# The Missionary Review of the World

Vol. XXIII. NEW SERIES

VOL. XXXIII. OLD SERIES

JANUARY TO DECEMBER, 1910

EDITOR-IN-CHIEF
REV. ARTHUR T. PIERSON, D.D.

#### ASSOCIATE EDITORS

REV. J. T. GRACEY, D.D.
REV. J. STUART HOLDEN

REV. D. L. LEONARD, D.D.
REV. LOUIS MEYER

MANAGING EDITOR
DELAVAN L. PIERSON

FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1910

COPYRIGHT, 1910

BY

FUNK & WAGNALLS COMPANY

Printed in the United States

# INDEX FOR 1910

### MAPS AND CHARTS

Africa	Formosa, North 10
America vs. China, "The Need" 105	Hunan, Sketch Map of Changsha 76
American Board Missions	Laymen's Missionary Campaign 6
Asia, Fields Unoccupied in 589	
•	
•	
ILLUSTI	RATIONS
Africa, Boys of the Mission School, Efulen,	- Dr. Frank A. Kellar in His Study after
West	the Riots at
— A Motor-car in	- Dr. Kellar at the Main Entrance of the
— Donald Fraser's Audience in 1	
	China Inland Mission, After the Riots 763
- Gikuyu Hut with a Woman Grinding Corn. 686	-Ruins of the Normal School After the
On Board a Slave Steamer off the Coast	Riots
of	Chiater Blackers of Auditorium when San
	Chicago, Platform of Auditorium, where Ses-
Rev. Malcolm Moffat Leaving Broken Hill	sions of Laymen's Missionary Congress
for Chitambo	were Held
- Shackle Used for Neck and Hands of	China Inland Missionaries Taking Refuge on
Slave Women	a House-boat
Trekking by Ox-team in	- Reactionary vs. Progressive
- West, Better-class House in Elat 439	- Ruins of the China Inland Mission Prem-
Crowds at a Mission Service in the	ises, Changsha
Maclean Memorial Mission Station 436	- View of the City of Changsha, Hunan 761
—— Emblem of "So" Society	Chinese Convention, Ticket to
Mission Boys at Old Elat 433	- Educational Institute at Changsha, Hunan. 760
——————————————————————————————————————	- Officials in Changsha, at the Time of the
—— Village School in	Riots 765
African Diamond Jubilee Meeting 81	— Riot Inscription 763
- Slaves Disembarking at S. Thomé 431	Christian Endeavor Society of Chinese School
American Board Centennial Delegates 887	Girls 835
——— Meeting 889	Chundra Lela, The Converted Indian Priestess 241
Andover Monument of the American Board 893	Edinburgh, Interior of Synod Hall 651
Arab Women and Children 822	- Missionary Conference, Some Leaders of
Arabia, Bible Shop at Busrah 827	the 653
- Four Missionary Martyrs of 820	— Synod Hall 650
- Market at Aden 826	- United Free Church Assembly Hall 647
- Old Mission House at Busrah 828	Egede, Hans, Making Parish Calls in Green-
Baffin's Bay, An Iceberg Met in 122	land 203
— Some Eskimos of 123	Eskimos of Nain, Labrador, in European
Boardman, George Dana 367	Dress
Burma, Bassein, Group of Native Pastors in	Famous Missionaries Sent Out by the Amer-
the Sagaw, Karen Station 371	ican Board 345
Ko Thah Bru Memorial 370	Hawaii, Chinese Christian Church in Hon-
- Karen Village in	olulu 505
- Some Native Demon Altars 369	Chinese Christian Family in 506
Calhoun, Simeon H 567	Hindus at a Sacred Tank 881
Changsha, Crowd at, Awaiting the New Gov-	Hindu Devotee Rolling to the Temple 904
ernor 773	- Devotees in a Temple Tank 907

