more than probable that foreign missionary societies will soon be permitted to work among Jews, Mohammedans and heathen, but at present, in accordance with former rules, this is considered to be a monopoly of the Greek Church. (In Russia all that is not "permitted" is supposed to be "forbidden"—not vice versa.) As to the right to proselytize among *bona-fide* Russians we do not know which way the scales will turn. Most likely some kind of compromise will be found. Itinerant gospel preaching still meets with hindrances in some places and not in others, just as it suits the "views" of the local officials and their comprehension of religious freedom.

Speaking of the attitude of the Russian people toward religion, one can say that the "upper ten thousand" have usually a certain religious varnish, which is mostly just skin-deep and rarely tells on life. The educated middle classes to a great extent consider Christianity to be a superstition of the past, and if they still adhere to certain forms it is more out of custom or national feeling than out of conviction. The merchant class is, as a rule, very bigoted, ignorant, and unscrupulous. The factory working men are to a great extent tainted with socialism and its atheistic principles. These doctrines are, unfortunately, rapidly invading the bulk of the population—the younger generation of the peasantry, too. Infidel literature is being widely circulated among a population not yet prepared to doubt a printed statement. The Church is losing its hold on the people and the clergy is mostly spoken of with bitterness and contempt.

On the whole, in the masses a rapid

declension is taking place from a formal religiousness toward infidelity with its usual consequences. On the other hand, we see, especially among the younger generation, a seeking after God, or, at least, after something to satisfy a hungry soul—as never before, and whenever the gospel is preached, crowds gather to hear, both in towns and villages. All the preachers confirm this. Russians are naturally a religious people. We also see spontaneous religious movements among the lower classes. Usually they soon degenerate for lack of guidance. Not long ago two working men began to speak in a homely way against drink and immorality and to explain the gospel as well as they could. They now have a congregation of about 20,000 followers in Moscow, who have built them a house and are ready to worship there. The Church has excommunicated them for having spoken against the clergy.

Even among the 103,000 men and women students of Russia there are openings as never before for a Christian student movement on interdenominational lines.

New Life in Dry Bones

It is interesting to see the work of the spirit of God producing new life in dry bones. The Lutheran Church, formerly "high and dry" and narrow-minded, has seen during the revolution of 1905-06 how little hold it had on the peasantry in the Baltic provinces, and has begun to understand the need of the cooperation of laymen. An inner mission has been founded—a thing unheard of ten years ago. On the other hand, the German liberal theology is undermining the younger generation of pastors. The Men-

nonites—German colonists, who have been in Russia for more than a century—kept the gospel to themselves and dried up. Now a religious revival has entered their midst, and many of them are active in propagating the gospel in the south of Russia.

The Molokans—a Russian evangelical sect—founded some 200 years ago, have had the same experience. After years of persecution, they were granted religious freedom in the beginning of the last century; but keeping their Bible knowledge to themselves, they lost all spiritual life and became a hard, narrow, dry sect, mostly bent on hair-splitting theological discussions. They are to be found as far east as Blagoveshtshensk on the Amur, in eastern Siberia, in most of the towns of central and western Siberia, and all over eastern and southeastern Russia. Of late genuine revivals have sprung up among the younger generation and some have become very excellent evangelists. This Molokan sect is now rapidly crumbling to pieces; part of it is becoming truly evangelical and the other part is dissolving into infidelity. Some have united with the Baptists, others with the Russian Presbyterians, and others have formed new congregations of their own. This is especially the case in Samara. It would seem as if God had allowed this religious community with its valuable Bible knowledge to remain in a petrified condition for a century, to use them now, when God's time has come. The bulk of the evangelical dissenters is at present formed by the Baptists and the so-called "Evangelical Christians," which do not differ much from each other in doctrine but only in church government. Both are active in preaching the gospel, but both are

rather narrow. The lack of leaders and of educated workers is greatly felt and the moral level of the congregations is rather unsatisfactory.

Jews and Mohammedans

Changes are also taking place among the Jews and Mohammedans. The younger generation of Jews, especially those who have had some education, feel that a gulf has formed itself between them and the orthodox fanatical type of Russian Judaism. "We feel ourselves strangers among the Jews as well as among the Christians," said a young Jewish student not long ago. Practically they have no religion whatever, and are only kept together by the spirit of nationalism and by the oppression of the so-called Christian. There is more readiness now among these young Jews than ever before to listen to the simple gospel, as it is preached to them first by the "Mildmay Mission" or in the halls of the Russian evangelical dissenters. Here again God has used infidelity to break down the walls of dead orthodoxy.

Among the 14,000,000 Mohammedans of Russia we can also observe the beginnings of great changes. The Mullahs complain that their congregations are taking to drink and relaxing in their religious duties. Among the more civilized class, a thirst for better schools and more education is spreading rapidly, and a Mohammedan reform party is developing after the pattern of the Young Turks, with a strong Pan-Islamic consciousness. Education will ultimately undermine their fanaticism and, maybe, break their strength. The bulk of the Tatars is, however, as yet untouched by this movement, and is as fanatical

as ever. In eastern Russia they are actively proselytizing among the heathen and nominally Christian tribes with much success. Unless something is done to counteract this movement, the 100,000 heathen Votiak, Vogul, Tsheremiss and others, west of the Ural Mountains, will within ten years all have become Mohammedans. Of late several cases have happened in the east, when even Russian peasants have embraced Islam.

The Roman Catholic Church is apparently preparing in secret a propaganda in Russia on a large scale. New religious currents have also shown themselves within this body during the last years. Professor Luboslavski, in Krakau, has started a society called "Eleusis," for the promotion of moral culture, and of late it has considerably spread among the students of Polish- and Lithuanian-speaking districts in southwestern Russia. It is felt, that to raise the Polish and Lithuanian nations, it is necessary to raise them morally, and that this can best be attained by a spiritual awakening. Students have formed themselves into groups for studying religious, moral and social questions, and some have introduced reading the New Testament, too. Ladies have opened their homes to shelter young boys—candidates for the Roman Catholic ministry—from bad influences, and efforts are made to raise the spiritual level of the clergy and to have the best men appointed to the parish churches. Another movement, which began with the same object of purifying the Roman Catholic Church in western Russia, is the Mariavite movement, which soon got into collision with the Roman High Church authorities, and was excom-

municated by the Pope. Now it has formed itself into a separate body, on the lines of the Old Catholics, has a bishop of its own, and has about 200,000 adherents.

The Greek Orthodox Church

What shall we say about the "dominant" Greek Orthodox Church in Russia? Are there no signs of a reformation or, at least, of real reform within it? Many devout priests and laymen are deploring the dead formalism of the Church and the autocratic, oppressive and reactionary government of the Holy Synod; but where is the spiritual power necessary for the birth of the reformation to come from, so long as the Bible is so little used and known? A group of priests in St. Petersburg have formed a society for the renovation of the Church, but their ideas culminate in changes of church government rather than in a spiritual change. Maybe in time a Greek Orthodox "Free Church" will form itself on the lines of the "Old Catholics" in Germany and Austria, but even such a movement must spring from spiritual sources. Aspirations for reform are not without serious dangers for a priest, as church discipline is very rigid, and the young reformer might soon find his zeal cooled in a cloister dungeon. As yet no spiritual reform movement within the Greek Orthodox Church is to be seen anywhere.

In Siberia

Let us still cast a glance across the Ural Mountains into Siberia. There live many tribes: the Ostiaks, Yakoots, Tunguzes and others, all nominally Christian, but practically heathen. How much easier mission work must

be among such tribes than among opposers of Christianity. Round about the Baikal and eastward of it are the Buddhist Buriats, among whom formerly a Scotch mission worked. The Kirghizes in southwestern Siberia are Mohammedans, but genial people and not fanatical as yet, like the Sarts and Tatars. The Russian Church is doing next to nothing for "Christianizing" all these tribes. A Russian mission to Mohammedans has been in existence for a long time, but with most insignificant results, and Russian missions, in general, with the single exception of

its mission to Japan, have a deplorable reputation.

When will the time come when all these Siberian tribes will hear the gospel, which they have never heard in its simplicity and power? God is doing such marvelous things in other parts of the world that we hope a new time of spiritual activity is at hand also for Russia, and that He will not allow human beings to stand long in the way of the furtherance of the gospel. May He soon open all the doors and send the workers for the needy field of Russia.

THE MULTIPLYING POWER OF A LIFE OF OBEDIENCE *

BY BISHOP F. MC DOWELL, D.D., CHICAGO

I do always those things which please Him.

My meat—the thing I live on—is to do the will of my Father who is in heaven. Not my will, but Thine be done.

These are the things that one Person has been able to say of Himself. One of those living in the same century with Him touched the nerve of the subject in this sentence, "By the obedience of One shall many be made righteous." *One did it*, and the end is never to come.

For the sake of clearness, I mention two or three propositions. First, *obedience to God is man's way of lifting his own life to the highest levels of possibility*. There is such a thing as a man's lifting of his own life; there is such a thing as a man's own upward push on his own life that puts his life up to such a level as makes it possible for God to do something with it. "I do those things that please Him," and

therefore He can do those things that please Him through me. Unless I thus push my own life up to its highest levels God has no fair opportunity to do anything with it.

In the development of what we call a personality, the philosophers point out that there are four steps. The first is self-consciousness. One becomes aware of himself as separate from all others, as separate from the world. He becomes aware of himself as an entity, as a personality; and he says, "*I am.*" If a man never gets beyond that, he is a simple egotist. Many a life is spoiled by an exaggerated self-consciousness, and many a life is arrested in its development at that point.

The second stage in the development of a personality is the consciousness of power. The individual begins to say, "*I can.*" "I can write a letter, I can master a problem, I can kick a goal, I

* An address delivered at the Student Volunteer Convention, Rochester, N. Y., January 2, 1910. Reprinted here by permission of the Student Volunteer Movement.

can rule the community." If one never gets beyond that he becomes a tyrant, simply exercising power.

The third stage in the development of a personality is the consciousness of obligation which the consciousness of power brings. Duty shines through one's sense of what he is and can do, and he says, "*I ought*. It haunts me by day and troubles me by night." In this stage he may progress so far as to say, "I not only ought, but I should really like to." This is taking the veil off many hearts. But many, unless they are fortified by the power of God, go into the world as those who wanted to do and stopt before they did. God must help us to go on.

The fourth step in the development of any true personality comes when one takes himself and his powers and his sense of obligation up into his unconquerable resolution and cries for time and for eternity, for weal or for wo, "*I will*." God is standing before you waiting to hear you say that to Him and His will for you.

Or we may approach this goal along two paths instead of four. Personality in its first instance is simply self-assertion; and in its second instance is self-surrender. But in either case it is the upward push of the man upon his own life.

Now let us go back to that supreme illustration of it, passing by all imperfect illustrations to the one perfect case in the person of Jesus Christ. Listen to the most perfect self-assertion in regard to His own life, "No man taketh my life from me; I have the power to lay it down; I have the power to take it again." There the self-assertion might have stopt, and would have stopt if it had been like that of most men. But there it did not

stop, and there it can not stop until the laws of the world are all abrogated; for He went on to say, "I lay down my life for the sheep." It is crowding out in eternal multiplication until this day. This is the upward push that a man gives his own life.

In the second place, obedience to the highest puts life in harmony with those eternal forces that make for permanence and enjoyment. It is the house divided against itself that can not stand. It is the seed unplanted that does not multiply. It is the seed planted that links itself with all the forces of the earth and air and sky and life. It is the seed that is planted that brings forth thirty-, sixty-, an hundredfold. It is the single eye that sees. It is the one serving one Master and not two for whom the stars vie in their courses. You can do nothing against the truth, but for the truth. All things work together for good to people called according to His purpose. Everything cooperates with the obedient man. Forces of earth, forces of air, forces of sky, forces of right, forces of truth, forces of mercy, forces of love, forces of goodness all cooperate with the obedient life.

In the third place, obedience to God puts life into harmony with God so that He can multiply life. It is not merely poetry that declares "one shall chase a thousand." That is truth. It is not fiction that declares a larger statement, "two shall put ten thousand to flight." That is one of the minor scientific facts of human history. No doubt it is true that three could put an unnumbered host to flight, if they were all three in right relations with God Himself.

There is a very fine illustration in the New Testament of this highly

multiplying power of obedience. It is the story of the lad with the five little loaves and the two small fishes; the lad who heard the word, "Bring them hither to me," and walked up and put them into the hands of One who made no bread for Himself after He had fasted forty days, but made bread in quantities for others who had been without food for a few hours. The lad saw that marvelous multiplication of his small resources so that the throngs were fed and there was immeasurably more at the end than there was at the beginning. Some Christians are wondering what they can do with their lives to make them count for the greatest possible advantage. Put your lives in the hands of Jesus Christ. In your hands there is not enough for you to feed yourself with; but in His hands there is enough to feed the world.

One individual and God can effect such a multiplication of resources as business prudence never imagined. One with God can multiply a life.

At a hotel in Madison, Wisconsin, I sat down to breakfast one morning at the same table with a fine young fellow. Being the elder I said, "Good-morning."

"Good-morning," said he; and then I saw, what was beautiful to behold, that he was full of the business for which he was in Madison. He did not wait to tell me about it, he was so enthusiastic.

"I am a traveling man," he said.

"So am I," was my response.

"This is my first trip out in my present relation."

"It is not quite my first trip out; I am an old hand."

"I am in the jewelry business."

"So am I!" (Making up jewels for the Master's crown.)

"I am in business with my father."

"So am I."

"My father started the business."

"So did mine."

"For a long time my father hired me."

"So did mine."

"Now he has taken me into partnership."

"So has mine."

"I used to get wages, but now I get a share in the profits."

"So do I." (I get a share in the profits. The Welsh revival enlarged my spiritual bank account; the triumphs in Korea have increased my deposits.)

The young man then looked up and said, "I have a new interest in the business since I went into partnership. I want to make a good report when I get home."

"Bless God," I said, "so do I want to make a good report when I get Home!"

One with God! Where are you in your relationship, a servant or a partner? Which? One with God! Oh, it makes the heart beat fast merely to say that. It is difficult to go on when one sees the result when once God has His perfect chance in a perfectly obedient life. Once there came to earth One between whose knowledge and whose conduct there was no contradiction, between whose speech and life there was no break, no chasm. Once there came One who in youth said, "I must be about my Father's business," and at the end said, with truth, "I have finished the work Thou gavest me to do." The opportunity God had in Him God wants again in us; He wants it to-day and to-morrow

and forever. "All power is given unto me," said that obedient One, and of His Church he said: "The gates of hell shall not prevail against it." If twelve disciples could turn the world upside down, what would happen? I will change the word—what *will* happen if four thousand of us fling our lives to-day for perfect obedience into the hands of God? You can not face this matter, you can not turn your back upon it and ever be the same again.

There is a story that comes out of the South African war. Brave General Wauchope had been given an order to carry out in one of the battles. He knew it to be the impossible thing—but we know that the task we are ordered to perform is a perfectly possible task—and the brave general said, "If I obey this order I lose my life; if I disobey it I lose my sword. If I obey it I shall go into a soldier's grave; if I disobey it my sword will be stained with disobedience and taken away from me forever. I will obey. There are a thousand things in the world worth losing your life for; there is not one honorable thing for which it is worth while to lose your sword." We can say: there are a thousand things in the world worth giving up your life for; but there is not one thing in the world for which it is worth while to lose your soul. If I obey I may lose my life; if I disobey I shall lose my soul. Friends, multiply your life by obeying.

I have come to a new theory of education. I have lived through two or three in my life. I once thought that

the end of Christian culture was the development of character. Later I caught a word that is much used and believed, that the end of Christian culture is service. Now I believe that I have advanced a step farther. God is trying to teach us to be like Him so that He shall have a people to help Him, so that being like Him and having helped Him they shall be with Him forever. That makes life infinitely richer. I suggest that we establish a new society, the Order of the Friends of Christ. This is the charter: "Ye are My friends if ye do whatsoever I command." Who will join? This is the oath: "Master, I will follow Thee." Who will take it? This is the badge: A cross worn not upon the breast but in the heart, bearing the words, "For Jesus' sake." This is the grip: The hands of the member in the hand of Christ. These are the privileges: Obedience to Him in all lands, service for mankind by all waters, our work multiplied to the end of time, our reward to hear Him whisper, "Ye are my friends."

Friends! Who will join the Order of the Friends of Christ under this charter?

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway; we hear Thy call;
We test our lives by Thine.

Who will be so obedient that his life shall bear that test, and that his life shall be linked with the perfect life of perfect obedience in the infinitely multiplying power whose beginning only we have seen?



DIFFICULTIES AND ENCOURAGEMENTS IN JAPAN

BY REV. H. LOOMIS, YOKOHAMA, JAPAN

One thing from which the cause of Christ has greatly suffered in Japan has been the harsh criticism of the Japanese by so-called Christian people. They have been accused of a desire for the glory of conquest, and of seeking for some occasion to stir up war. Such is far from being the case. The Japanese are a peace-loving people and have been greatly troubled at the repetition of such unjust statements. The coming of the American fleet resulted happily, as it gave the Japanese a unique opportunity to demonstrate their true spirit, and especially their high regard for the people of the United States, as well as gratitude for the benefit which they have received.

Another hindrance to Christian work is the fact that some men of learning and ability try to discredit the Bible and use their influence to destroy the faith of those who have found light and comfort and life in God's Word. One of these men who has a high standing as a scholar recently said in a public address, "The God in which man believes to-day is no longer the God of the Bible and the Church, but the God that manifests Himself in men's hearts." A prominent Japanese speaker said recently: "We received our Christianity from Europe and America, so it is natural that we see many defects in it, and it will have to be greatly changed. We wish to blend certain Confucian and Buddhist elements with Christianity. The Christianity of the future will contain a mixture of Western and Eastern thought—will be a compound of Buddhism, Confucianism, and Christian elements all harmoniously blended."

The teaching of radical and destructive critics are also being disseminated largely, and they have a special attraction to some because of an assumed scientific and scholarly basis.

On the other hand, the Word of God is spreading and its message of life and peace is bringing joy to many troubled and sin-sick hearts. Rev. Dr. DeForest, of Japan, writes: "The thoughts of the Bible are to some extent getting into Japanese novels, into the daily press and even into Buddhist sermons. I am convinced that these thoughts are aiding, unconsciously perhaps, these moral revivals which are touching Japanese life at so many points." The sales of Testaments through the American Bible Society during last year are the largest on record, and the outlook for the coming year is especially favorable.

There is also an increased spirit of prayer and expectancy on the part of the Japanese pastors and people. Already there are signs of a large religious awakening, and it is our confident belief that God will not disappoint his people in Japan, and that what has been experienced in Korea and Manchuria, and already to some extent in northern Japan, will be seen more widely, and there will be a general turning of the people from the pursuit of the earthly glory and pleasures to seek first the Kingdom of God and His righteousness.

The popularity of Christian young men who have been selected for positions as teachers of English in the government schools continues unabated. Mr. Mott reports, "There are now twenty-four graduates of American and Canadian colleges in as many schools. The extent of their religious

influence may be estimated from the fact that they have had an average attendance at their Bible classes in the past year of over five hundred, of whom thirty-seven received baptism."

The Rev. George L. Davis, who is working among Chinese students in Tokyo, says that a great number of Chinese students who have come to Japan are anxiously trying to find some method of transforming the Chinese Empire. They eagerly search the Bible to find there the secret of political strength of the great powers—England, Germany, and the United States. It is surprising to find the number of men who have read the greater part of the Bible and are anxious to find some one to take it up and explain it systematically to them in Chinese.

A short time ago one of the most earnest men I have ever met came and asked if we would open a special Bible class for the naval cadets. As they were kept within the bounds of their school every day but Sunday, we gladly opened a special class for them on Sunday morning, and it has been a pleasure to teach the spick and span future naval officers of China. One of the young men has taken a most determined stand for Christ, and in spite of the laughs of some of his comrades, spends his spare time in trying to lead them to Christ. Quite a number of these young men have bought Bibles and are busily engaged in reading them.

These young Christian men are full of plans to establish schools and start papers and build churches to regenerate their fellow countrymen upon their return; and we are praying most earnestly that when they return they may have the courage to remain firm

to their convictions, and in spite of the opposition of conservative parents and friends, stand true to their resolves to be active workers in the regeneration of China.

One interesting fact in the progress of Christianity in Japan, is that those who hold to the doctrine of the Presbyterian Church are not only the most numerous but also they constitute to a large extent the most prominent and influential of the Christians. The first president of the Lower House of the Japanese Diet was a Presbyterian elder; another Presbyterian elder (who was greatly respected and universally esteemed) held the same position of president for three successive terms and died while holding the office. A Presbyterian admiral commanded the fleet that destroyed the Russian warships in the harbor of Chemulpo and opened the late war with Russia. The head of the Commissary and Pay Department of the Japanese army during the same war was a Presbyterian, and a man whose influence is most helpful to Christianity wherever he goes. The head of the judicial system which Japan has recently established in Korea is a leading member of the Presbyterian Church and takes a deep interest in the spiritual as well as the material welfare of that interesting people. He is president of the Y. M. C. A. in Seoul and preaches, or speaks, in churches on Sunday as he has opportunity.

In the Japanese Diet there were fourteen Christians and seven of that number were Presbyterians. Another is the head of a Christian printing company which has four hundred employees and prints the Scriptures for Japan, Korea, China and the

Philippine Islands. With men of such a type as the leaders the future of Christianity in Japan is full of hope. God has wonderfully blest this work in the past. We are confident that He will continue His favor upon it in the days to come.

The chief and almost only discouraging features are the deadening influences of the weak and rationalistic Christianity which is prevalent in Christian lands. The Christianity of the liberal sects has but a small following and almost no influence. It is only a Christianity which emphasises the cross of Christ that has power in heathen as well as Christian lands.

There is one thing in which the Japanese Christians as well as business men are preeminent, and that is the ability to do things. They have in a remarkable degree the capacity to seize and utilize whatever is admirable in other lands. The success of their parliament, the army, the navy, their merchant marine, their educational institutions of all kinds, as well as international improvements, is due to this fact. What has been done in other lands is now being accomplished in the propagation of Christianity. The same ability to manage their own affairs is not only evidenced, but it is a striking fact that the growth of the various sects is just in proportion to the amount of control that is exercised by the native Christians. This is particularly true in membership and church contributions. Therefore, the

demand of the native churches to be free from foreign domination is not only reasonable but really the true polity. There will be mistakes (and what people has not made them), but one thing is sure, the future of Christianity in Japan rests in the ability of the native churches to manage their own affairs.

There has been a movement to unite all evangelical Christians into one great body, and a committee has been appointed to consider the matter and agree, if possible, on some plan; but the wide differences of theological views, as well as strong preference for particular forms of Church government, seem to make the accomplishment of any such scheme not feasible. At the same time the union of bodies which are one in doctrine and church polity is continually lessening the differences among the church-members and proving beneficial to the whole work.

What is to be the final outcome of Christian propagandism in Japan is not yet fully evident. Judging also from present conditions, the type of Christianity will not differ in its essential elements from what is met with in other and Christian lands. Such modifications as it may undergo will not change its character, and as her armies and navies have made a record which the world has never before equaled, so the Christian forces may be relied upon to set the pace in the forward march of the Lord's hosts in the conquest of the world for Christ.

IMMIGRATION INTO THE UNITED STATES IN 1909

BY LOUIS MEYER

The annual report of the Commissioner-General of Immigration for the fiscal year ending June 30, 1909, has just been published. It is a most interesting document and the statistical tables tell a valuable story, which must be pondered especially in view of the efforts which are now being made in Congress to restrict all immigration to an extent which would be almost equivalent to exclusion.

After the great decrease in the number of immigrants during the fiscal year 1908 and in the first half of the past fiscal year, immigration is rapidly reassuming its average proportions, tho the total for 1909, which is 751,786, is still 31,084 less than the total for 1908 and 533,563 less than the total for 1907, the banner year in immigration. The first six months of 1909 show, however, considerable increases over the corresponding months of 1908. In 1909, the actual increase in the alien population of the country, after deducting the emigrants, was 718,433, or 333,976 more than in 1908. Of the total number of immigrant aliens admitted, 624,876 were between the ages of 14 and 44, while 88,393 were under 14, and 38,517 were 45 or over.

Of those over 14 years of age, 191,049 (141,871 males and 49,178 females) could neither read nor write, and 2,431 (1,332 males and 1,099 females) could read but not write. Thus the illiterates (193,480) admitted in 1909 amounted to 29 per cent, while in 1908 the illiterates amounted to 26 per cent (in 1907, 30 per cent, and in 1906, 28 per cent, while the number of immigrants was much larger than in 1909).

The total amount of money brought

into the country by arriving aliens was \$17,331,828, or an average of about \$23 per person. But let the reader not forget that this information is at best fallacious, since immigrants can not be forced to either show all the money which they have in their possession or prove that the money shown is not provided by relatives or friends already in this country, or borrowed otherwise. It is worth while to mention in this connection that almost one-third of all immigrants admitted were assisted by others to reach this country, according to their own admission, but that undoubtedly a far larger percentage than that had its passage paid by relatives or other persons.

The number of intending immigrants debarred in 1909 was 10,411, or 1.09 per cent, 491 less than in 1908, when the percentage was 1.18.

A special table shows the occupation of aliens entering and leaving the country during the fiscal year 1909, segregated into professional, skilled, miscellaneous, and no occupation. Of "professional," 8,086 immigrated and 1,806 emigrated; of "skilled," 87,160 immigrated and 21,919 emigrated; of "miscellaneous" (including common laborers and servants), 435,247 immigrated and 141,872 emigrated, and of "no occupation" (including women and children), 221,293 immigrated and 30,497 emigrated, while the occupations of 29,708 emigrants, who left via Canada, remained unknown. Of farm laborers, 171,310 immigrated and only 2,980 emigrated; of common laborers, 174,800 immigrant aliens arrived and 118,936 emigrant aliens departed, and of servants, 64,568 immigrated and 10,159 emigrated. The report well says, "These figures seem to bear out

the general impression that the so-called 'bird-of-passage' element of our immigration is constituted largely of the unskilled."

Turning now to the races or peoples immigrating in 1909, we quote to our readers the figures concerning some during the past three years.

RACE OR PEOPLE.	1909	1908	1907
Italians, North-South...	190,398	135,247	294,061
Polish	77,565	68,105	138,033
German	58,534	73,038	92,936
Hebrew	57,551	103,387	149,182
English	39,021	49,056	51,126
Scandinavian	34,996	32,789	53,425
Irish	31,185	36,427	38,706
Magyar	28,704	24,378	60,071
Slovak	22,586	16,170	42,041
Greek	20,262	28,808	46,283
Croatian and Slovenian.	20,181	20,472	47,826
French	19,423	12,881	9,392
Scotch	16,446	17,014	20,516
Ruthenian	15,808	12,361	24,081
Mexican	15,591	5,682	91
Lithuanian	15,254	13,720	25,884
Finnish	11,687	6,746	14,860
Russian	10,038	17,111	16,807
Japanese	3,275	16,418	30,824

The reader sees at once that more immigrants came from Italy than from any other country. In fact, the immigrants from Germany, England, Ireland, Scotland, France, and Scandinavia numbered altogether 198,630, while those from Italy alone were 190,398. Of these Italian immigrants 25,150 (in 1908, 24,700, and in 1907, 51,564) came from northern Italy, and 165,248 (in 1908, 110,547, and in 1907, 242,497) from southern Italy.

Of the total 751,786 immigrants, 220,865, or 29.4 per cent, declared that the State of New York was their intended place of residence (of Hebrews 60.2 per cent, of Italians 39.9 per cent, of Poles 23.8 per cent).

We would have liked to have placed before our readers a table which would

have enabled them to compare the immigrants of different races in 1909 as far as occupations are concerned, but we do not have space, and therefore limit ourselves to a table giving the figures concerning our Italian, Polish, and Hebrew immigrants, believing that these races live under quite similar educational advantages (or disadvantages) in the countries whence they come, especially since more than 70 per cent of the Hebrew immigrants came from Russia and Rumania. (See table at bottom of page.)

In bringing this table before our readers, we would warn them against making it alone an argument for greater or less desirability of the members of these races as immigrants, since many other things should be considered in that question beside occupation.

The report calls especial attention to the large proportion of immigration from southern and eastern Europe during the fiscal year 1909, as it has been for a number of years. Italy, Austria-Hungary, Greece, Turkey, and the small principalities surrounding, and the Russian Empire, furnished 67 per cent of the total immigration. The report says, "The bureau has repeatedly called attention to the interesting and important economic problem constituted by this increase in the influx of peoples so different racially from the original settlers of the country—peoples who, in their antecedents, ideas, ideals (political and social), and methods of life

OCCUPATION.	Italian.	Polish.	Hebrew.
Professional	488=0.2 per cent.	66=0.99 per cent.	456=0.8 per cent.
Skilled	13,423=7.1 per cent.	2,458=3.17 per cent.	18,219=31.6 per cent.
Miscellaneous	132,603=69.6 per cent.	57,863=70.6 per cent.	9,761=17 per cent.
None, including women and children	43,884=23.1 per cent.	17,178=22.14 per cent.	29,115=50.6 per cent.
Laborers, common and farm.....	123,275	46,694	4,469
Servants	5,165	10,954	3,194

and thought are quite distinct from the Teutonic and Celtic stocks, from which our immigration was so many years derived. What will be the result of a continuance of this preponderance is a question which concerns every thoughtful patriotic American citizen. From our point of view, at least, heterogeneousness in a matter of this kind is undesirable, homogeneousness desirable. There can be but little homogeneity between the people of southern and eastern Europe and the real American. Several generations are required to produce assimilation, even under favorable circumstances."

In explanation of this increased and still increasing inflow of Iberic and Slavic people, the report states the poor political and social conditions in the native countries of these people, the natural desire to better their condition, and the wish for liberty of thought and conscience, but it does not hesitate to add that the bureau is convinced that this increased inflow is the consequence of "artificially induced" immigration chiefly. The promoter, usually a steamship agent, or a professional money-lender, or both, is blamed, and, to some extent, the steamship lines, and the whole matter is called "a crying shame." Such artificially stimulated immigration is pronounced undesirable and the penalizing of it by law is suggested. The draft of a proposed new immigration act is appended to the report.

Under "Moral Condition of Aliens" attention is paid to the attempts of keeping out of the country the anarchistically and criminally inclined and the degenerate in sexual morality. It is shown that 273 "criminals," 323 immoral women, and 181 procurers of women have been rejected, and 1

anarchist, 69 "criminals," 261 immoral women, and 30 procurers were apprehended within the country and deported.

The campaign so successfully inaugurated against alien prostitutes and procurers in 1908 has been followed up systematically and unremittingly, and a general investigation covering all of the largest cities in the United States has been made. We do not wonder that the results of this investigation were chiefly negative, since a recent United States Supreme Court decision (213 U. S., 138) is to the effect that the Federal Government can not constitutionally control the keeping of aliens in houses of ill-fame, that being a part of the police power of the States. The report effectively shows that, if the outrageous evil of white slavery is to be eradicated, the States and municipalities must exercise their undoubted authority and power for its control and eradication.

The whole annual report of the Commissioner-General of Immigration is a most interesting and important document. Vividly and clearly it brings before its reader the greatest problem before the Christian patriot in the United States, "What shall we do with these multitudes who come to our shores?" or, better still, "Why does the Lord bring to us these multitudes of non-Protestant and non-Christian peoples?" God grant that, without hesitation, we answer the latter question, saying, "He brings them to our shores that we make them partakers of our blessings, of liberty and earthly riches, of culture and of education; but, above all, of the unspeakable treasures which are in Christ Jesus, our Lord."

A SOLOMON ISLAND TROPHY

BY NORTHCOTE DECK, M.B., CH.M.

South Sea Evangelical Mission, Tulagi, Solomon Islands

In a large bay on the east coast of Malayta, in the Solomon Islands, lie two small islets called Nongasila and Kwai. They are some two hundred yards apart and each is an island ten acres in extent. At low tide they are joined together by a sand-bar. They are screened from the open ocean by the island of Leili and by long lines of far-stretching coral reefs. The mission-house is on the landward side of Nongasila, the innermost island, and the ship *Evangel* anchors in limpid blue water off a dazzling white beach and in perfect safety. Outwardly these islands are the most beautiful in Malayta, but the people are among the most superstitious and opposed to Christianity of any with whom we are dealing.

If hatred and dread of the New Way run high on Nongasila, on Kwai they are more intense, more bitter, more aggressive. We bought some land at Kwai a few years ago for a station, but we have never been able to occupy it. All that the workers are allowed to do is to treat a few sick folk and to tell of Jesus in the open air. Kwai is black darkness, and yet here we believe that God chose and won for Himself a trophy for His crown. In the "great multitude. . . . out of every tribe and nation and people and kingdom," who praise the Lamb with harps in their hands in shining robes, came one from Kwai. When he left here he had no "wedding garment." A dingy loin-cloth and a few spears were his only attire. No one would have expected such a one to hunger and thirst and then to find; it was a miracle, and not even the faith of the native Christians

would have stretched so far; for the man was old and hoary-headed and wizened, and his skin fell in wrinkles.

His name was Toraam, one of the island witch-doctors. God in His loving kindness sent him months of sickness till his old body was worn out with pain and weariness. Like many another, he was far more concerned about the saving of his body than of the saving of his soul; and it was this care of the body which was used of God to break through the wall that Satan had built up through long years of sin.

Everything else failed, so he decided to try what the missionary could do, and at last he allowed Mr. Watkinson to come and sit with him. Many visits followed when the "way" was explained, and he was brought into God's presence in prayer. Meanwhile the seed being sown it was watered by the fervent and persistent prayers of the Christians, who watched eagerly for any change of heart.

Pleurisy set in, and in despair he sent a pig to the mainland to be sacrificed to the Akalo, and a strange thing happened; for some reason we can not find out, the offering was sent back, the local witch-doctor refusing to make the sacrifice. This should have brought misfortune; but, stranger still, in spite of this slight to his ancestors, the man grew better. "Surely," he thought, "the white man's God must be powerful."

All this time he had lain in semi-darkness in the low humpy, which served him for home. At last he was able to get outside and lie down in the sun and on the white sand. Then, too, he began to pray a little himself,

and said he did trust in Jesus, tho his mind was very dark and clouded. Then it was thought wise that he should come across to the church and openly confess Christ, so that it might help strengthen him.

My sister and Miss Dring were rather afraid to take him at first, for if he had caught cold and died it would have roused the whole island. So they waited and prayed, and one warm, fine, sunny day rowed across the reef and landed on the white, glistening sand a few yards from Toraam's house.

He came out of his hut, through the smoke, stooping double under the low door as he came into the clear air. His old eyes were blinking with the bright sunlight and the glare of the white sand. With shuffling steps he was helped to the boat by willing hands. The men of the island were all out wading long-legged in the reefs around catching fish or he might never have been allowed to go; as it was, his wife and daughter protested shrilly and attempted to hold him back.

But at last he was safely seated in the boat and off for Nongasila. I have thought sometimes of the contrast between the bright colors of the coral and the rapid flash of gaily-tinted fish, with their abundant life, in the still, clear water below and separated from them only by the thin boards of the boat the worn-out, used-up, decrepit sinner, made in the image of God, now almost merely a human coffin, sinning and still living, but soon to go to give account. Truly he had been a desperate case.

"His body warped and brown and thin,
is like some quaint old violin,
Played 'till it bears the lasting trace, of
the old master's hand and face,

Played to old airs of sin and pain, 'till it
was broken with the strain;
But even yet, when Someone brings the
Savior's touch the poor worn strings
Wake from his heart of bygone years a
music that is blind with tears."

The gospel had been long coming from Calvary; but, thank God, it reached Malayta across the sea in time for him.

Can you follow him across the beach from the little jetty, over the low coral wall and along the gravel path to the school? Can you imagine the hush of expectancy that awaited him as he was led to a seat in the church for the first time? or the fervency of the prayers that day? or how the dingy school must have been transfigured with hope and thankfulness and joy? What overflowing hearts the workers had! Times like this do not come every day at Nongasila, but they are worth working for.

The service over, the old man wanted to stay in the house adjoining the school, but he was so frail and feeble they were afraid. So he was ferried carefully back to Kwai, none the worse for the journey. He came across several times, and many times was visited in his own house and seemed true. Then the time came for him to die, "to depart and be with Christ which is far better." The Master wanted him and he fell sick. With his sickness clouds came back to his sky.

His heathen relations urged sacrificing to the devil that he might recover. At first he stood firm; but at length his poor shrinking body gave in, and they had their way with him. He was painted with red betel-nut, fed with potions and surrounded with

spells; but all to no avail—he passed out into the beyond.

Poor Toraam; he was very young, this old man, very young in the faith. Who shall blame him? I think the Master, remembering Peter and others, would say, “Neither do I condemn thee.”

I visited his house months afterward with my sister, crossing in the boat as he crossed. Reaching the hut, we doubled under the door and straightened up as far as possible in the dark inside. As our eyes became accustomed to the gloom and smarted from the acrid smoke, I made out the figure of his widow and his daughter, in deep mourning, covered with ashes. Secluded as they had been for over a hundred days in that dismal atmosphere, they looked haggard and drawn and thin, while they waited for permission from the dead man’s spirit to dig up his skull and come back to the sunlight.

Then, going into the inner room with something of reverent curiosity, one took mental note of what the old man had left behind. Stacked away under the rafters were things he has no use for now, for he is employed differently. Round the walls they hung in serried array, queer-looking objects, such as crabs’ claws and fishes’ heads, berries and nuts, black, sooty basins for cooking and eating out of, hand- and trawl-nets, spears and arrows, all lying where he had

left them and useless now to him, and one thinks of other more uncanny objects connected with his trade; bamboos for catching the spirits of the dead, bags of holy earth for hanging round the neck, medicines and spells. What does he think of them all now?

Somehow it made one pause and think, think of the long life spent year after year, year after year, sinning and leading others into sin, never thinking of the ship coming over the sea, with the glad tidings which were to change the world for him just at the end. His life seemed like a long, dark, lowering day when the sun has been hidden in thick, heavy clouds and is waiting to break through into a beautiful sunset just before it sinks behind the western hills. So a little before the end the Sun of Righteousness shone forth into his heart.

Then we went home in the quiet of the evening, very much softened and glad that we were in His service for the winning of more of these people for Him.

I have told you this man’s story not so much as a history of victory, but more as a picture of the fight which goes on, day and night, down here on the “firing line,” to make vivid to you the issues of life and death. The battle-field is peopled with such men and women and the battle goes this way and that as you pray and forget. Do you forget? May God help us to remember and to remember to help.