PAGE		PAGI
Hindu "Holy" Man 905	- Old and the New in	
Hindu Workers in the Hindu Widows' Home	- Recitation Hall of Memorial (Mission)	
at Poona	School, Tabriz	
Hoa, Giam Chheng 97	- Saltar Khan, of Tabriz, and His Volunteers,	
Hume, Robert A., at Andover	who Saved the Constitution	
India, Foreign and Native Faculty of For-	Persians, Committee of New, Editors and Agi-	
man Christian College, The 248	tators	721
- Forman Christian College 248	Philippines, Chapel Built from the Private	
Hindu Mission School for Deprest 265	Means of a Wealthy Converted Gambler.	
— Mahar Girl 267	Porto Rican Home at Santurce	194
- Students at Forman Christian College 247	Porto Rico Congregation	
Japan, Devil, Temple Gate-keeper 601	— Country Home Under the Palms	
Jedaan the Bedouin, a Friend of Kamil 825	- Country Home Used as a Chapel	195
Judson, Adouiram 365	- Mission Sunday-school at Espinal	196
Kajarnak, The First Greenland Christian 205	- Presbyterian Church and Manse at Agun-	
Kasim Beg Amin 571	dilla	161
Kongo State, Rubber Gatherers 425	- San Juan	193
Soldiers or Sentries Employed by the 427	Scenes in the Missions of the American	
Korea, Christian Congregation in Pyeng Yang 801	Board	321
Livingstone Monument, Chitambo 925	Siam, Lepers of	361
Labrador, Eskimos in their Kayaks 178	- Mission Chapel for Lepers in Northern	363
- Dr. Grenfell's Hospitals at Battle Harbor. 183	- Missionaries Distributing Clothing to Lepers	
- Grenfell Mission Chapel in Indian Harbor. 182	of	362
- Moravian Mission Station at Nain 180	Stanley, Henry Morton	355
Levonian, Prof. Sarkis	Syria, American Mission, Beirut	572
London, Sir George Williams' Memorial Y.	Mosque Attended by Kamil's Family in	
M. C. A 561	Beirut	821
	School at Suk-el-Gharb	821
Lorna Doone, The	Syrian Mission in 1893 with Drs. Bliss and	
MacKay, Rev. George Leslie, and Family 99	Post	488
Missionaries of the American Board 349	- Protestant College, George E. Post Science	
Mott, John R 649	Hall	491
Nightingale, Florence	Tibet, A Group of Lamas, or Buddhist Priests,	
Oxford College, Tamsui, Formosa 100	of	683
Paraguay, Chaco Indian, Drest to Make a	Turkey, Bektashi Tablet	<b>753</b>
Visit 579	Types of Mission Buildings of the American	
Civilized Natives Filling House-frame with	Board	348
Mud 581	Williams' Memorial, Sir George, Y. M. C. A.	
- Wild Natives Living in the Open 576	Building, London	561
Persia, An Educational Society in Tabriz 731	World's Missionary Conference in Session	641
-Group of Moslem Pupils in the Memorial	Officers and Commissioners	401
(Mission) School, Tabriz 734	Young, Egerton R	35
- New Uniformed Police of Tahriz 720	- Mrs Egerton R	35

## **AUTHORS**

PAGE	PAGE
ADAMS, JOHN DOUGLAS 90	Brown, Arthur J 909
Anderson, John A 507	Bryce, James 93
BANNINGA, JOHN J 904	Burges, Richard 271
BARNES, LEMUEL CALL 295	Buxton, Travers 423
Barton, James L 288	CAPEN, EDWARD WARREN 345
BATTEN, SAMUEL ZANE 185	Cassels, Bishop 134
BISHOP, WILLIAM FROST	CHAMBERLAIN, L. B 452
Bradt, Edwin 286	CLARK, FRANCIS E 832
Brain, Belle M202, 364, 820, 913	Cochrane, Wilbur W 516