A GROUP OF LAMAS, OR BUDDHIST PRIESTS, OF TIBET

BUDDHISM AND THE RELICS OF BUDDHA

BY REV. E. M. WHERRY, D.D., LUDHIANA, INDIA

It was a ceremony of much pomp in Calcutta when the recently discovered ashes of Buddha were solemnly committed to the care of the Buddhist representatives of Burma, who shall in due course find a resting-place for them in a new pagoda to be specially erected for the purpose in Mandalay.

The discovery of these relics was no less wonderful than the finding of the jewels of Helen in the ruins of Troy. Following the clew given in the writings of the three great Chinese travelers, Fa Hien, Sung Yun and Hiuen Tshang, who visited India at various times between the fourth and seventh centuries of the Christian era, and who told of a great temple, built by the Buddhist Emperor Kanishka, a French savant, M. Foucher, located it as situated in some mounds east of Peshawur. Excavation was made by the archeological department of the Government of India under the director, Mr. Marshall. Under his di-

rection Dr. Spooner set to work, and after much protracted and for some time most discouraging effort, he was rewarded by discovering a stone chamber some twenty feet below the level of the ground, in which was found a casket containing the sacred ashes of Gautama Buddha. This relic casket stood just where it had been placed two thousand years ago. On the casket itself was a figure of a king identical with the effigies of Kanishka which appeared on his coins, and the name which was written in Kharoshti alongside this figure seemed to be that of Kanishka. Moreover, a coin of the Emperor was found close by, which alone would have been enough to indicate the date of the deposit. Thus the statement of Hiuen Tshang that this pagoda was erected by the Emperor Kanishka was proved to be perfectly correct, and thus the relics were identified.

One feels like bowing the head to

the historian and making a resolve to read again the many discredited stories found in ancient history.

As soon as this discovery was made, efforts were made to discover a suitable custodian. Clamorous cries were made in all parts of the Buddhist world. The claims of many were listened to before finally deciding to bestow the honor upon Mandalay.

Naturally, the votaries of Buddhism are filled with joy, and hopes are being entertained that the cause of Buddhism will now be raised from the ashes. These hopes are, however, vain. The very ashes of Buddha scattered here and there, ministering no service to others, are a symbol of the moribund faith in Burma and in India, where the Buddhists are scattered along in the Himalayas from Darjeling to Peshawur. Beginning as it did in an agnostic attitude toward God, denying the need of atonement for sin, the Buddhist zeal for a moral reform wore itself out in its failure to satisfy the longing of men for reconciliation with God. The Buddha became to them God, the Buddhisat a demigod. The land was filled with images and relics and sacred steepas and pagodas. Even these have in many places crumbled to dust.

The chief center of Buddhism has been the home of the grand lama and the capital the city of Lhasa, but Tibet has ceased to be the impenetrable kingdom it once seemed to be, and is now open to the advent of the gospel messenger. The Dalai Lama is a refugee in India, seeking in vain the intervention of Christian powers to replace him upon his throne. One

wonders whether such a man, in his wandering and flight for refuge to Christian rulers, ever reflects upon the heartless cruelty of Tibetans toward strangers. Ever since the visit of the Indian force and the generous treatment which was shown to non-combatants in Lassa, and the subsequent visit of the Tashi Lama to India, the door to the Lama's dominions has been opening wider than ever before. The Moravian Brethren, who have been quietly laying siege to that country, pouring in printed messages of the gospel through the medium of traders, will soon be in a position to do a more aggressive work.

Are these men attractive and do they promise to bring strength to the cause of Christ's kingdom? One look at the group of Lamas will show the reader the character and strength of these faces. If they were presented in the ordinary habiliments of Christian gentlemen they might readily be taken for Europeans. The Church needs be ready to seize the opportunity to evangelize these strong men of the north. It is not impossible that, like the Koreans, these should be rapidly Christianized and become missionaries to the less virile tribes on the south and India, China and Burma.

Buddhism is preparing to build a temple to hold the ashes of a small section of the body of Buddha and hopes that enthusiasm will be born of this dust to inspire a revival of their religion. Will not the Christian Church by the power of the Holy Spirit build up the temple made of living stones to the glory of Christ in Tibet? Already the foundations are being laid.



AN "OX-O-MOBILE" IN BRITISH EAST AFRICA

Mrs. Riebe and Agnes Hurlburt, of the Africa Inland Mission, on the sledge. The roads are good, but the missionaries have no wagon

WANGUHU'S WIFE

BY L. M. M., KIJABI, BRITISH EAST AFRICA

One of the serious problems which young men in Central Africa who have been desirous of becoming Christians have had to face has been the question, "How can I find a Christian wife?" It is the custom of all the tribes of Africa to buy their wives, paying from thirty to one hundred sheep or goats, or the equivalent in cattle. As polygamy prevails the wealthy men buy several wives, some of the larger chiefs having more than fifty. When a young man leaves the native customs and dress, and more particularly the native sins, he is usually not only ridiculed by his fellows, but he must bear the scoffing of the young women.

Wanguhu, one of our young believers, as he approached the time when most young men marry, went to Mr. Hurlburt, the director of the mission, and asked for help in selecting a wife. Mr. Hurlburt could only say, "God has promised to supply every

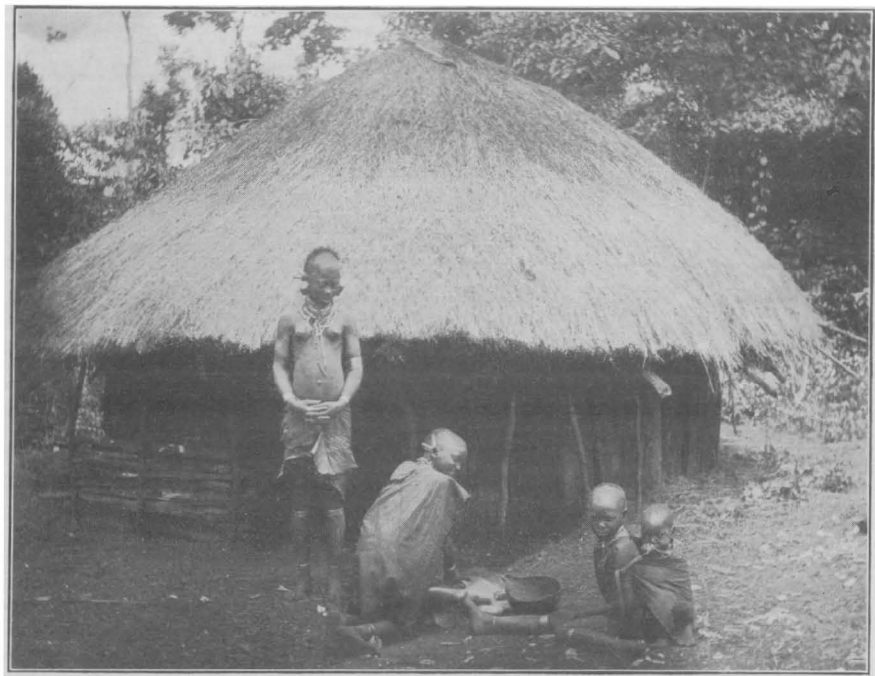
need. Let us ask Him about it?" After prayer Wanguhu was warned that if he should marry a woman who did not love God, she would make life a burden to him, and he was urged to wait before marrying, even tho it should be a very long time, until he could find a woman who would be a real help to him in his Christian life. He agreed, altho it seemed almost impossible that such a woman could be found, as they were prevented by their fathers and owners from making any profession of faith in Christ. One man—one of the most peaceable of those living near the station—said not long ago to his wife, "If you ever go up and kneel at the altar, praying God to save you, I will beat you when you get home." This same woman said to Miss Hurlburt, when the latter suggested the wisdom of accepting Jesus as her Savior, "You white women can do that; you can please God, but we

must please our husbands. If we do not please them, we not only do not get clothes, but we get beaten until life is not worth living."

Wanguhu, knowing that there was no Christian girl of his tribe, tried to arrange for one whom he knew well to come to the mission to be trained. At first her father agreed, believing that nothing would come of it. Wanguhu paid a few sheep for her, and then asked that she be sent to the mission to study; but her father refused. The result was that the sheep were sent back, and the outlook for a wife for Wanguhu seemed darker than ever. He was firm, however, in his decision not to have a wife unless he could have one who would love God and help him in his Christian life.

Later Wanguhu found a girl named Kabura wa Kithiomi (Kabura the

daughter of Kithiomi). Wanguhu had been a famous place among the girls of the community, and Kabura, like many other young women, greatly admired him. Wanguhu watched her work, and by inquiring among people who knew her, found that she was industrious, of exceptionally pleasant disposition, and he observed that she was a pretty girl. He talked with her father, and after a conversation with her, to his delight he learned that she was not only willing but eager to leave her people and come to the mission station. As the acquaintance ripened she told him that she would come even if they beat her, and that she would become his wife. Her father agreed, and Wanguhu, gathering all the sheep he had, and as many as his brothers would give him, paid for the girl. When, however, the usual time al-



A GIKUYU HUT WITH A WOMAN GRINDING CORN

The women are shown in their native dress. After becoming Christians they wear a gown

lowed by the customs of the people after her purchase had elapsed, her father indignantly refused to allow her to go. Then Wanguhu invited Kithiomi to come to the mission and become acquainted with us, and to see for himself that the missionaries were not lions. The old man lived some distance from the mission, and the strange dress, language and customs of the missionaries only confirmed him in the determination that his daughter should never become like them. The only concession he would make was that the girl should not live at the mission, but some distance away with Wanguhu's mother. This Wanguhu would not agree to do, and once more his sheep were sent back. After much earnest prayer, he again went to confer with Kithiomi.

Kabura had meanwhile said to Wanguhu that she loved him, would not be the wife of any one else, and would run away if she could and go to him. Wanguhu knew that this would mean an almost endless controversy with her father, so hoped and prayed for a more peaceable arrangement. To the surprise of many of the missionaries who knew how strong the feeling was, Wanguhu's conference was successful, and old Kithiomi agreed that his daughter might go to Wanguhu and be under his control alone. Arrangements were therefore made that she might work in the gardens near the mission. And Wanguhu was expected to conform to the usual custom of finding her at work, take her by main force, and amid her screams of pretended sorrow at leaving her home and freedom, to carry her away to his house, where she would remain for three or four days weeping and wailing, comforted (?)

by coarse and often lewd jokes from her girl acquaintances. At first it did not occur that any other course was open, but later, as he thought of the evil of those days of pretended sorrow, he determined that it should not be, and through the help of Miss Hurlburt he talked with Kabura, and persuaded her to go quietly to her new home.

As Wanguhu was called the missionary's son by the people about the mission, it became Mr. Hurlburt's place to tell her that she need not mourn. Miss Hurlburt arranged for a wedding feast, and went with several of the missionaries to their home to celebrate the happy event which was thus consummated without the evil customs of the people. The little bride was very timid, having never been among white people; but soon, through the influence of Miss Alta and the prayers of her husband, began to pray, and finally made open confession of faith in Jesus Christ as her Savior.

Wanguhu, meanwhile, was jeered at by all his acquaintances, and wherever he went—at his work and in the path—was sneered at as the man who had not properly married his wife. The patience with which he bore these taunts was marveled at by all who knew his naturally violent temper.

Recently Kabura had repeatedly asked to be baptized, and to put on the clothing of civilized folk. Wanguhu earnestly seconded her wish, and it was hoped that her desire might soon be gratified. Wanguhu's surprise and grief may, therefore, be imagined, when she came to him one morning, after a visit from her older brother, and said: "You must send me away to one of your brothers. I will be his wife; but I will not stay with you. If

you refuse I will leave you and go to my father." With this declaration she went away to work for the day in her gardens. Wanguhu soon found the cause of the trouble. Her brother had frightened her, and said that neither he nor his father would permit her to put on the clothing of white people. Wanguhu refused to eat during the day, giving his time outside of school hours to prayer. The missionaries were called together for a brief season of prayer that God might overrule and cause His own will to prevail in the matter. That evening was the regular weekly prayer-meeting in Wanguhu's house, and several missionaries were present. Early in the meeting Kabura prayed, asking God to forgive her the wicked thoughts she had had during the morning, saying that about noon God had enabled her to pray, and that now her heart was glad and she was willing to do God's will. After the meeting she told her brother that whatever he or

her father might say, she would remain as Wanguhu's wife, and would put on proper clothing. A few days later her father, mother and brother came quite determined to carry out their threat to carry her away unless she abandoned her purpose. But after a conference with Mr. Hurlburt and a somewhat lengthy discussion with Wanguhu, the matter was not only happily adjusted, but her own mother helped her to remove all the fantastic ornaments from her ears and head, and gave full permission to follow whatever course she deemed to be right. Thus the first Christian native home at Kijabe was left in peace.

Kabura has since been baptized, and we trust that friends will pray that this home may be a beacon-light for many of the darkened ones of Africa, to whom "home" has meant but little, and the marriage relation has been to the wife only an inevitable stage of the monotonous course of a hopeless life. Christ is the only hope of Africa.

"THEY ALSO SERVE"

Who long to labor in another sphere
Yet bravely do the duties lying near,
Let such remember for their hope and cheer,
They also serve.

Who, bearing patiently from day to day
Such pain as saps the joys of life away,
Can still, "God's will be done," with white lips say,
They also serve.

These—when the waiting time at last is o'er,
These—on the limitless Eternal Shore,
Shall know, where pain and parting are no more,
They also served.

—B. M. WILLS.

TWENTY YEARS OF EXPERIENCE IN JAPAN

BY REV. J. H. DE FOREST, D.D., SENDAI, JAPAN
Missionary of the American Board

In looking back over the last twenty years of foreign missionary work, I am greatly impressed with two facts, *the change in the political conditions, and change in religious thought.*

First, then, *the political change.* Twenty years ago the Japanese people had become very restless and dissatisfied with the treaties that classed them with such backward nations as Turkey, Egypt, China and Siam. But Western powers were unwilling to grant equal treaties to Japan so long as she had no parliament, no open codes of civil and criminal and commercial law, and was still practising trial by torture.

This wide-spread political dissatisfaction very seriously affected our missionary work. We could not travel in the interior without passports, and the Government would give no passport except for the purpose of *scientific investigation or of health.* So when we traveled in the interior we gave as our purpose, scientific research, for the authorities kindly permitted us to interpret scientific investigation as including religious work. Such passports forbade our living in the interior, and so we could make only short preaching trips.

But missionaries were not satisfied with mere preaching tours; we wanted to establish our homes in various cities all over Japan, build schools and churches, and carry on prolonged missionary work in various ways. The government, however, would not permit us to buy land or build houses in our own names. We could hold no fixt property in the interior. So whenever a missionary wished to reside in the interior, he could only do so by being employed by a Japanese to teach English, or in rare cases to teach the Bible.

In this way I came to Sendai, Meiji 19th, with Dr. Joseph Neesima, who had been invited by Mr. Tomita Tetsunosuke to establish a branch Doshisha school there. Mr. M. Ichihara was the principal of this Tokwa Gokko, and four of us mis-

sionaries joined him and worked with all our might to give the pupils the best education possible. Since we could buy no land nor build houses in our own names, Mr. Ichihara kindly lent us his name and employed us at a nominal salary of one yen a month, if I remember correctly. And thus we built three houses in Sendai.

At first we were cordially welcomed in Sendai by the authorities and people, so that not only the school but also the church work became very successful, extending to Aizu on the south and to Mizusawa on the north. But in two or three years the reaction set in against the school and against us foreigners. We were often rudely insulted and laughed at on the streets and called "Akashige," "Nekobaba," "Ketojin," and filthy writings appeared on our fences. Even stones were thrown at us and at our windows. I therefore advocated the closing of the school, which was done after five years. But I stayed in Sendai to do evangelistic work, tho it became more and more discouraging for me. The Christians, however, stood bravely by their colors and the evangelists did earnest self-sacrificing work. In those trying days were laid the foundations of the four churches, Kumi-ai, that have since become independent, and I may add that owing to the zeal of the Christians and the generosity of an American widow who contributed about 3,500 yen, there are now five Kumi-ai church buildings.

But hatred of the humiliating treaties grew year after year, and naturally a corresponding dislike of foreigners increased, until at last the newspapers began to call those Japanese who lent their names to foreigners and held their houses for them, "Traitors to Japan," and the feeling against them became so violent that they asked to be relieved of the odium of holding our property. So, since there was no other way, we gave our houses to the Doshisha with the understanding that we have the use of them for thirty years, on condition

that we pay an annual rent of 30 yen and keep the houses in repair.

In Meiji 27 I took my family to the United States to educate the four children. On my return to Sendai I decided to devote myself to a deeper study of the Japanese people, their family life, their moral and religious aims, their history and heroes, and what is called Yamato damasshi.

Then when the famine came in Tohoku, all of us in Sendai appealed to the world in the name of humanity to show their kind hearts, and thus we brought many tens of thousands of dollars into these suffering and pitiable homes.

On going to America in Meiji 39, I found that many misunderstandings of Japan had become current, and there was a wide feeling of suspicion that Japan would probably soon make war against the United States. So I spent the most of my time in showing on the platform and in the press the real heart and purpose of Japan, always claiming unhesitatingly that Japan was one of our best friends, and that we never could solve the problems of international intercourse without the cordial cooperation of Japan.

In all this study of history and international law, and in explaining the heart of Japan to America, I have felt that this work is one necessary way to preach the gospel of the fatherhood of God and the brotherhood of man. So long as there is unjust treatment of a non-Christian nation by means of humiliating treaties, or so long as there are bitter feelings and suspicions of war by sections of so-called Christian nations, the very heart and soul of missionary work are severely damaged. So I have worked not only to aid and help build up Christian churches, but I have tried to remove misunderstandings and suspicions between Japanese and missionaries, and between the United States and Japan, and thus to make an atmosphere of mutual trust in which Christ's great and supreme gospel of love and peace may flourish.

In this connection I mention one in-

teresting incident. About ten years ago, when the reaction was very severe and we missionaries were looked down upon by the people of Tohoku, and Christianity was regarded as having no value for Japan, I went to our Legation in Tokyo and said to Minister Buck: "We missionaries in Sendai are the largest American community in any interior city of Japan. We have sincerely tried to do our missionary work well and to win the confidence of the people, but they regard us of very little account, and seem to think that in the United States also we have no special influence. But if you would kindly come to Sendai and visit us, then the people would see that our minister resident in Tokyo regards us highly and thus our station would be greatly advanced in the estimation of the people. I beg you to come."

He cordially assented, and with Mrs. Buck came to Sendai as the guest of the thirty American men and women missionaries. We showed him the schools and churches, and then took him to Matsushima, where we had a most enjoyable day. The city authorities and chief people wanted to give our minister a very cordial welcome and invited him to a public dinner, but he told them that he had come as the guest of the resident Americans, and if their plans would permit of his acceptance he would gladly do so. We therefore altered our plans so that the minister could accept the hospitality of the city. I noticed that from that time we missionaries began to be more highly regarded by the city people. And since then we have taken great pains to invite distinguished American scholars, diplomats, and preachers to visit Sendai, and the authorities and city people have always given them a most cordial welcome. Among these guests have been Dr. C. C. Hall, president of Union Seminary; President Jordan, of Stanford University; Professor Brown, of Boston University; United States Minister Griscom; United States Consul-General Bellows, Col-

onel Wood, Professor Wright, of Oberlin; Mr. John G. Woolley, the great temperance orator; Rev. R. A. Torrey, the revivalist; Dr. Francis E. Clark, the founder of the Christian Endeavor Society; Professor Ladd, of Yale, and others. As these men generally brought their wives, the Japanese ladies of the city also welcomed them, and thus our social life was greatly enlarged. I think this plan has been most fruitful in promoting friendly feelings on a large scale between the missionaries and the people of the city. There is probably no city in Japan where such cordial relations are manifested between foreigners and Japanese to such an extent as here. For recent examples, last January the city authorities and people held a congratulatory meeting over the *entente* between Japan and the United States, and on that occasion all of us Americans were the guests of the city. And in return, we Americans took the occasion of President Taft's inaugural to invite, on March 4, about 100 officials and leading people with their wives to a dinner given in the hall of the Baptist Girls' School, and the papers all reported it with generous praise.

In these social ways we try to show forth the great Christian doctrine that we are all, the East and the West, children of one common Father and therefore brothers. We stand for the principles of the angels' song at the birth of Christ, "Peace on earth, good will to men."

This international social of Sendai is due to no one person, but to the fact that the missionaries of the seven denominations at work here have worked in cordial cooperation and sincere friendship with one another. Without this true loving friendship and mutual helpfulness we could never have manifested the spirit of Christ, who is our Lord and Master, in social as well as in religious life.

During these twenty years, Christian thought and theology have been undergoing many changes in the West, and so have affected more or less mis-

sionary methods and work. Two great branches of study have won very wide acceptance among thinkers—the evolutionary hypothesis is very powerful in every branch of science and history and religion; and higher criticism has necessitated in the minds of a majority of Biblical scholars a reconstruction of theology. During this period of criticism many have been afraid that the Bible would lose its high place in the spiritual life of the world, but now that fear is rapidly passing away. The newer views, in my judgment, show with far more power the methods of God's working and the glory of His progressive manifestations to all peoples past and present, but especially to the Jews as recorded in the Old Testament, and supremely to the whole world in the wonderful life of Jesus Christ.

To be sure, there are some purely destructive critics who would deny any inspiration to the Bible and any revelation to man; but all the same, even tho the Bible is not intended to teach geology or astronomy, and even tho we do not know who wrote many of the books, and even tho the doctrine of inspiration has changed, *the Bible is the supreme Book of life for the whole world. It can never fail.* Indeed, its power is widening with every advance of science, and the record of Jesus' works and words shows Him more and more to be indeed "the Son of God" and "the Savior of the world." He is indeed "God manifest in the flesh." So I welcome this new knowledge as giving us a larger Bible and a better knowledge of the methods of God's progressive revelation. I use it in all my study of the Bible, and tho I do not directly preach it in my sermons, I make it the base of all my preparations as the best aid to sympathetic preaching.

In this way I have come to have a far wider sympathy with Japanese Christians who love to search for truth, and who are not satisfied with Western creeds and ceremonies, but want a Christianity that shall build upon the great preparation God has

made here and shall complete their religious life and ideals. I believe God was in Japan long before we missionaries came, and that He was in the making and development of the Japanese people, and that He loves them as He does the people of the West. I believe His holy spirit is in the hearts of Japanese Christians and that He will guide them gradually into all truth. I thank God for the rich experience of the past twenty years, and

pray that He will inspire the Japanese Christians so that they shall add immensely to the spiritual life of the 50,000,000 of Japan, and shall make known widely the knowledge of God in Christ, which is eternal life. And I pray that our Christian West shall be more Christian in its attitude toward the East, so that the East and the West may work together for the universal establishment of the Kingdom of God on earth.

THE PRESENT SITUATION IN PALESTINE *

BY REV. H. G. HARDING

Recent developments within the Turkish Empire have considerably modified the political position, and friends of the Palestine Mission are eagerly asking how the new conditions will affect mission work in what has always been a difficult and disappointing field. It is hard to give a direct answer to this question, but the time seems opportune for a brief review of our position, which may help us to form some estimate of the prospects of our work in that land.

Our position in Palestine is complicated and somewhat anomalous. Three main problems confront us. There is, first of all, the problem of government opposition. The aim of the society and of every missionary whom the society sends out is ultimately the conversion of the Mohammedan population. Now from this point of view we have hitherto had no *locus standi* in the country at all. The Turkish authorities claimed the right to forbid any attempt at "proselytizing" among Moslems. They considered that we were in Palestine for the sake of the native Christians, and only permitted us to build churches, open schools, or even to reside where there was a sufficient Christian population to justify our activity. Hence the frequent attempts to restrict our work to Christians, the demand, repeated at the opening of every new

school, that only Christian children should be received, the occasional forcible expulsion of Moslem children from one or other of our older schools, and the demand, made in at least one case, that Moslems should be excluded from the daily service in our hospital dispensaries.

We have never acceded to these demands, and it must be admitted that government opposition, formidable as it seems, has been less effective than one would think. We have a large proportion of Moslem children in our schools, and the majority of those who crowd our mission hospitals are Moslems, including not a few government officials. But it must be remembered that this is due not to the tolerance but to the weakness of the central government, which has lacked the power to enforce its objections and to make good its claims.

Then there is the problem of the churches of Palestine, which, we must remember, are not Christian churches of converts from Islam, but remnants of ancient Christianity. The late Canon Wolters, than whom no man knew the natives better or loved them more, once told the writer that in his opinion the great hindrance to the ingathering of the Moslems was the Christian churches. The type of Christianity presented by them in life and in worship was so repulsive to the

* From *The Church Missionary Review* for July, 1910.

Moslems that Christianity was condemned unheard, while their antipathy to the Moslems intensified the bigotry of the latter. As far as our own Protestant section of the Church is concerned, this reproach is rapidly passing away, but the effect of centuries of crooked Christianity is hard to overcome.

The matter is complicated in another way, and through no fault of the Syrian Christians. From the attitude of the Turkish authorities it follows that wherever a missionary has been stationed there has already been a Christian congregation, the care of which has become a first charge on his time and energy; and wherever a station or district has been unmanned (as has so often been the case) the missionary in charge has been so largely occupied with these matters that direct evangelistic work has perforce suffered. It is important to realize this, for herein lies one reason for apparent lack of success among the Moslems of Palestine. The fact that the number of ordained missionaries in Palestine has fallen during the last five years from nine to five has made it impossible to do much aggressive work. This, of course, applies to general work, and especially that among men; the work of our medical missions, and much of our women's work, does directly affect Moslems.

Lastly, there is the problem presented by the bigotry and prejudice of the Mohammedan inhabitants. About this one need not say much, for it is common to all Moslem lands. One must, however, point out that to the natural arrogance of a ruling race—the Arab is the Englishman of the East—the Moslem of Palestine joins a profound belief in the superiority of his creed: to him the Christian is an ignorant and benighted idolater, and such Christianity as he was accustomed to see before the advent of our missions confirmed him in this belief.

Now when we come to consider the work of Protestant missions, we find it is in regard to this problem of

prejudice that we have obtained the greatest results. No longer is Christianity looked down upon as beneath contempt. Through the work of Christian schools, and still more of medical missions, it has come to be recognized that the Christianity we profess is something very different from that presented by the unreformed Oriental churches, while the practical Christianity of our doctors and nurses has secured a friendly hearing for the gospel in the most fanatical cities in the country. Christianity has become a subject for inquiry.

It was the writer's privilege, while attached to one of our hospitals, to receive constant visits from young educated Moslems, students of El Azhar and other colleges, who would discuss for hours the truths of Christianity, always respectfully and with a desire to learn, while in the wards and waiting-rooms of the hospital the gospel was freely proclaimed with scarcely a word of opposition. Thirty years ago such a thing would have been impossible. But side by side with this has come a new development. Educated Moslems realize the necessity for an effective defense of their faith; many of the younger Ulema are making a study of Christianity from their own point of view; they bring forward the arguments both of the older skeptics, such as Voltaire, and of modern rationalists, and make great play with the conclusions of the higher critics. Now, the new *régime* is bound to give a great impetus to this movement; with the spread of education and growth of Western ideas ignorant prejudice will give place to intelligent opposition, as is the case in Egypt today. Already we hear of proposed schools and colleges (perhaps on a purely secular basis), which are to rival our own, and now news reaches the writer of the opening of a Mohammedan hospital almost within a stone's throw of one of our most successful mission hospitals.

In regard to the second problem, that connected with the presence of Christian churches, we have also made

considerable progress. The native Protestant congregations — founded for the most part by Bishop Gobat— have under the fostering care of the Church Missionary Society prospered exceedingly, and we have now in Palestine a vigorous body of Syrian Christians, who present to the Moslems an object-lesson of pure Christianity, and by their example have done much and will do more to raise the standard of religious life in the unreformed churches of the land. This Church is Protestant and evangelical to the core, its members are well taught and grounded in the faith, its clergy are well-educated, high-minded and devoted men, and, by the constitution of the Palestine Church Council in 1905, it has been set on the road toward complete organization and self-government. But it is not a missionary Church. After fifty years of teaching we have to admit that we have failed to arouse in our Syrian brethren any sense of responsibility toward their Moslem neighbors, and with a few brilliant exceptions they hold aloof from our evangelistic work, and tell us frankly that we are wasting our time. Nor can one be surprised at this; centuries of oppression and ill-treatment have produced in the minds of these Syrian Christians an attitude toward the Moslem which it is not easy to change, and even Christian converts from Mohammedanism are looked upon with suspicion, and received with reluctance.

Moreover, they actively disapprove—one might almost say resent—our expenditure upon a profitless enterprise of resources which they think might be better employed. The writer well remembers a visit which he received from one of the ablest and most devoted of the native clergy, who, in the kindest way possible, pointed out that it was scarcely right for me to spend so much time in fruitless discussion with Moslems, when I might be visiting and ministering to Christians, and suggested that the ladies of the mission would be better employed in doing the work of district nurses

among the Christian families than in visiting Moslem women!

It is probable that the new condition of things will do something to modify the attitude of Moslem and Christian one toward the other, but it will be a long process. Already the mutual embracings and protestations of brotherhood which ushered in the proclamation of the constitution are forgotten, and the various sects have dropt back into much their old attitude of mutual distrust and antagonism. While this continues the Syrian Christians will have little *direct* influence on the Moslems. The hope that the Moslems of Palestine may be evangelized by these Christians has often been exprest, and even held forth as the only hope. In the writer's opinion the realization of this hope is far distant, so distant that we may practically neglect it in our present plans. It must be remembered that at present, and until the Turkish Government entirely change their attitude on the question, it is practically impossible for Turkish subjects to do any aggressive work among Moslems; *they* can not with impunity outrage the feelings and disregard the injunctions of their own rulers.

Now we come back to our first great problem, that of government opposition. Will not the new government be more favorable to our work than the old? One must say at once that one sees no reason why they should. The new rulers are Moslems, as were the old, and if they are sincere in their desire for the welfare of their people they will naturally try to prevent what they believe to be the corrupting influence of our propaganda. We must try to look at things from their point of view, and to the moral sense of a sincere Moslem the Christian doctrine of the Trinity, for instance, as he understands it, is positively shocking; while the moral results of Christianity in Europe seem to him to be by no means brilliant. Moreover, the great danger to the new movement lies in the suspicion that its leaders are not so devoted to Islam as were the old

rulers. Islam is intensely conservative, and any wide-spread conviction that the new rulers were careless about the interests of the faith might be fatal to their *régime*. They must gain and keep the approval of the religious leaders of the people.

On the other hand, some of our difficulties will certainly be lessened. We shall find it easier to secure our treaty rights; our educational work will be less subject to capricious interference; it will be less difficult to get permission to build a hospital or open a school; and it may be hoped that the greater freedom of the press will make it possible for us to disseminate literature as never before. More than this, the improved administration of justice will save our converts who boldly confess Christ from much of the persecution, amounting to risk of life, which they have hitherto had to bear. They will be under the protection of the law instead of, as often hitherto, practically outside its pale.

To sum up. The new conditions in Palestine are not an unmixt blessing; some of our difficulties will doubtless be lessened, but the new government will have greater power to enforce its regulations in restraint of our work. On the other hand, we have a growing tolerance of Western ideas and desire for Western learning, a spirit of inquiry which extends to questions of religion, and a gradual weakening of the old antagonism between Moslem and Christian. Above all, the greater sense of freedom and security will do much to remove the fear which has hitherto kept back many who would fain inquire further concerning the things which we teach.

On the whole, the prospect from this point of view is hopeful. Even under the old conditions much has been

done. The Moslems have proved by no means inaccessible when the attempt has been definitely made to reach them. This is largely a matter for personal testimony, and the writer has found the Moslems of Palestine not less, but more accessible than those of other parts of the Turkish Empire in which he has worked. The smallness of apparent results is to be put down to the casual way in which, owing to lack of men and means, this direct evangelistic work has been prosecuted. Moreover, the baptisms and confirmations, in recent years have proved that it was no longer impossible (as was once thought) for a Moslem convert in Palestine to confess his faith and live.

Now the prospect of increased success depends in reality on the policy which mission workers may decide on or be compelled by force of circumstances to adopt. At present, whatever the opportunities may be, we have not the workers to take advantage of them, and there is urgent need for a strengthening of the missions by men who can give themselves to direct evangelistic work among Moslems, especially in connection with our medical missions. Is it possible? The claims of other parts of the world have to be considered, but it is becoming widely recognized that the great battle with Islam must ultimately be fought out in those Arabic-speaking countries where it has its stronghold and its home.

Surely at this time, when God is bringing before us the importance of the Moslem question, the new conditions in this great stronghold of Islam constitute a definite call from Him, and we can not refuse to make some effort to seize the opportunities thus providentially placed within our reach.

EDITORIALS

A TOUR OF THE MISSION FIELDS

After receiving many pressing invitations to visit the Orient, and bear testimony to the truth, the Editor-in-chief has now made plans for a trip to the mission fields of Asia, returning by Egypt and the Mediterranean. He expects to sail from Vancouver on October 19, on the *Empress of Japan*, and plans to reach London in time for the Keswich convention in July, 1911. The itinerary, so far as complete, embraces Japan, Korea, China, Siam, India, Burma, and Ceylon, and probably Egypt. Arrangements are being made for services with the missionaries and English-speaking Christians in India during January and February, 1911. The editor will also be ready, so far as is desired and possible, to meet with missionaries in other lands. He expects to be in Japan and Korea in November; in Manchuria and China in December; in Siam, Burma, and then India, from about January 1 to March 1, and in Egypt from March 15 to April 15, approximately.

The purpose of this tour is to accomplish several ends: First, to glean information at first hand about the actual state and needs of the mission fields; second, to encourage and stimulate the missionaries and native churches; third, to strengthen faith in the inspired Word of God and loyalty to our divine Redeemer; and finally, in every way to build up the cause of Bible study and missionary enterprise. Any suggestions helpful to these purposes will be gladly received. The prayers of all readers of the REVIEW and friends of Christ the world over are earnestly requested.

A WOMAN'S MISSIONARY PAGEANT

This year is the fiftieth anniversary of the establishment of the Woman's Missionary Union, the oldest woman's foreign missionary society in America. It is also the tenth anniversary of the founding of the Woman's United Mission Study Committee that has accomplished so much for mission study in our churches. The

tenth volume has now been published, entitled "Western Women in Eastern Lands," by Mrs. Helen Barrett Montgomery. These books have now reached a total circulation of nearly 600,000 copies, and probably not less than 1,000,000 women have joined in the study of them.

This double anniversary year has been celebrated at the various women's summer schools for mission study and at Northfield, Massachusetts, and elsewhere there was presented an impressive pageant of missions representing the progress of woman's missionary work. There were nine scenes in the pageant.

The first represented the "Pilgrims of the Night"—women of all nations, clad in their national costumes, never having heard the glad tidings of a Savior for all people. There were crippled women of China with their bound feet, widows of Siam and India; veiled Moslems from zenanas and harems, Japanese and Korean women, African slaves and benighted Polynesians. As these passed across the scene, they were met by the angelic heralds of the Dawn—the messengers of Jesus bringing the glad tidings of salvation and singing the well-known words, "Hark, Hark, My Soul; Angelic Songs are Swelling." The pilgrims of the night hear the good news and follow the messengers with new hope in their faces.

The second scene represented the early beginnings of women's missionary societies in the home of Mrs. Ropes, of Brookline, in 1829. Then followed the tableaux of a missionary's visit to the women of India, a scene in a Chinese hospital, a Japanese kindergarten, temple scene in Burma, new women of Turkey, college girls in Constantinople, and an African industrial mission. The closing scene was a recessional showing the angel messengers, missionary workers and converts from all lands singing: "Publish the Glad Tidings of Peace."

About 200 people took part in the pageant, which was planned and carried out by Mrs. Lucy Waterbury Pea-

STATISTICS OF AMERICAN WOMEN'S FOREIGN MISSIONARY SOCIETIES, 1910

(From "Western Women in Eastern Lands," by Mrs. Montgomery. Published by Macmillan.)