PAGE		PAGE
Cooksy, J. J 377	Marling, Alfred E	
Cox, Sydney H 887	McAfee, J. Ernest	846
Cronkhite, L. W 443	McDowell, W. H	90
CURTIS, MRS. ETHAN 534	McDowell, F	670
DAGER, WILLIAM M43, 57	McFadyen, J. F	258
DAWSON, GEORGE E 197	McKean, J. W	359
DECK, NORTHCOTE529, 603, 680	McNeile, E. R	456
DE FOREST, J. H	MEYER, LOUIS	922
DE SCHWEINTZ, PAUL 30	MONTGOMERY, H. H	52
DUNLOP, J. G 614	Neve, A	520
Dupre, Missionary 207	NICOLAY, BARON	665
EDDY, GEORGE SHERWOOD	Pierson, Arthur T7, 174, 276, 487, 741,	816
FARIS, JOHN T 46	Pierson, Delavan Leonard86, 407,	647
FAVILLE, THEODORE R 753	PRASHAD, MASHIH	934
FIELD, C 536	Pratt, R. H	851
FLEMING, ARCHIBALD LANG 121	RAWLINSON, FRANK	106
FLEMING, D. J 247	RICHTER, JULIUS	419
FREEMAN, JOHN H 829	RIGGS, CHARLES T	745
GALE, JAMES S 127	ROBSON, ISABELLA A	761
GOOD, JAMES I 920	Sheffield, D. Z	440
GRACEY, LILLY RYDER 34	SINGH, SAINT NIHAL	264
GRENFELL, WILFRED 135	SPEER, ROBERT E	329
HALSEY, A. WOODRUFF	Springer, John M.	924
HARDING, H. G 692	STONE, JOHN TIMOTHY	493
HAY, JOHN 574	Strong, Josiah	211
Hraslett, S 929	STUNTZ, HOMER C	522
HERRICK, GEORGE F	SUTHERLAND, ALLEN	214
HOLDEN, J. STUART 28	Taylor, James H	179
Hoste, D. E 129	THOMPSON, CHARLES L	192
Hume, Robert A	THWING, E. W	504
Hussein, H. Y 753	TROWBRIDGE, STEPHEN VAN RENSSELAER	39
Jamieson, Mrs. Anne Strait 97	WANG, C. T	94
JESSUP, HENRY 128	WATSON, CHARLES R	110
JONES, J. P 896	Watson, C. R	117
Kingsbury, F 455	WHERRY, E. M	68 <b>3</b>
KOPP, PASTOR 857	Wills, B. M	688
LEONARD, D. L413, 838	Wilson, Gilbert L	621
LOOMIS, H598, 674	Wilson, S. G	727
LYON, D. WILLARD 105	Wishard, S. E	807
MACGILLIVRAY, D 448	ZWEMER, SAMUEL M	

### **SUBJECTS\***

PAGE Abyssiania, Islam Advancing in 955	AFRICA (see also Abyssinia, Algiers, Egypt,
Abyssinia, Menelik and His Successor 395	Kamerun, Kongo, Liberia, Livingstonia,
Advance in Foreign Mission Work (a) D. Z.	Loudon, Mashonaland, Natal, Togoland,
Sheffield 440	Uganda, etc.), An Awakening in West 464
Adana Massacres, Truth About the 66	- Anti-Christian Movements in 723
Afghans, The (b) C. Field 536	- "Architecture" in the Dark Continent 790

<sup>\*</sup> Cross-references to kindred subjects are indicated by *italicized* words in parenthesis. The letter (a) indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed are less than one page in length. The number of the month when any given article appeared may be found by dividing the number of the page by 80 and adding 1 to the unit so obtained. For example: page 548,  $\div$  80 = 6,  $\div$  1 = 7 (July).