NAMES OF ORGANIZATIONS	Date of Organization	Amount Re- ceived During First Year of Organization	Amount Re- ceived During 1909	Auxiliaries First Year	Auxiliaries 1909	Missionaries First Year	Total Mission- aries 1909	Teachers	Physicians	Evangelists and Zenana Workers	Trained Nurses	Bible Women and Native Workers	Total Schools 1909	Village Schools	Boarding and High Schools	Colleges	Kindergartens	Dispensaries	Hospitals	Orphanages	Magazines Published	Pages of Literature Published	Members Contributing
1 Woman's Baptist Foreign Missionary Society.	1873	\$9,172	\$117,094	171	2,388	6	85	54	4	..	7	142	666	600	46	..	20	7	3	2	1	.....	50,000
2 Woman's Baptist Foreign Missionary Society of the West	1873	4,244	67,806	255	*5,000	2	59	45	3	9	2	120	446	357	28	..	1	2	2	..	..	1,310,600	*50,000
3 Woman's Missionary Auxiliary to the South- ern Baptist Convention	1888	18,716	96,641	1,520	9,150	30	138	18	3	13	4	44	27	..	22	..	1	1	2	..	1	5,716,800	.....
4 United Baptist Women's Missionary Union of the Maritime Provinces (Canada).....	1870	1,827	20,000	48	317	2	16	5	1	9	2	18	21	19	2	..	..	1	..	1	174,800	7,663	
5 Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec	1876	434	2,344	7	84	..	3	18	..	2	1	14	5	3	2	..	..	1	1	..	1	931,200	.....
6 Free Baptist Woman's Missionary Society....	1873	538	12,866	..	..	1	6	3	1	2	..	9	17	16	..	..	1	1	1	..	1	.....	.....
7 Woman's Board of Missions (Cong.).....	1868	5,033	174,626	205 3d yr.	2,300	7	125	90	6	..	5	225	348	300	31	2	15	4	3	..	2	6,661,101	40,000
8 Woman's Board of the Interior (Cong.).....	1868	4,096	106,061	70	2,466	6	80	56	2	13	1	350	98	68	21	3	3	2	2	4	3	2,219,400	63,630
9 Canada Congregational Woman's Board of Missions	1886	547	4,015	15	60	..	3	2	..	..	1	2	4	4	..	..	..	1	..	1	.....	1,400	
10 Christian Woman's Board of Missions	1874	770	381,854	90	545	..	76	50	4	73	4	185	..	..	..	..	..	..	..	..	.....	.....
11 Woman's Auxiliary (Protestant Episcopal)...	1871	20,000	127,415	248	3,335	..	*65	..	..	..	..	..	..	..	..	..	..	..	..	..	.....	*45,000	
12 Woman's Auxiliary (Church of England, Canada)	1886	12,382	66,147	6	23	1	33	4	..	10	4	51	2	1	..	..	1	..	3	..	1	600	.....
13 Woman's Foreign Missionary Society of the Reformed Episcopal Church	1889	.....	6,327	..	..	..	4	5	1	4	..	3	..	..	..	..	1	1	1	1	.....	.....
14 Woman's Missionary Society Evangelical Association	1884	1,806	25,810	20	..	..	6	5	..	5	1	..	..	..	..	..	..	..	..	2	10,000	8,720	
15 Woman's Foreign Missionary Society (Friends)	1887	13,819	51,929	310	715	17	102	58	6	13	6	17	42	32	10	..	..	3	2	2	1	102,420	5,755
16 Woman's Missionary Society of the Evan- gelical Lutheran Church	1879	2,070	62,874	150	1,048	..	14	11	3	..	1	15	27	23	4	..	..	3	2	1	2	600,000	40,000
17 Woman's Missionary Society of the Meth- odist Church, Canada	1881	2,916	118,917	20	1,655	1	94	37	3	39	15	80	33	8	10	..	11	1	1	3	2	3,752,966	49,699
18 Woman's Foreign Missionary Society of the Free Methodist Church	1894	2,006	39,439	..	604	..	*89	..	..	..	..	..	..	..	..	..	..	..	..	1	75,000	9,359	
19 Woman's Board of Foreign Missions Meth- odist Episcopal Church, South	1878	4,104	259,178	150	4,201	3	92	83	3	4	2	123	107	77	26	..	4	2	2	..	2	15,413,000	.....
20 Woman's Foreign Missionary Society of the Methodist Episcopal Church	1869	4,546	695,961	..	7,306	2	312	180	30	86	12	3,675	834	717	88	5	24	21	20	11	9	5,848,000	199,846
21 Woman's Foreign Missionary Society of the Methodist Protestant Church	1879	316	15,000	..	300	1	7	5	..	2	..	30	5	1	1	..	3	..	..	1	720,000	*7,500	
22 Woman's Home and Foreign Missionary So- ciety of the Wesleyan Methodist Church..	1903	.....	4,000	..	20	..	4	1	1	2	..	..	..	..	..	..	..	..	..	..	.....	.....
23 Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church...	1874	150	12,101	..	1,165	2	23	12	2	2	3	6	4	..	2	..	2	..	..	..	223,644	64,000	
24 Woman's Foreign Missionary Society of the Presbyterian Church, Canada	1876	1,000	70,955	18	812	2	76	39	5	30	6	40	28	14	14	..	..	5	4	2	1	*3,312,000	28,289
25 Woman's Foreign Missionary Society of the Presbyterian Church, Canada, East	1876	.....	23,618	1	333	..	..	..	2	..	..	43	..	..	..	..	..	..	..	1	1,926,000	*8,786	
26 Woman's Foreign Missionary Societies of the Presbyterian Church, U.S.A.....	1870	12,991	460,730	100	10,869	24	568	..	39	..	..	680	350	..	..	..	..	18	18	2	2	*3,500,000	*90,000
27 Woman's Board of Foreign Missions of the Reformed Church in America	1875	2,891	67,039	19	450	..	75	65	7	..	3	187	145	131	14	..	..	1	2	1	1	1,637,000	.....
28 Woman's General Missionary Society of the United Presbyterian Church of N. America	1883	7,546	60,587	335	1,317	..	71	..	7	..	5	..	7	..	..	..	..	3	3	..	2	4,459,400	36,033
29 Woman's Home and Foreign Missionary So- ciety of the United Evangelical Church...	1884	1,219	15,654	45	320	..	20	2	1	8	1	15	5	4	1	..	..	..	..	2	3,478,584	.....
30 Woman's Home and Foreign Missionary So- ciety of the Advent Christian Church.....	1897	300	9,195	..	155	3	30	30	..	5	..	..	14	12	..	..	14	..	2	2	1	283,100	4,000
31 Woman's Missionary Conference of the United Synod	1881	9	10,013	5	142	..	2	..	..	..	..	..	..	..	..	1	1	..	..	..	24,000	2,516	
32 Woman's Foreign Missionary Society Churches of God	1890	50	2,023	..	27	1	3	3	..	19	..	19	3	3	..	..	..	..	..	1	1	.....	400
33 Woman's Missionary Association of the United Brethren Church	1875	458	40,121	18	718	1	32	7	3	11	1	60	25	20	5	..	..	2	..	1	1	50,000	.....
34 Woman's Board of Missions New Brunswick and Nova Scotia	1878	252	602	6	18	..	6	3	2	..	1	..	..	..	..	..	..	..	..	..	.....	.....
35 Woman's Union Missionary Society of Amer- ica for Heathen Lands	1860	2,101	86,902	..	..	3	49	39	8	99	3	..	..	..	2	..	..	4	4	2	1	346,000	.....
36 United Woman's Convention Auxiliary to the National Baptist Convention.....	(?)	1,000	13,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	300,000	3,000	
GRAND TOTALS		\$139,309	\$3,328,840	3,832	57,443	115	2,368	930	147	441	91	6,154	3,263	2,410	329	11	101	82	80	35	45	63,075,615	815,596

NOTES ON STATISTICAL TABLE

Owing to great diversities in organization it has been very difficult to compile this table. In some cases the number of missionaries can not be given, because the funds contributed by the women are not appropriated separately.

The total of column two represents not the gift of one year, but the aggregate of first-year gifts as contrasted with the present aggregate in the next column. In 1861 there was but one society, the Woman's Union Missionary Society. If the offering of 1861 and that of 1909 be contrasted, a much sharper contrast is shown.

Societies that are completely auxiliary to the parent board necessarily appear at a disadvantage in this table, since they are unable to give separate figures. Asterisks are placed wherever an amount is an estimate.

The following forms of work are not included in the tables:

Canadian Baptist (4) has 102 evangelistic schools with an average attendance of 1,500.

Baptist Board of the West (2) includes in total school 60 Bible training schools.

Woman's Board of the Interior (8) has three Bible training schools, 250 native teachers, and 13 trainers of Bible women and evangelists.

Canadian Congregational (9) has built three schools in West Africa; supplies Bible instruction in four Government schools in Ceylon; supports orphans in many lands.

The Woman's Board, Congregational (7), does a large amount of literary work and translation, and has industrial education in many of its schools.

The Church of England Auxiliary, Canada (12), reports the rescue of temple children in India, a founding home, "The Bird's Nest," in China, and a training home for Bible women in Japan. It also supplies outfits for missionaries.

The Woman's Auxiliary, the Episcopal Church (11), can not give separate items in regard to teachers, etc., as the money contributed is administered by the general board.

The figures given with asterisk * are careful estimates by the secretary. The proportion which the contributions of the Woman's Auxiliary bear to the whole is one-third. The sixty-five missionaries listed are those supported by the united offering made once in three years.

The Canadian Methodists (17) maintain street Sunday-schools.

The Free Methodist (18) is a strictly auxiliary society without separate credit; and hence has been obliged to carefully estimate its proportionate share of the work, wherever asterisks are found.

The Methodist Board, North (20), supports 32 Bible training schools and 158 married women in addition to items listed. It also has homes for lepers, the blind, the deaf, for homeless women. There are training schools for deaconesses and nurses, night-schools and day nurseries.

The Parent Mite Society (23) of the African Methodist Church has a remarkable number of contributors, and does a beautiful rescue work.

The Canadian Presbyterian Women (25) maintain a deaconess' and missionary training school.

The American Presbyterian Boards (26), seven in number, have presented their combined statistics through their historian. It has been difficult to determine exact numbers because of the station plan by which they share with the parent board in the expenses of entire stations.

The Missionary Society of the United Evangelical (29) is both home and foreign, but only its foreign work is presented. Eight married women are supported, making the total 20 missionaries as reported. A summer home for missionaries has been recently built at Kuling, China.

The Woman's Society of the Advent Christian (30) has 20 out of its 30 teachers men. Five night-schools in addition to those in the table are supported, and two industrial schools.

The Women of the United Brethren (33) support 11 married missionary women who do missionary work in addition to their home cares.

The Union Missionary Society (35), since it is interdenominational, depends largely upon personal gifts. Many of its 99 evangelists are native helpers among the 2,000 Zenanas reached by this society. A rescue work is maintained in Fatehpur, India.

The Woman's Free Baptist (6) supports a widows' home in India.

body, of Boston. The costumes were appropriate and many of them beautiful importations from the East.

It is a noteworthy fact that 36 American women, with 815,596 members contributing, now give annually \$3,328,840 to foreign missions, support 2,368 missionaries and 6,154 native Bible women, conduct 3,263 schools, publish 45 magazines and 63,000,000 pages of literature.

THE VALUE AND DANGERS OF THE LAYMEN'S MOVEMENT

One of the most encouraging developments of the day is the awakening of Christian laymen to a deeper sense of their individual responsibility for the extension of the Kingdom of God. In Africa to-day wherever you find Moslems as merchants and travelers, you find them also as missionaries of their faith, but with Christians it has not been so, as a rule. Instead, where you have found traders and travelers from Christian lands there you have found opponents of Christian missions. We do not now stop to explain the causes of this difference, tho the reasons are not hard to find, but we simply call attention to the lamentable fact and look forward to the time when it will be increasingly true that more Christian travelers and traders will be unordained and unsalaried Christian missionaries. This should be one result of the Laymen's Movement—it has already begun to produce fruit through the Christian business and professional men who have visited the fields and have come home to awaken new missionary interest and enthusiasm in the Church and State.

Another result is seen in the larger place that men are assuming in the direction of missionary affairs in local churches. We see to-day not only the women's missionary societies and the Sunday-schools and young people taking their share of responsibility and spending time in mission study and prayer, in giving time and money to advocate and promote missions, but we see also men's missionary societies

and study classes, campaigns for individual gifts from each man in a church and laymen as the most effective missionary speakers. A natural result is that young men no longer look on missions as "mother's hobby," and men are being quickened into greater spiritual life and activity.

A third result is the correction of weaknesses and failures in the missionary plans and policies of boards and societies. Many able and conscientious business men have for long years served on these boards and have contributed much to their efficiency, but now with hundreds and thousands of new men, who have heretofore thought themselves too busy to give time to missionary business, with these men taking up their responsibility, they are sure to insist on energetic business policies and methods in local churches, missionary boards and in foreign fields. These laymen will not contribute to work that is run in lax fashion, and if they invest money as trustees of the Lord's wealth, they will insist on a strict accounting, on capable workers and officers and on enterprises that show results. Instances have frequently come to our attention where laymen have revolutionized obsolete methods, and have insisted on the removal of lazy or inefficient men because they (the laymen) were vitally interested in the success of the missionary enterprise.

But there are certain dangers in the laymen's uprising which we can not afford to ignore. First, there is the danger of too great dependence on business methods. A well-kept ledger and account-book, careful and definite reports, are important, but they do not necessarily mean a successful work. Spiritual aims and methods are not always appreciated by business men. Organization does not mean life and energy may be expended on planning and pushing in the energy of the flesh when better results would come from waiting for the guidance of the Spirit of God. We must keep first things first—and the first thing is bringing men into living contact with God.

Second, there is the danger of a business man's too great insistence on visible results. Many would have been inclined to think that Morrison's first seven fruitless years in China, and Judson's in Burma and Richards' in Africa, were wasted. To-day we find men criticizing missions because of the meager showing in converts and growing impatient because the statistical returns are not satisfactory. God's view is not always man's view as to what work is most worth while, and much that counts most for eternity is out of sight for a time.

A third danger comes from the very enthusiasm with which these energetic men take up the cause. Often without any experience or knowledge of missionary work, they undertake to step in and tell those who have long studied and worked at missions how they should be conducted. They visit stations on the foreign field and object because things are not done with unskilled natives as servants as they would be done in America or England. They speak on platforms without carefully sifting their statements of fact and figures and endeavor to show how and how soon the world may be converted in the same way that they would talk to a traveling salesman.

All welcome the enthusiasm, the ability, the interest and help of consecrated laymen, but let us not forget that foreign missions is a science that must be studied to be understood, that spiritual power, not financial power, is that by which the world is to be won, and that there is a divine mathematics that supersedes earthly calculations; that prayer is a real power and faith a vital factor in missionary work.

MATHEMATICS IN ALLIANCE WITH MISSIONS

Will wonders never cease? Surely, life is full of surprises, and the world does move. Hitherto, from the beginning, the appeal to give for the world's evangelization and to go out as heralds of the Cross has been wholly religious, at least ethical or

sentimental. "You ought to," our Lord commands, "the unevangelized are verily perishing." Sometimes appeal was made to sympathy and compassion: "Oh how benighted, how woful is their case! Go feed and heal, invite to the gospel feast." In the main it was the clergymen who exhorted, and tender-hearted women who made the chief response. Further, not only was the appeal address almost exclusively to the conscience and the higher emotions, but the tremendous problem was considered only in the mass, or as a whole. A round billion upon earth had never heard of Jesus and His salvation. Ah, the huge masses of China and the countless hordes of India! All, too, away off at the ends of the earth, on the opposite side of the globe; invisible, and in a sense beyond reach. Missionaries by the ten thousand are required, and millions of money! If the facts as thus stated were taken in, really appreciated, then the magnitude of the task of carrying the gospel to every creature was simply dazing, well-nigh stunning; likely therefore to bring paralysis to faith and courage and zeal. It was like gazing through a telescope into the starry spaces, like endeavoring to grasp the infinite. "With my limited capacity what can I do, or the little church to which I belong?" Fifty dollars, or five hundred, is a sum ridiculously small, but a drop to the ocean! And so the entire great matter was likely to be dismissed, as at least chimerical, if not also really insane.

No doubt, this method of approach to missionary activity was Scriptural in a sense, and was in agreement with the facts in the case. But nevertheless it failed to cover the whole ground, was but a partial setting forth of the facts. Besides, it was lacking in a certain masculine quality, and hence failed to appeal convincingly to a large and important fraction of every community; business men to wit, who were at heart truly Christian, but whose training and experience had all been for money-

making, as farmers, mechanics, merchants, bankers, manufacturers; while missions were a distinctively church affair for occasional discourse on Sunday and in prayer-meeting, with an annual collection in addition.

But to-day we behold the thrilling spectacle of a new missionary movement which is wholly by, of and for business men, with business ideas and methods adopted and put into vigorous practise: naturally, with careful calculation and planning, with addition, subtraction, multiplication, and division much in evidence at every point. All "glittering generalities" are relegated to the rear, with fervid appeals and tearful pleadings keeping company. It boldly assumes that the two Great Commandments, love God and your neighbor, are universally binding. It assumes also that the countless blessings conferred by Christian civilization are precious beyond price, and it is the supreme duty and privilege of every one who esteems himself a disciple and follower of Jesus, the Matchless Missionary, to make it his business to do his full share of publishing near and far the glad tidings, so hastening the advent of the Great Consummation. Upon the Laymen's Missionary Movement has been conferred the high honor of making this radical change of base.

The ground of appeal is far less moral, or religious (in the ordinary sense of the term) than intellectual. Common sense; that is, business sense, is addrest. The captains of industry are coming to the front as leaders awake and astir in behalf of missions, men thoroughly acquainted with the conduct of vast enterprises; and they are changing the emphasis, and setting on foot new methods of procedure. Next to nothing is said about the thousand millions to whom the Divine Teacher, the Great Physician, the Savior from sin is unknown. To begin with, the prodigious mass is divided, parceled out among the various Christian peoples, since each one is responsible only for its fair share. Americans (the United States and

Canada) have only to do with, say, 600,000,000. But further, this share is again subdivided among the various denominations—Baptists, Congregationalists, Disciples, Episcopalians, Lutherans, Presbyterians, and all the other tribes into which our Israel is so grievously disrupted. A general council would be in order to make a proper apportionment according to numbers, financial ability, etc. It is also the business of each denomination still further to divide and assign, until every local church is made acquainted with the length and breadth of its obligation to God and man as touching the world-wide spread of the gospel.

Another evidence of calm reflection and business grasp appears in the fact that not a mere assault, an overwhelming spurt of zeal and endeavor, is in contemplation, nor even a wild crusade to deliver humanity from bondage to sin and ignorance and evil manifold. Instead, a campaign is planned to last at least a generation, or a quarter-century of steady systematic warfare—another subdivision of a huge, unwieldy, bewildering mass into portions which can readily be taken in hand without serious strain of any kind. How much money is required for each twelvemonth? How many missionaries should be sent abroad each year, men and women, ordained and unordained, teachers, physicians, artisans, etc.? A reliable calculation is easily made. Subdivide these totals among the denominations, and each make the needed subdivisions among its membership.

Finally, as to the finances. These same laymen go in unanimously for an utter abolition of the old-time universal annual collection. In place of it, these hard-headed, sagacious men of affairs, who know all about money and how to get it, would divide the giving of each year into no less than fifty-two equal parts, one for each Sunday; the same to be pledged on paper, and deposited in the house of God in close and healthful connection with praise, and prayer, and medita-

tion upon duty and destiny and things divine. Moreover, they do not hesitate to publish abroad the astounding statement that if all in America who name the name of Christ would contribute regularly every week but five cents (give a nickel to save the world!), the mere matter of a carfare, all the money needed would be forthcoming. Even omitting one-third of the members of the Protestant churches in America as being indifferent and unworthy of their calling as Christians, the missionary funds available each year would be increased fivefold, would aggregate \$50,000,000!

These level-headed men of affairs have reached yet another conclusion as to the handling of church finances. Of course, our first duty is to our home, our neighborhood, the local church; and therefore the larger portion of our giving not only may, but also should be here expended. Next comes the appeal of patriotism, love of country, care for the well-being of every class of our fellow citizens. But too many stop here, and are indifferent as touching the welfare of all resident beyond our national boundaries. But not so the laymen connected with the Missionary Movement. On the contrary, they are careful to state often and most earnestly that not less than 25 per cent, one-quarter, of all we contribute should conscientiously and by system be bestowed upon lands beyond the sea, upon those to whom the glad tidings have never been proclaimed.

Thus we are possessors of these two methods of handling the momentous theme of Christian missions, the greatest concern possible to the Church of Christ. But, altho differing widely at many points, they are not hostile or in rivalry; instead are allies in cooperation, each supplying what the other lacks. We only need to keep each in its place, doing its work in its own way. From the pulpits of Christendom and through the press continue to picture the pitiful case of the great mass of humankind,

all those resident in the lands of darkness. Thus stir millions to give liberally, and to carry the glad tidings of salvation. But, from first to last, fail not also to combine the ideas, and methods, and spirit of a rising host of our men of affairs, our business leaders; which also they are pushing vigorously, even "hilariously," from ocean to ocean, whereby it seems certain that missionary giving will speedily be increased fivefold, if not even tenfold.

COSTLY SACRIFICE OF LIFE

Twelve serious casualties are reported in the last eight years in connection with battleships, gunboats, and cruisers, and guns in forts. The total number of killed is 124 and wounded 160. Had there been any such list of violent deaths in connection with mission enterprises, how much would have been said about the "awful waste of missions!" If human beings, in their warlike schemes, can throw away so many precious human lives in mere preparation, in the absence of conflict, shall we begrudge the cause of our Redeemer the sacrifice of life in the actual conflict of the ages between truth and error?

ANOTHER PLEA FOR THE BIBLE

Dr. J. Wilbur Chapman has announced as a result of his evangelistic tour of the world his conviction that a world-wide evangelistic mission is the Church's great opportunity now. He offers two suggestions: (1) That the official boards of all the denominations should, in order to retain the position now held in the mission fields, at once *recall every man and woman* under their control who doubts for a moment the authority and integrity of the Scriptures or questions the supreme glory of the person of Jesus Christ; and (2) that a small body of reinforcements should be sent to China, Japan, Korea, France, Germany, and England, to do for those lands what his own mission party had done in their Australian tour.

GENERAL MISSIONARY INTELLIGENCE

KOREA

The Phenomenal Mission

Says *The Korea Mission Field*:

Taking the list of names in the back of our quarter-centennial report and adding together the terms of all the members of our mission now in service, plus the time given of all deceased and resigned members, not deducting time off for furloughs, we have a total of 965 years up to September, 1909. At that time, not counting all Christians who have died during the 25 years, nor any who believed and fell away, we still had net 25,057 baptized, and in all 100,000 adherents; that is to say, an average of 25 baptized and 75 adherents besides, for every year of every individual missionary, including wives, in our mission, since the mission was founded. In other words, to use a concrete example, Dr. Underwood, with his 25 years of service and Mrs. Underwood with 21, can feel that on the average of the mission, 4,600 saved souls have been given them for their hire. In the year 1909, the net gain in adherentage of the Church was 22,599, and this divided among the 101 men, women, wives, doctors and all, averages 223 souls for every individual in the mission for that particular year.

The Phenomenon Restated

Dr. Horace Underwood writes as follows in the *Record of Christian Work*:

"Altho missions the world over are to-day assuming an almost romantic interest, and the awakening of the peoples with the incomputable possibilities only just beyond the threshold of to-day is thrilling the hearts of the watchmen of Zion, events in Korea are without doubt far in the vanguard.

"The fact that one of our churches carrying on work in Korea can so soon publish the following statement of results is, to say the least, unique, and deserves the attention of all students of the progress of the Kingdom of God:

"1884—First missionary sent out.

"1887—Christmas day—first administration of the Lord's Supper; seven Koreans present.

PRESBYTERIAN MISSION	1906	1909
Total places of worship.....	628	767
Total church buildings.....	263	423
Total schools	208	344
Total scholars	4,356	7,504
Total baptized Christians.....	12,546	15,079
Total adherents	44,587	59,787
Total native contributions	\$27,418	\$40,088

A Strenuous Sunday

Rev. J. S. Nisbet, of Chunju, under date of May 28, writes: "Since you saw a statement of my sickness, some time ago, and may have been thinking that I am out of the working list, I feel prompted to write you of last Sunday spent at Mackay. I was in the storm district so far as our church work is concerned. Sunday morning I called the session together at 8 A.M. We were in session meeting, examining candidates for church-membership till ten o'clock. At ten we went to the church, where I conducted services, leading the singing, preaching till eleven, then conducting the sacramental services, baptism and the Lord's Supper. Then for thirty minutes we held a congregational meeting, electing an elder and one deacon. We adjourned for dinner. Again at four o'clock I took up the afternoon service, which lasted for more than an hour. Closing this service, I rode three miles to Han-ta-di, where I preached again at night. A number of our leaders were gathered there for conference and reports of work. The man from Soo-goo-chi reported that when they began to meet there some few months ago only some fifteen or twenty met for worship, but now as many as seventy and even eighty come.

Korean Conditions

A staff correspondent of the *North China Daily News* gives a glimpse of present conditions in Korea that is not without its hopeful aspects for those who believe Japanese authority may as well be accepted as permanent. The insurgent movement is practically dead, the only violence and marauding being attributable to bandits such as have always existed in Korea and Manchuria. On the other hand, the

sycophantic native political societies, which for a long time weekly petitioned the resident for Japanese annexation, have also moderated their agitation. Many of the disreputable Japanese who came with the first occupation have been weeded out and succeeded by a better class.

Something has been gained toward securing native confidence. But it is still a government by Japanese for Japanese. Rightly or wrongly, the Korean suffers when opposed by a Japanese in the courts, or when Japanese aggression in public brings about police interference. And the Korean Emperor, broken physically and mentally, an absolute prisoner in his little palace, sees only his own household, which is not free of Japanese spies.—*The Interior.*

The World's Largest Prayer-meeting

Where is it to be found? In Christian America, or Europe? Not so, but in "heathen" Korea. Secretary A. J. Brown says: "I attended the prayer-meeting in the Yua Mot Kol Church, in Seoul. It was a dark and rainy night. A Korean was to lead, and the people did not know that a traveler from the West would be present, but I found about 1,000 Christians assembled. No visitor, however distinguished, would bring out 1,000 American church-members on prayer-meeting night in any city in the United States, but 1,200 people packed the Syen Chyun Church the evening we spent there. It was worth going far to hear these Christians pray. They bow with their faces to the floor, as those who know what it is to have daily audience with God. This spirit of prayer pervades their daily lives."

Korea a Japanese Province

A Tokyo dispatch says there is reason to believe that an announcement of the formal annexation of Korea by Japan is imminent. In accordance with the convention recently made between Korea and Japan, the Korean Emperor has issued an edict delegating to the Japanese Government the

police administration of the country. This is the first step, and the final step will be taken when Korea is practically under guard. The garrisons are being steadily strengthened. The mass of Koreans accept the reports of the approaching annexation with indifference, since their country has been virtually annexed to Japan since the war with Russia. The small but active anti-Japanese element, however, may make trouble, tho Japan will take every precaution to prevent it.

JAPAN

Japan and Russia Sign New Treaty

Dr. Joseph Dillon, special correspondent, editor and author of books in English, German, French and Russian, has an article in the current *Contemporary Review* in which he says that a new treaty is about to be signed by Russia and Japan which will form a close alliance between those governments. This alliance, Dr. Dillon says, is an unintentional result of American diplomacy. Tho Secretary Knox declares that the policy of the United States has been inspired with an altruistic spirit toward China, the authorities at Tokyo and St. Petersburg say that it has been pursued with anti-Russian and anti-Japanese aims.

How to Evangelize Japan

In an article on "The Future of Higher Christian Education in Japan," by the Rev. Dr. Ibuka, president of the Meiji Gakuin, in Tokyo, he asks the question, "Is Christian education necessary in Japan?" and one of the reasons given is: "We Christians feel it incumbent upon us to spread Christianity over the whole world as far as lies in our power, and especially to evangelize the whole of our own country. And we desire this, not merely as Christians, but as patriots; we believe it to be for the highest welfare of the country. We believe it is impossible without Christianity to promote the highest character in our countrymen."

And when it is asked: How shall we Christianize Japan? the answer, of course is: First of all, by direct evan-

gelization. But to limit the means to this is a shallow conception. If we are aiming to influence a people truly and deeply, the leaders of the people must be influenced, and then the ideas and ideals of the whole people will be Christianized.

In other words, the men who hold the reins in every realm of society must be given a Christian conception of the world, and must be cultured in living by the principles of Christ. To achieve this, it will not be enough simply to proclaim the gospel to the people at large; there must be the very highest educational institutions, where men of strong Christian character can be bred and trained for leadership.

The Government No Foe to Missions

The Residency-General and the missionaries are allies in the best sense of the word, their common and single aim being the uplifting and enlightenment of the Korean people. The Residency-General views with great satisfaction the remarkable growth of Christian influence among the Koreans, for it can not but help it in the reform work it is undertaking on their behalf. In the same way it is our belief that the missionaries, without exception, welcome the success steadily being achieved by the Residency-General in its work, because it is bound to smooth their way for spreading the gospel.—*Yorodzu*.

The New Woman in Japan

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

"What is your opinion of woman?"

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

"Of divorce?"

"What part of your estate would

you leave your wife in the event of your death?"

"Explain the Trinity."

"Explain the following passages in the Bible."

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

CHINA

Changing China

The material and intellectual conditions of China have changed greatly during the past five years. The Rev. G. A. Bunbury, principal of the Training College, Hongkong, writes:

"Railways are being carried in all directions, mines are being opened, industries of all kinds are being projected. But these material changes, surprising as they are, are but symptoms of a far more wonderful intellectual change which is rousing China to a new life. Everywhere one observes the creation of a national sentiment which views the whole nation as one. This national sentiment has roused China to limit the growth of opium. It urges the Government not to accept foreign loans, and guarantees the money for railway construction under conditions which shall secure (if possible) its expenditure in a proper way.

There is at present no indication that the new national sentiment is anti-Christian, but neither is it Christian; to me it seems to be, strictly speaking, skeptical. All religions are viewed by it "on their merits."—*C. M. S. Gazette*.

The Population of China

At the World Missionary Conference in Edinburgh a Chinese Christian enthusiastically stated that the population of China was five hundred millions, and not four hundred millions as usually stated. Recent statistical tables, published by the Government in Peking, however, cause the impression

that even the estimate of a population of four hundred millions is too high. The recent official census in China met with very great difficulties because Chinese seem to object strenuously to being numbered, and many hid successfully from the enumerators, who after all counted habitations only, not people. They counted twenty-seven millions of human habitations in all Chinese provinces, except Shansi, Kwangsu, Tszchuan, Mongolia, Tibet, and the Anhui province, and estimated their inhabitants at one hundred and sixty-five millions. Of the six provinces where no census was taken, Tschuan alone is said to contain forty millions of people, but the Chinese Government announces officially that it estimates the number of inhabitants of the Chinese Empire at no more than two hundred and fifty millions. The number of houses in Peking and its suburbs was shown to be 251,014, so that it seems to be sure that the capital of China has no more than one and a quarter millions of inhabitants.

Rediscovering China

With a joy too great for words, Rev. Edward H. Smith finds himself after a furlough of eighteen months back at his station in China, with its familiar scenes. But some of their familiarity has disappeared even in that short space. Such changes have taken place as made it necessary almost to rediscover his field of work. The material progress made in so brief an interval Mr. Smith pictures thus:

"Bigger schools and more of them; the opium reform pushing the drug steadily and finally out of the empire; the city streets lighted by night and, wonder of wonders, swept by day; uniformed and orderly police keeping order on these same streets, while the postman makes his rounds, delivering newspapers and letters. Telephone bells resound in the schools and larger stores, as well as in yamens; but the best of all is the persuasive influence of the Christian Church, felt and

acknowledged as never before in the new life and thought of this wonderful decade. The village or city that has not felt the thrill of the new day is a marked exception. The opportunity is now before the Church to do a real spiritual work in the hearts of sincere men and women. It is not a time of crowded chapels and great excitement over the foreign religion, but spiritual leaders of the Church agree that intelligent and honest men and women are accepting the gospel as perhaps never before."—*Missionary Herald*.

A Chinese Laymen's Movement

Bishop Graves writes in the *Spirit of Missions*:

"About four years ago a society known as the Men's Auxiliary was organized in the district of Shanghai. Its object is to bind the laymen in all our various stations together, to raise money for Church work and to rouse the men to do work for the Church among non-Christian Chinese. Interest in the enterprise has gradually grown, and one station after another has established branches. At the present time every station has a branch except Yangchow, where there are not as yet Christians enough to constitute one.

"The Chinese laymen have year by year shown greater capacity for conducting the affairs of the society. It is very much their own, for by the constitution the foreign missionaries are not eligible to hold office in it. Up to this year I have myself presided at the meetings in order to insure that the society should have every encouragement and also start on reasonable lines. Last year the ability of the members to manage their own affairs without any help beyond occasional advice from the foreigners was quite evident, so I wrote to the committee suggesting that at the meeting this year their own president should preside and the business be entirely in their hands. This plan was followed at the meeting recently held, and was abundantly successful."

What a Century Has Wrought

Just a hundred years ago five American college students offered themselves to carry the Gospel of Christ to the non-Christian world, and the American Board was organized to send them forth on their errand. At the World's Missionary Conference in Edinburgh the announcement was made that within a few months 500 Chinese students had offered themselves for the work of evangelizing their fellow countrymen. Such evidence of a century's progress of Christianity ought to strengthen the faith of the most discouraged worker for Christ.—*Congregationalist*.

Hand in Hand at Peking

Five of the missions in Peking—London Mission, American Board, American Presbyterians, American Methodist Episcopal, and Young Men's Christian Association—have just formed a Union Evangelistic Society, with a view to undertaking new forms of work and reaching classes of people largely untouched by missionary effort.

The first part of the society's program is to carry on a preaching campaign at the different temple fairs held in and around the city of Peking, and attended by tens of thousands of people daily, and also to reach some of the thousands of pilgrims who annually make their way to a shrine which, tho far distant, is the most famous in the province. Most encouraging have been the results attending the beginnings of this united effort. The mat shed erected for the purpose, and capable of seating 200 people, was packed every day with an orderly and attentive audience.

A Saint of Renown

"Grandmother" Wang, of wheelbarrow fame, widow of our first Methodist convert in Shantung Province, and for many years a Bible woman in North China conference, died March 18, at the age of eighty-six. Long ago her son, Wang Chen Pei, who was later killed during the Peking siege

while helping to defend the legation as a captain of the spearmen, had wheeled his mother 400 miles, from Ankin to Peking, that she might learn to read the Bible for herself. Of late years her strength had been unequal to much travel among the villages, so oftentimes she sat in the gate of the Woman's Foreign Missionary Society compound at Taianfu, preaching Jesus to the passers-by. As she herself wrote two years ago: "I do not know whether or not the Lord will still give me so much strength, but if I can do nothing else, here is the gate, and many passers-by. I'll just sit in it and speak a word when I can."—*World-wide Missions*.

Christian Literature in China

The Rev. D. MacGillivray, of the editorial staff of the Christian Literature Society for China, to which the London Missionary Society has long contributed, sends us an interesting letter which space alone prevents us from printing in full. He mentions that the appearance of Halley's comet was regarded as a baleful portent of coming woes, and relates how, several months before the comet became visible to the naked eye, no less than 100,000 copies of a big poster about the comet were issued by the society and sent to every post-office and telegraph station in the empire. A weekly and a monthly newspaper are issued, copies of which go to the highest officials of the land, proclaiming week by week the Savior's message of peace and love. A large number of books and pamphlets has also been issued, and many great works, such as Drummond's "Program of Christianity," have been translated. We acknowledge with gratitude the excellent work done by this society, which has so abundantly strengthened the hands of our own missionaries in the greatest of our fields.—*World-wide Missions*.

New Openings in Tibet

These stirring words come from Dr. Shelton, on the Tibetan border: "We are exceedingly glad to know of Dr. Hardy's appointment, and shall be so

glad to see him. We not only need Brother Hardy but several more." Tibet, the "Great Closed Land," is now open for five hundred miles farther on the Chinese side than it ever has been, says Dr. Shelton, of the Christian Missionary Society. He recently made a trip over the border where missionaries have never before been allowed to go, and when his purpose and ability to doctor the sick was known he was permitted to go where and when he pleased. He was urged to stay, and was asked to return as soon as possible. Nearly one-half of the five hundred or six hundred patients that Dr. Shelton treated were people who had never before seen a white man, and the painless removal of fingers, toes and other minor operations were miracles to them. Another physician, Dr. Hardy, has been appointed to this borderland station, but more are needed. God is blessing the work and the missionaries are busy night and day with the work.

INDIA

Self-rule Not Yet Possible

A missionary, speaking of the situation in India, says the extreme party among the Indians are asking for self-government, and the moderates want more voice in government. The British Government has been acceding somewhat to the requests of the latter, and shows a willingness to grant the people more as soon as it is possible. The missionary says there is no doubt that many Americans sympathize with India in her efforts to secure more voice in the government. No doubt many sympathize with the desire for complete self-government. If the moderates should gain all they are now asking for, it would not be a blessing to India, while the success of the extremists at present would be disastrous to the people of India. They are not yet ready for even a large share in government, much less for self-government. It is difficult to find an Indian official whose standard of truth and honesty would measure up to

even the lowest American standard. It is said by those who ought to know better, that England ought to withdraw from India. Should she do it, it would be one of the greatest political crimes of the centuries. The only hope for India is in the complete annihilation of the whole Brahmanical system.

Pandita Ramabai's Wells

Those who have visited Pandita Ramabai's settlement at Mukti will remember the large wells, with their abundant supply of water. The *Mukti Prayer Bell* tells of the naming of these sources of life after the names of the fruits of the spirit—*Priti* (Love), *Anand* (Joy), *Shanti* (Peace), *Dhir* (Long-suffering), *Upakar* (Goodness), *Vishvas* (Faith), *Kripa* (Mercy), *Upalati* (Springing up), *Sanjeevani* (Reviving), *Asha* (Hope). On the morning of April 7, Pandita Ramabai and a number of her workers and visitors met for praise and prayer with the workmen at a spot which had been chosen for a new well. The fifty-fifth chapter of Isaiah was read, a chapter which the Christian workmen who were about to dig the well had learned by heart. It was remarked by a worker that the men would often think of that chapter as they worked in the sun. The name of the new well is Jehovah-Shammah. The spot is already marked for another well, which is to be called Jacob's well. It is to be on the roadside, where any passers-by may have a drink of water, and hear the gospel of Jesus Christ. "Please pray," says the *Prayer Bell*, "that the wayfarers may hear, believe, and be saved."—*Bombay Guardian*.

A Pundit's Admiration for Jesus

The Rev. F. Bower, of Trichur, Cochin, writes in the *C. M. S. Gazette*: "A few weeks ago there was a pious and educated Hindu living at Gurumayoor, called Swamiar, who had great admiration for our Lord. The prayer which the Redeemer offered when dying on the cross of Calvary for His cruel enemies seems to have

greatly impress him. This devout man said one day in a lecture at Gurumayoor: "I have knowledge of other religions as well as my own, but of all the incarnations that I am acquainted with, I consider that Christ is the best. Oh, my Hindu friends, look at the Christ of the Bible! How kind and good He is. Hear His prayer for His enemies: "God, forgive them, for they know not what they do." Who can pray like that unless He be a loving and good divine incarnation?"

Agitation for Christian Union

The *Dnyamodaya* makes suggestion toward interdenominational approachment, seconding one made by the *Bombay Guardian*. Our contemporary says, "Surely every mission at its regular and also at its occasional special gatherings could with great profit invite representatives from other missions to give the best inspiration of their beliefs and the best counsel of their experience on various problems of thought and administration. Every mission's successful attempt and the failures, too, can furnish helpful suggestions to other workers in the same field, or can evoke helpful suggestions from those who have been more successful." We fully agree with our contemporary in saying that "personal intercourse can do more than can published ideas and reports, criticisms and approbations, toward that mutual understanding, mutual appreciation, mutual suffering, mutual inspiration and an effective cooperation which are needed for the joyful and successful prosecution of Christian work. Such interchange of friendly visits need not wait for the formation of any organization. Indeed, they may be the most efficacious means of consummating a formal union. At any rate, they would be not difficult and yet valuable means of Christian fellowship and Christian service." The only proviso we should ask for is that these interchanges should be recognized as thoroughly informal rather than official. The more we know of each other the better.—*Indian Witness*.

How to Secure Church Self-government

The Rev. L. B. Chamberlain, of Madanapalle, read a paper at the General Assembly of the South India United Church at Trivandrum, in which he thus defined the working of self-government by the London Missionary Society in India. 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 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.

A Laymen's Movement in Ceylon

Last October a public meeting was held in Colombo to consider what steps should be taken toward forming a laymen's international and interdenominational missionary movement in Ceylon. Mr. T. Gracie proposed the following resolution: "That, in view of the large number of districts and villages in this island that are still unevangelized, and recognizing the fact that the laymen of all the churches are equally responsible with the ordained ministers to pray and work for the coming of the Kingdom of God upon earth, and that every Christian should recognize the world as his field and to the measure of his ability work for its evangelization, the time has come, in the opinion of this meeting, when a forward movement should be made on the part of the lay members of the Christian churches of Ceylon with a view to enlisting the intelligent and practical interest of others in the evan-

gelization of the island. That, with this end in view, an association called the 'Ceylon Laymen's Missionary Movement' be formed, and that a committee be appointed to organize the movement, and to take such steps as shall be necessary to carry into effect the objects in view."

ASIA—MOSLEM LANDS

Non-Turks in Turkey

One-half of the 20,000,000 inhabitants of Turkey are not Turks. The non-Turkish 10,000,000 are of many races, Jews, Armenians, Bulgarians, Greeks, Arabs, Syrians, Kurds, etc., each speaking their own tongue. In Robert College, the American institution, which has done more than any other to raise up leaders of the empire, the common language of instruction and conversation is English—the use of which is steadily increasing in the Near East.

Will the Young Turks Favor Christianity?

The *Bote aus Zion*, a journal published in Jerusalem, discusses the probable effects of the Young Turk revolution on the spread of Christianity among Mohammedans. Whether the religious freedom which is now nominally allowed will be translated practically into liberty of conversion to Christianity, only the future can show. Far more important for mission work than the lessened danger of conversion is an increase of susceptibility in Mohammedans to the preaching of the gospel. The experience of Egypt does not encourage us to think that religious freedom will lead to increase of conversions. Mohammedans look down on Christianity with disdain, and even when the superior progressiveness of Christian nations stares them in the face, they do not recognize that it has anything to do with religion. Moreover, the Christians over whom they have ruled for centuries have done little to convince them by their life and conversation of the moral superiority of Christianity. To infuse into the Mohammedan respect

for Christianity and attraction toward it, it is, above all things, necessary to raise the spiritual life of the Oriental Christians, to win them to the gospel, so that they may show forth the power of their Lord in their own character.—*Evangelisches Missions-Magazin*.

Difficulties of Work for Moslems

This year the leaders of the constitutionalists in Urumia, writes Rev. R. M. Labaree, felt that they must demonstrate that they were loyal and zealous Mohammedans; otherwise they could not keep their hold upon the people. The result was that there was a great recrudescence of fanaticism at this time of mourning. Men that had never taken part in such demonstrations were forced to take their place in the processions, and march with straw upon their heads, and with their breasts red with beating, as signs of their grief.

After a Mohammedan has accepted Christ, what are you going to do with him? For Moslem converts there is always the trying question of making a living in a society wholly hostile to them. In times past this has been tried, and the result has been the gathering into the Church of a number of those who in China are called "rice Christians." We are very careful not to hold out any hope whatever to any inquirer that we will assist him to earn his living.

EUROPE

Nuggets from Edinburgh

How unlike the first Christian council. The other morning I was suddenly overwhelmed with the thought of the contrast between this assembly and that first council, as it is sometimes called, at Jerusalem. There the little conclave of apostles reached the reluctant conclusion that the new way of life was to be preached to Gentiles, provided they would maintain one or two cherished prejudices of Judaism about food. Here this great council, gathered from all nations and tongues, was discussing the complete conquest of the world for Christ, including the

12,000,000 Jews, as an important, but very small, element in the great enterprise.—REV. R. F. HORTON.

Every Race Represented

The first dramatic little scene to catch the eye at Edinburgh was the vision of a Chinese man, in flowing blue-gray robes and a black cap surmounted by a scarlet button, in conversation with a Hindu under a voluminous turban. As they strolled along together they met a full-blooded negro pastor, and in a trice were in close and laughing talk. It was a vignette of the whole conference. My first tea was in company with Dr. Julius Richter, as humorous as he is learned, and chief of German authorities on world-missions, together with Dr. Boehmer, a splendid Dutch editor and author from Furstenfelde. By the side of a Swiss one saw a Korean who rubbed shoulders with a Japanese principal. A brown-gowned member of a Hindu brotherhood strolled with a Singhahee, while a Burman fraternized with a delegate from the Punjab. Racial difference was absolutely lost in a glowing sense of brotherhood of aim and spirit. And, quite apart from the influence of the discussions in the conference, these tea-table talks and strolls under the evening sky have cemented international friendships and opened floodgates of sympathy.

How the Gospel Unifies

Very noteworthy was the place given to the representatives of the native churches, Indian, Chinese, Japanese, Korean, and African. No speakers were more welcome, and none more suggestive and helpful. There was, indeed, an attempt to eliminate the word "native" altogether from the description of these brethren and the churches represented by them. It had crept into the agenda by mistake. Bishop Brent, of the Philippines, in this connection, made a good point when he declared, "I am a native Canadian, by choice an American citizen, by grace and the call of the mission a Philippine, but I do not cease to be a native Canadian."

Many Fathers in Israel

And what veterans these are! John Ross, who went to Manchuria thirty-eight years ago, and has seen the work grow from three converts the first year to 30,000 baptized converts; George Nettleton, who has been so long in the Fiji Islands that he has seen them grow from savagery into a Christian people; Andrew Watson, who found four schools in Egypt forty years ago, and now sees gathered into Christian schools 17,000 pupils, and in more modern times, S. A. Moffatt, who has seen the transformation of Korea.

GREAT BRITAIN

Doings of the Bible Society

At its recent annual meeting, the British and Foreign Bible Society was able to present a report that should strengthen the faith and inspire the activity of the men and women of the churches of Christendom. The unprecedented number of issues amounted to 6,620,024, including 843,784 Bibles, 1,198,226 New Testaments, and 4,578,014 smaller portions of Scripture. This is 685,000 in excess of the output of the previous year, and constitutes a record in the history of the society. Much of the growth thus indicated is to be accounted for by the opening up of the Eastern world to the incoming of the missionaries of Christianity.

China Inland Mission

For this society the year 1909 opened with a band of 928 missionaries, located at 210 central stations, while it closed with 934 foreign workers residing at 211 central stations, or a net increase of only 6 workers and one central station. During the twelve months, however, 38 new workers joined the mission, 27 being members, and 11 associates—11 being men and 27 women. In addition to the loss by death of 9 valued workers, 23 (including wives) retired for health, family, and other reasons.

Without including the funds of the associate missions (with their 207 workers), which do not appear on the

mission books in England, it was recorded that the income received in Great Britain, together with the funds received in China, and the remittances made to China from North America and Australasia, amounted to £53,703. Comparing these figures with 1908 from the same sources, there was a decrease of £11,626.

During the year no fewer than 2,828 persons have publicly declared their faith in Christ by baptism, and of this number some 600 were aborigines in the province of Yunnan, in which province hitherto comparatively few converts have come out on the Lord's side. In the thirty-five years of the mission's history which preceded the Boxer crisis of 1900, some 12,964 persons were baptized. In the nine years which have succeeded that time of terrible persecution, the mission has had the joy of receiving as communicants into the Church over 20,176 persons, which makes a total of more than 33,000 from the commencement. Of this number, making allowances for death, removals, and church discipline, more than two-thirds are still spared to witness for their Lord and Master in their homes and neighborhoods.

THE CONTINENT

The Latest Numbering of Israel

According to figures recently published in Berlin by the Central Statistical Bureau, the Jewish population of the world numbers 11,625,650. Of these Europe holds 8,892,000, with 5,082,342 in Russia, 2,034,500 in Austria, Germany 607,862, Great Britain 240,540, France 95,000, Spain 4,000, etc.

A Flood Which Helped a Mission

One of the results of the flood in Paris is a changed attitude toward the McCall missions. Where there was at best only a sullen permission to hold the services, there is now a cordial appreciation of the good work done in the time of sore need. In several of the McCall halls soup kitchens were established, where many were kept

from actual starvation. Especially is this change of mind noticed at Ivry, where the mayor celebrates "civil baptisms" once a month, at which time the parents promise that their children shall not receive any kind of religious instruction. The religious attitude of the community may be inferred from this institution. The council now seems to be willing to aid the missions as a result of the practical aid furnished at the hall.

Third German Colonial Congress

Invitations have been issued for the third German Colonial Congress which is to meet in the Imperial Parliament Building in Berlin from October 6 to 8. Announcement is made that the congress will have seven sections, of which one will deal with the religious, educational, and moral conditions in the German colonies. The German missionary societies, both Roman Catholic and Protestant, have been invited to select subjects and speakers for this religious section of the congress, and all have accepted the invitations. Their representatives have met and decided that two questions, viz., that of the education of the natives and that of the progress of Islam, shall be discussed, and that a complete statistical atlas of all missionary work in German colonies shall be jointly published.

The congress will be largely attended, since 117 institutes, societies, etc., interested in its purposes, have already accepted the invitations, while in the congress of 1902 only 70, and in that of 1905 only 87 institutes and societies participated.

German Institute for Medical Missions

A capacious building of three and a half stories was recently dedicated by Christian people in Germany. Chiseled in the stone across its mid-front it bears the name, whose equivalent in English is, "German Institute for Medical Missions." That such special provision should be made in this age to train students for medical work on mission fields is natural, as it

is also that Germany should be forward in the undertaking. What is more surprizing, while it is highly satisfactory, is the place where this building is located. It is at Tübingen and in close alliance with its university, whose fame has so long been for hindrance rather than furtherance to the progress of Christianity. But now at the very center from which the assaults of Baur and Strauss were directed against the historical credibility of the Christian gospel, special opportunities are given to missionaries of that gospel to qualify themselves for an important branch of their work.—*Missionary Herald*.

A Report on Catholic Missions

A report on Catholic missionary work has just been issued by Monsignor Freri, general director of the Society for the Propagation of the Faith. This report shows an increase in gifts of \$61,755 over last year, but directs attention to the necessity for the Church at home to make greater sacrifices for the sake of its workers abroad. It shows that an unmarried Protestant missionary receives about \$600, but the income of the Catholic missionary, who receives no stated salary, is less than \$111; and that the Northern Methodists of America alone last year subscribed over \$2,000,000 in missionary funds, and all American Protestants more than \$11,000,000, yet Catholics the world over contributed in all but \$1,342,292.27. It is estimated that the number of Catholic missionaries in the foreign field, exclusive of converted natives, who have taken up the work, is 54,000, of whom 10,000 are priests, 4,000 teaching brothers, and 45,000 nuns. In addition to their share of the general fund, the missionaries receive alms and contributions from various sources.

Expelling Jews from Kieff

A letter from Kieff, made public by the Anglo-Jewish Association of London, gives certain details of the regulations under which the recent cruel expulsion of Jews from Kieff

were executed. Eleven hundred families, comprizing about 6,000 persons, were notified to quit the city. The regulations divided these into three classes. The first class were made up of those Jews who have small families or no families at all. They were notified to leave Kieff within five days. Many of the people who belonged to this class were small stockholders, agents, etc. The second class comprized families of five or more members. They were granted fourteen days to wind up all business and leave the city. Among these were counted artizans unable to work, who are therefore under the law *ipso facto* not entitled to live in Kieff, and the widows of artizans. The third class comprized the proletariat, the poorest, including beggars. These were notified to be prepared to leave at any moment. The letter says that since many of these unfortunates have not given up all hope, and as they move heaven and earth to regain their rights of domicile, and as the whole proceeding of expulsion is still going on, it is impossible to estimate how many of them will finally have to go.

AMERICA

The Second Phase of the Laymen's Movement

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement, and include three main features. It is planned that each of the seventy-five cities where conventions were held this year will be visited as early as practicable next fall for a careful study with the local leaders of the best plans for deepening and extending the missionary spirit in all the churches. They will be open to all members of men's missionary committees, including all pastors. Probably two afternoons and evenings will be spent at each center.

The second main feature will be the holding of conventions in a limited number of large cities, which were not included in this year's schedule.

The third feature is to hold county

conventions in as many counties as leaders can be found or developed to take charge of them. As it takes time to find and prepare these leaders, the most of these conventions will not be held until the season is somewhat advanced. Not many of them can be managed properly before November. These county conventions will be under the supervision of the secretaries of the Laymen's Movement, to be located at New York, Boston, Richmond, Va., Pittsburg, Chicago, Kansas City and San Francisco, by the opening of the fall season. A special pamphlet dealing in detail with the county cooperating committee and its work has been prepared and may be secured, free of charge, by applying to headquarters.

Chicago Churches Making Good

The follow-up committee appointed by the Chicago Laymen's Missionary convention reported at an enthusiastic meeting in the central Y. M. C. A. building, June 16, that \$226,308 of the \$250,000, set as the goal for the Chicago churches for the year had been subscribed. The largest increase was in the Fourth Presbyterian Church. Here Dr. John Timothy Stone has stirred up a foreign missionary interest which has raised the offering from \$13,000 last year to \$24,000. The money was paid in before Dr. Stone went abroad to gather more fuel for missionary fires in Edinburgh.

How to Pay Church Debts

The following is an extract from an account of the Laymen's Missionary Congress recently held in Chicago: "One of the Church clergy present arose and said that he was constantly hearing the statement that when a congregation contributed largely to missions, while it seemed an anomaly, the income increased for current and other expenses. He wanted to know if that statement was correct. A most enthusiastic discussion then took place. Five or six men representing different religious bodies immediately arose and gave the finest kind of testimony from experience where debts had been

raised, salaries increased, mortgages burned, and all after there had been a missionary awakening in the congregation, and not before it had taken place. Mr. White, who presided, called on all those present who knew from experience similar results, and every man present stood—and not one when the contrary was called for."

Y. M. C. A. Figures

The Year Book of the North American Young Men's Christian Associations furnishes us with ground for no little encouragement, as it tells of genuine advance all along the line. There are on this continent 1,914 associations, with nearly half a million members, showing a gain of over 10,000. The active membership has been increased to 188,274, of which over 63,000 bear responsibility as members of committees. There are 130 colored men's departments, and army and navy sections are operating at 37 forts, posts, ports and naval stations. The railroads are represented in the report by 237 associations, while there are 763 student and Indian associations. The interest in Bible study appears in the fact that nearly 93,000 students are enrolled in some 6,000 Bible classes, thus recording a gain of 4,000. Personal work is wisely brought to the front, and reported conversions have risen from 14,556 to 20,116. The property owned by the association is valued at \$62,800,000, subject to an aggregate debt of only \$7,100,000. The yearly expenses are more than \$7,500,000, and are provided for by membership fees and contributions. The whole report is one of stirring activity and well-earned success.

Growth of Christian Endeavor

The twenty-fifth annual business meeting of the "United Society of Christian Endeavor," held in Boston, June 8, marked the completion of the first quarter century of the United Society, and a review of the twenty-five years since the society was formed makes a remarkable showing. Within that time the number of societies has increased from 253 to over 73,000 in

all the world. In every Protestant evangelical denomination and in every country the world around the society is found.

The reports of President Clark and Secretary Shaw showed that the last year has in many respects been the best in the history of the movement. Tho the statistics are incomplete, it is found that during the last ten months an average of more than six new societies have been formed every day of the week, or one every three and one-half hours, and that in this country alone.

There has been great growth of the Endeavor movement among the colored people of the South. In the African M. E. Church, South, there are already 1,600 societies of Christian Endeavor, and the leaders of this denomination are planning and expecting to add to their ranks 1,000 new societies and 100,000 new members. The same is true, in a good measure, of the African M. E. Zion Church, South.

Sailors at a Communion Service

May, 1910, was a memorable month at the new Seamen's Institute of the American Seamen's Friend Society in New York. On the whole month rested the light which fell from the first communion service of the Church of the Sea, held on the evening of May 1. After a sermon by the chaplain, an opportunity was given for any to retire who could not remain. Very few withdrew, and those who remained will never forget the tender and sweetly solemn first meeting of the little band constituting the first members of the Church of the Sea gathered at the Lord's table.

In the little circle were men of every position in the ship, and of various nationalities, British, German, French, Swedish, American, and others; and men of different denominations, Baptists, Episcopalian, Methodist, Presbyterian, Church of England, Lutheran and others, all prophetic of the growth and spread of the influence of the Church of the Sea.

Cooperation at Home

The Federal Council of Churches which has been formed in America is endeavoring to secure cooperation between denominations, so as to avoid waste by overcrowding churches in small communities. A committee of forty from twenty-one denominations was appointed a year ago to make an investigation of the religious situation in Colorado and O. F. Gardner, assistant secretary of the council, spent several months in that State gathering information. He secured information covering fully three-fourths of all the church work in the State, with fairly accurate knowledge of nine-tenths of it. From his report it seems that 11 per cent of home mission money of all denominational societies spent in the State goes to communities having only one church, and about 78 per cent goes to the nine largest cities and towns. This makes 89 per cent spent either where there is no duplication or in rapidly growing centers. The other 11 per cent of home mission money is used in places of small size where two or more mission boards are trying to sustain churches. This investigation does not include the overcrowding of churches that support themselves, but only those which call on their denominational boards for help. In Colorado, towns with 300 to 400 population and three or four struggling churches are exceptional, tho such cases exist.

The investigations of the joint committee brought out the fact that in Colorado there are 133 places having from 150 to 1,000 inhabitants, without Protestant churches of any denomination, while 100 of these places had not even a Roman Catholic church. Some are mining or rural communities not easily accessible. Most of them have liquor saloons and other evil resorts; but none have any agencies for preaching or teaching the gospel. Besides these 133 places are 428 settlements of sufficient importance to have post-offices, where there are no churches. Whole counties appear to be almost or wholly destitute of any

religious work. Las Animas County has eleven churches in Trinidad, with 14,000 inhabitants, but only four churches in the rest of the county containing 16,000 people. Cheyenne is a rapidly developing dry-farming county with only one church. Of the sixty counties in Colorado, eighteen appear to be without adequate church work of any kind. The committee report that if similar conditions exist in the other eleven mountain and Pacific States, over 1,000 communities and, counting neighborhoods with post-offices, over 4,000, are destitute of religious privileges.

Missions and Adult Classes

At the Silver Bay (N. Y.) conference on missionary education in the Sunday-school, a group of superintendents, pastors, secretaries, editors, missionaries, and teachers discuss the subject of adult Bible classes and missions. They rightly held that the aim of these classes should be to advance the Kingdom of God; that each class should have a missionary committee; that a missionary environment and atmosphere should be created by the use of charts, pictures, diagrams, mottoes, curios, bulletin-boards, books and periodicals; that the class should investigate local religious problems and help to solve them; that the missionary thought should be prominent in the Scripture readings, songs, prayers and illustrative teachings of the lesson; that mission news items and letters from home and abroad should be reported to the class; that adult classes should at times, either on Sunday or a week day, take up the systematic study of missionary subjects, following one of the special courses planned by the Young People's Missionary Movement; that the class should express its missionary spirit by gifts, personal work and in other ways.

A Missionary Tour to Mexico

Early in September the International Sunday-school Association is planning a special excursion to Mexico in the interests of missionary and Sun-

day-school work. The expedition is to be led by Mr. Marion Lawrance and other experts, and the cost is so very low and the opportunity so exceptional that it is expected many will take advantage of it.

AFRICA

Assiut College

This missionary institution began in 1865 literally with the A, B, C's. Its first students were boys, some of whom, possibly, knew simple reading and the multiplication table, but many of whom did not know the alphabet. The number of men in Egypt who at that time could read and write was very few. In 1897, thirty-two years after the school at Assiut had been begun, only 88 men out of every thousand in all Egypt could read. Very few of the fathers who first sent their sons to Assiut could read, and none of the mothers. The college is now only 45 years old. Only one generation has passed since it was opened as an elementary school in the historic donkey-stable. To-day, while about 150 people out of every 1,000 in all Egypt can read, about 750 out of every 1,000 Protestants can read and write. In 1897 only 6 women out of every 1,000 could read, now probably 18 or 20 out of every 1,000 know how to read, but of the Protestant community in 1897, out of every 1,000 women 200 could read, and now probably 400 Protestant women out of every 1,000 can read, and the most of them can also write. This is the result of the Protestant schools in Egypt, led by the college through its students and teachers.

Britain's Service to Egypt

When England assumed sole control in 1882, Egypt was still bankrupt, with a public debt of more than \$500,000,000, and an income insufficient to pay the interest and carry on the government. The public revenue in 1882 amounted to \$4,500,000; in 1907, to \$81,500,000; more than \$10,000,000 in excess of the expenditures. On January 1, 1908, the sum of \$45,000,000

was in the general reserve fund, and the public debt was reduced in 1908 by \$1,600,000; it now is \$479,000,000. While millions have been saved and enormous public works completed, taxation has been reduced. The fellah, or peasant, formerly prostrated by taxes, enmeshed in the toils of usurers, the puppet of pashas and the victim of insurmountable evils, is now contented and prosperous.

The cities and towns were without any drainage or sewerage. Only within ten years even Cairo itself, with a death-rate of forty-six per one thousand, has undertaken any such public work. In the country every canal was polluted, and stagnant pools of filth were near every village. The annual pilgrimages to Mecca were likewise the means of introducing many infectious and loathsome diseases. Cholera and other epidemics were of frequent occurrence, and their ravages carried off thousands and thousands of the population. Little by little, the various difficulties of the situation have been studied and solved by the administration, until now, Egypt may be considered a reasonably healthy country.—*The World To-day*.

Cannibals on the Rampage

In Obudu, in southern Nigeria, comes a report of the siege there of five Englishmen and a company of native troops by cannibals of the Monchi tribe. The Monchis have never been subdued by the English, and their influence on the friendly tribes on the border is feared unless an expedition which is about to be sent to punish the hostiles should convince the wavering "friendly" tribes that it is unprofitable to interfere with the English. The besieged Englishmen, who are believed to be still holding out in their defense against the cannibals, are District Commissioner Weld, Dr. McKinnon, Captain Lang, Lieutenant Graham and Color Sergeant Henderson. Besides the company of Southern Nigerian Rifles, who are native blacks, they have two Maxim machine-guns. It is hoped

that their supplies will last until the arrival of the expedition for their relief and the punishment of the hostile natives.

A Conference on the Kongo

As one of the missionaries present writes home: "It is held every two years, lasting five and a half days. To it come members of seven different societies—one Swedish, four American and two English. They come by land and by water, by steamer and caravan, and by train; the two farthest points from which they came are eight hundred miles apart. This year six nationalities were represented, and two colors, black and white. You could hear French, Swedish, Dutch, and English being spoken round about, but all were come on business, and meant business.

"We had with us Monsieur Vanderfelde, the member of the Belgian Parliament, who had come out to defend Dr. Morrison and Dr. Sheppard, against whom the Kasai Syndicate had brought a charge of libel. What a man! tall, keen, intellectual, strength written all over him. He spoke to us on the Kongo question. What a preacher he would make—his whole body swaying in splendid unison with his fiery eloquence. It was good to see, hear, and know him."

The South African Republic

The English newspapers are full of the great event which took place in South Africa eight years to the day of the signing of the Vereeniging treaty, which brought to a close the disastrous South African war. Mr. Balfour spoke of it, when the South Africa Act was before the House of Commons, as "the most wonderful issue out of all those divisions, controversies, battles and outbreaks—the devastation and horror of war, the difficulties of peace," and expressed his belief that "the world shows nothing like it in all history." One writer, referring to this remarkable event, said: "Ten years ago no one on the surface of the whole of this planet would

have believed that what happened last Tuesday was possible even by a miracle. If an angel had descended from heaven in the year 1900 and announced to the English people that ten years hence South Africa would be united and peaceful and prosperous; that Mr. Gladstone (then chief Liberal whip) would be a Viscount and its Governor-General; that General Botha (then in the field against us) would be Prime Minister of all South Africa, and that in the ranks of his ministry would be General Smuts, General Hertzog and Mr. Fischer, and Cape Colonial Dutch 'rebels' (as they were then called) like Mr. Sauer, Mr. Malan and Mr. Graaff, absolutely no one would have believed him."

A Union of Churches

The union of the British South African colonies in one confederation seems likely to be accompanied by a union of evangelical churches into an organization which can not, of course, be the State Church, but which may be the combination of all the non-Episcopal churches of South Africa. At present, the Wesleyan Methodists do not see the way clear to join the union. But Presbyterians, Baptists and Congregationalists have agreed upon a basis of union, doctrinal and administrative, which is likely to be adopted by their supreme courts and by the individual congregations, and, if so accepted, the annual assemblies of the churches for 1912 will be held concurrently in Capetown, and the act of union consummated.

A Notable Dedication

On Easter Sunday a new church was consecrated at Kikoma, Buwekula, in Uganda proper. There was a congregation of 1,000 people inside and an overflow of 500. After the consecration came morning prayer, and then the confirmation of 203 candidates, with a sermon by Bishop Tucker. An impressive service closed with holy communion, when 716 Christians partook of the sacrament.

The offertory amounted to Rs. 95. A missionary writes in *Uganda Notes*:

"In looking back we are reminded of the fact that it is less than ten years since the Rev. H. W. Tegart led a little band of teachers into this district. . . . From this small beginning of faith there has gone on wonderful blessing, and the church has now 2,092 Christians on its roll, and further, on Easter Sunday ten young men offered for work in the distant fields of Bukedi (in the northern province of the protectorate)."—C. M. S. *Gleaner*.

A Campaign Against Witch-doctors

The native parliament of Ankole, in the western province of Uganda, has lately made a campaign against the witch-doctors and has confiscated their charms and stock-in-trade. The Rev. H. Clayton writes from Mbarara, the capital:

"On a recent itineration I saw large numbers of these charms collected at some of the centers; cow-horns filled with native medicine, which were supposed to be inhabited by spirits and to give answers when address by the witch-doctors; head-dresses and rattles used by them in their incantations; the skins of small animals, with the head left on, sewn up to make bags to keep their charms in; two dogs' skulls, and many other very dirty and unsavory articles.

"One charm which a chief gave me was the skin of a goat's head with a whistle inserted in it. This, when pinched, squeaks like a child's india-rubber doll. When a man was ill, the witch-doctor would take this to the house and interpret the squeaks to be demands of the evil spirit for goats and other presents before it would leave the sick man."

A New Field in Africa to be Occupied

The Neukirchen Missionary Institute expects to occupy soon the land of Urundi, in German East Africa. Its missionaries have been laboring with blest success in the Witu-Tana Land, which was ceded to England by Germany for Heligoland, but which

they consider sufficiently occupied by four missionary centers. The German East Africa Society, which has its work in Ruanda, the district next to Urundi, seeing that Islam is becoming more threatening and Romanism preparing to enter the unoccupied Urundi, urgently invited the Neukirchen Institute to occupy the land. The institute has accepted the invitation and is preparing to send two of its experienced African laborers upon a journey of investigation into the land of Urundi, preparatory to actual occupation.

What Education Can Do

The possibilities of a race, as illustrated in Miss Diana Bralah McNeil, a recent graduate of the University of Southern California, is "big with promise" for the native population of the west coast of Africa. Miss McNeil is of the Grebo tribe, Cape Palmas, Liberia. Her mother was rescued from a cruel death by Miss Elizabeth McNeil, a missionary stationed in Liberia. The mother later became a Christian and gave her baby girl to the missionary to be trained for Christian service. While at the university Miss McNeil spent half her time in domestic service, and yet stood among the first in her class.

ISLANDS OF THE SEA

Methodist Anniversary in the Philippines

On February 28, the Methodists of the Philippines held a demonstration in Manila, to commemorate the tenth anniversary of the beginnings of Methodism in the islands. On the appointed day, after anniversary exercises had been held at the large Knox Memorial Church, where more than 2,000 Filipino Methodists had assembled, the line of march was formed for the procession. "Thousands of Filipinos," writes the Rev. Isaac B. Harper, in *The Philippine Christian Advocate*, "had gathered about the church and along the streets through

which the procession was to pass, some drawn through curiosity, but most because of sympathy for the Protestant movement. The various provinces had sent in great delegations, led by brass bands. More than a dozen brass bands were placed at intervals along the line; banners and illuminated mottoes were everywhere. Among the various mottoes the one seen oftenest bore the words, so simple, but so significant to the Filipino, whose eyes have been for so many years turned toward the Virgin Mary, 'Jesus the Only Savior.'"

Mr. Harper sums up the growth of Methodism during its ten years in the Philippines as follows: "During this time the Methodist Episcopal Church in the Philippines has grown into an annual conference of forty-five members. More than 500 men are under appointment to preach the gospel. There are 30,000 members, with more than 100,000 adherents. The Bible has found its way into hundreds of thousands of homes. During these ten years there have been built a deaconess training-school, a hospital, a theological seminary and an orphans' home. We now have church property valued at \$172,000."

Better Times in Madagascar?

The recalling of the anti-missionary Governor-General of Madagascar, Monsieur Augagneur, has not been as effective as we hoped in producing better times for the missionaries. It is true that Mr. Coe, who has the name of a just and honest man, has been sent to Madagascar as governor *pro tem*, but it is becoming apparent that the real successor of Mons. Augagneur will be one of his own followers. The former Governor-General has been elected a member of the French Parliament, and will naturally exert all his influence toward the continuance of his anti-missionary policies in the island. Let us not cease in our prayers for Madagascar, its missionaries, and its Christians.

OBITUARY NOTES

**Rev. H. Grattan Guinness, D.D., of
London**

The founder of the Regions Beyond Missionary Union of London and the author of several well-known Biblical studies, passed away in Bath, England, on June 21. Dr. Guinness has been well known for fifty years as preacher, author, missionary and organizer. He was born in Kingstown, Dublin, in 1835, the son of Captain John Guinness, and was educated at Cheltenham and Exeter. He was converted, when about to set out for the Orient, and afterward attended New College, London. In 1870 Dr. Guinness founded the East London Training Institute, which was afterward transferred to Harley House. Doric Lodge was afterward established for training women missionary workers and Berger Hall for Christian philanthropies among the poor.

The interest aroused by Stanley's exploration led to the establishment of the Livingstone Inland Mission. Later an invitation from an African chief led to the opening of the Kongo Bololo Mission. Then followed the formation of the Regions Beyond Missionary Union, which has opened work also in South America, Central America and Behar, India. The children, Lucy Guinness Kumm, Geraldine Guinness Taylor, Dr. G. Whitefield Guinness, of China, and Harry Grattan Guinness, M.D., have all taken an active part in missionary work.

Mrs. John L. Nevius, China

On June 22, Mrs. John L. Nevius, of Chefoo, was called to her reward, after a term of fifty-six years of faithful and memorable service in China.

Mrs. Nevius was a noble and remarkable woman, who for many years was the efficient and sympathetic helper of her distinguished husband, and since then has labored on in spite

of repeated long attacks of illness, and almost constant feeble health. She will be especially remembered on account of her literary work, which has done so much to aid missionaries of all denominations in North China.

Dr. and Mrs. Nevius went to China in 1854 and were among the pioneers of the Shantung Mission.

Miss Corinna Shattuck, of Turkey

This well-known missionary of Armenia passed away recently at Dorchester, Mass. Miss Shattuck spent about fourteen years in Asiatic Turkey and devoted herself heroically to the education and relief of the Armenians. She first went to Aintab in 1873, and again, after being six years in America to recuperate, in 1883; became principal of the girls' school at Marash, and in 1892 went to Urfa to engage in evangelistic and educational work. While there she passed through the terrible experiences of the Armenian massacres of 1896.

Dr. Esther Kim Pak, Korea

Mrs. Esther Kim Pak, M.D., first native woman physician in Korea, died recently at Seoul. At her funeral the church was full of loving and appreciative friends, both men and women, native and foreign. The nurses and medical students from Severance Hospital attended in a body. What man would have so honored a woman in Korea twenty-five years ago?

Esther Kim, as a child, was a pupil in the first mission school ever established for Korean girls, opened by Mrs. M. F. Scranton, in Seoul, in 1885. Later, through the efforts of Dr. Rosetta S. Hall, she came to America with her husband, studied medicine in the Woman's Medical College of Baltimore, and having obtained her degree, returned to Korea, to become a most valued assistant to Dr. Hall in the woman's hospital at Pyengyang.

FOR THE MISSIONARY LIBRARY

TWICE-BORN MEN. A Clinic in Regeneration. By Harold Begbie. Fleming H. Revell Co. 1909.

The author describes his book as "a foot-note in narrative to Prof. William James's 'Varieties of Religious Experience.'" It is, however, a definite contribution to the study of conversion among the lower classes.

The reader is repelled by the preface. One meets with "astonishing psychology," "incredible psychology," "extraordinary material to psychology," all on one page. By promises of "strange revelations," "strange histories," "wonderful biography," one is led to fear that we are not in the presence of a careful and discriminating narrator.

The book is better than the preface. We are made acquainted with some of the one-time "Miserables" of a certain district of London, with men who have come up out of the sorry life of the slums into the peace and power of the gospel. All the stories are taken from life and from the day's work of the Salvation Army. The author aims "to convince skeptical readers of the reality and value of conversion, and to create deeper sympathy for that particular religious organization, whose work among the outcasts he has followed in this book, and make its methods more respected and admired by those who judge without knowledge."

One is again and again reminded of Mr. Hadley's "Down in Water Street." But our book is written by an observer interested in the psychology of religion rather than by a man who is a part of the life described. Notwithstanding a certain excessiveness of style, the book has its own place and value.

CHINA AND THE FAR EAST. Clark University Lectures. Edited by George H. Blakeslee. 455 pages. \$2.00, *net*. Thomas Y. Crowell & Co., New York. 1910.

This book contains 22 addresses delivered at Clark University. They were arranged by the department of history under the headship of Prof.

George H. Blakeslee, who edits the volume. China is presented from many points of view by those who are experts—professors, diplomats, economists, missionaries, and other authorities. Sixteen lectures relate to China, and three each to Korea and Japan. Four of the chapters are missionary in tone: The "History of Christian Missions in China," by Prof. Harlan P. Beach, of Yale; "New Learning of China," by Dr. D. Z. Sheffield, a missionary of the American Board in China; "Progress of Religious Education in China," by Prof. Edward C. Moore, of Harvard University; and "Religious Conditions in Korea," by Rev. Ernest F. Hall, a missionary of the Presbyterian Board.

THE ANTI-SALOON LEAGUE YEAR BOOK. Ernest H. Cherrington. Westerville, Ohio. 1910.

This book contains more than seventy maps, showing the "wet" and "dry" territory of the United States during recent years; also contains a chronology of the temperance movement in America, giving the events of interest in connection therewith from 1642 until 1910. Another department of the book tells the conditions in each State, January 1, 1910, showing the progress made under prohibition and local option laws during 1909. The official facts and figures relating to the temperance reform have been compiled from various national, State, city and county official reports, together with tables showing the relative value of license and no-license in the cities and counties of different States. It is a good handbook for those who wish the facts in the fight against strong drink.

ARJUN. By S. E. Stokes. 12mo, 115 pages. 1s. 6d. *net*. Society for the Propagation of the Gospel, London. 1910.

The author of this interesting story of an Indian boy is the founder of the "Brotherhood of the Imitation of Jesus." Mr. Stokes has given up his income and direct connection with the Missionary Society to devote himself to an ascetic life and humble

service in India. His story shows Indian customs and the need of missionary work. The boy whose life is described is a real character. The story is for young people, and while some will think its standards of conduct extreme, all must admire the spirit that breathes through these pages. The narrative should inspire to deeper consecration and greater self-denial.

MY LIFE IN PERSIA. By Mary Jewett. 12mo, 186 pages. \$1.10. The Torch Press, Cedar Rapids, Iowa. 1909.

The missionary work in Persia is inseparably connected with its reconstruction and regeneration. Schools, hospitals, churches, industries, have all brought new life and new ideals to the people of a land that has been and is in darkness and the shadow of death. For thirty-six years Miss Jewett was a missionary among the Persians and learned to know them and serve them. Her life-story gives a picture of the work there and a glimpse of the regeneration that is taking place. The story is not unique or remarkable, but will help a reader to understand the conditions, and to sympathize with the people, the missionaries and their work.

THE BELOVED—Charles W. McCleary, An Iowa Boy, in the Jungles of Africa. Letters and Loving Tributes. Edited by John F. Hinkhouse, D.D. 8vo, 300 pp. \$1.00. Fairfield, Iowa.

Mr. McCleary was the successor of Dr. A. C. Good in the West Africa Mission of the American Presbyterian Church (North). In this loving tribute Dr. A. W. Halsey tells of the uses of the African drum and how the "drum-name" given to Mr. McCleary was "The Beloved," to indicate his most prominent characteristic. Rev. Melvin Fraser, of Africa, gives a graphic picture of the missionary's zeal, human kindness, tact, good cheer and unselfishness. Tho he was only in the field six years he made his influence felt, and was the "father of the Kamerun Interior work," to which he literally gave his life.

The bulk of the volume is filled with letters to parents and friends. They are good, wholesome messages from a young man who enjoyed life and had a high ideal of service.

The following sentences from his letters from Kamerun, Africa, reveal the man:

I would rather live here among these degraded people and be the means of leading them to Christ, than to dwell in the finest mansion in New York City. . . . Every day we see some who never heard of God and it is a joy unspeakable to try to tell them. . . . While we can not point to any man and say, "There is a Christian," we can point to a number who show evidence of a great change of life. . . . Come over into Africa and help us fight the Lord's battles. Don't let the banners fall. Fill up the broken ranks and let us go forward and possess the land for our King.

IN HONEYBIRD LAND. By Florence M. Knight. Illustrated. 8vo. 73 pages. 1s. 6d. Zenana Bible and Medical Mission, London, England. 1910.

These stories of what the palm-tree and others told a little girl about India gives many facts about life in the land of the palm in a way to interest children. We hear of the village schools, the idolatry, the Indian feasts, the missionary's work, an Indian wedding, jungle animals, and a wonderful doll. The stories are primarily missionary, with very pointed morals, and are best fitted to children under twelve years of age.

NEW BOOKS

GEORGE GRENFELL AND THE CONGO. By Sir Harry Johnston. 8vo. \$7.50. D. Appleton & Co., New York. 1910.

WESTERN WOMEN IN EASTERN LANDS. By Helen Barrett Montgomery. 12mo. 50 cents. The Macmillan Co. 1910.

CHRISTIAN RECONSTRUCTION IN THE SOUTH. By H. Paul Douglass. 8vo. 407 pp. \$1.50, net. The Pilgrim Press, Boston. 1910.

BROKEN SNARES. By Evelyn S. Karney. 12mo. 50 cents, net. Elliot Stock & Co., London. 1910.

A VISIT TO CHINA'S MISSIONS. By Rev. F. S. Webster. 12mo. 75 cents, net. Elliot Stock & Co., London. 1910.

IN AN UNKNOWN LAND. By E. C. Robinson. 12mo. 80 cents, net. Elliot Stock & Co., London. 1910.