PAGE	PAGE
Africa, Baptist Commission to 464	Africa, Work in the Dark Continent 315
- Bishop of Sierra Leone 234	African College Graduate, An 74
- Campaign Against Witch-doctors 716	- Diamond Jubilee Campaign
- Can, Be Christianized? (a) A. Woodruff	- Missionary's Day's Work 789
	— South, Republic
Halsey 433	- Working and Giving
- Cannibal to Preachers 73	Air, Conquest of the
- Cannibals on the Rampage 715	Algiers, Methodist Work in
- Church Missionary Society in 221	AMERICA (Central, Foreigners, Home Mis-
- Colonel Roosevelt on Missions in 790	sions, Mexico, South America, United
- Converts from the Coptic Church 233	States), Another World Sunday-school
- Dutch Reformed Mission in South 552	Convention 223
	— Asiatics in
- East, Changes Eight Years Have Seen 553	- Bartoli, the ex-Jesuit in
- Exploring Tour in West (b) William M.	Best Year in Missions, The
Dager 57	- Californian Home-mission Problem, The 312 - Country Church in
— Givers in 73	- Foreigners Uniting in
- Henderson Institute in 75	Julius Richter in
- Home for Liberated Slave-children in the	- Federated Evangelism in 801
Sudan	- Gifts to Missions by Classes of Institutions. 96
	- How to Make True Americans 223
- Industrial Work in 150	- Islam in Europe and 724
- Islam Begins to Tremble 233	- Latin (See Mexico, Central America,
- Light for the Dark Continent 233	South America)
- Livingstone Memorial Mission (a) J. M.	Negro Progress in
Springer 924	American Baptist Foreign Mission Society 384
- Lovedale, James Stewart of (a) John T.	— Bible Society Endowment
·	- Board, Growth of the Work 347
	Centennial (a) Sydney H. Cox 887
- Menelik and His Successor	American Board in Spain 940
- Missionary Work in the Kongo Independent	Hundredth Anniversary of the (a) Ed-
State 149	ward Warren Capen 345
- Model African King 234	— Missions of the
- Moslem be Christian? 394	—— Origin of
- Native Christians in 234	—— Present Work of the
- New Methodist Mission in395, 463	——————————————————————————————————————
— Notable Dedication	- Church, Statistics for 1909 381
-	- Churches and Foreign Missions in 1909 (a) 380
Portuguese Hindrances Overcome 790	- Foreign Missions, A Mile's Tour in (a)
- Possibilities for Africans in	Edward Warren Capen
- Presbyterian College in	- United Presbyterian Mission in Egypt 551 Andes Tunnel, Another Link
- Purification by Blood in (b) Wm. M. Dager	Anti-foreign Movement, New, at Hangchow 871
- Rapid Transit in	ARABIA, Reenforcements for
- Roman Catholics in 75	Arabic Language and Islam (a) Samuel M.
- Roosevelt Visiting Missions 394	Zwemer 774
- Sabbath Keeping in Angola 151	Arctic Mission Station, A Journey to an (a)
- Scores Accepting the Gospel 235	A. L. Fleming
- Slavery as it Exists To-day (a) Travers	Armenia (Turkey), Truth About Adana
Buxton	Massacres
- Sheppard, W. H., Returns Home 315	Asia, Central, Unoccupied Fields in (a)
— Sleeping-sickness	Samuel Zwemer 585
- South, Church Fraternity in Pretoria 556	The Situation in
Fraternal Relations Between Churches. 150	Asiatics in America
— General Missionary Conference 149	Assam, Convert in
— Giving Meeting in	- The Awakening in 883
—— Industrial Work at Mt. Silinda 150	Awakening (Revivals) in West Africa 464
— Union of Churches	Basel Society in Kamerun
— Southwest Progress in	at
— Southwest, Progress in	Battle? How Goes the (a) Francis E. Clark. 832
Nyasaland, Scotch Presbyterian Mission. 151	Baptism of a Brahman
→ One Church for	Baptist Congress, The Russian 946
- Success an Embarrassment	Baptist Commission to Africa 464
Then and Now in	- Forward Movement
- to be Occupied, New Field in	"Troublers" in Moscow
- West, Fifty Years of Missionary Effort in	World Alliance
Kamerun	in Russia
Gospel Effective in Old Calabar 552	Barnardo's Home, Dr 544
- What God is Doing in 4	Bartoli's, Dr., Testimony223, 462

PAGE	1	PAG
Bektashi Dervishes of Turkey (a) Theodore	Books, Educational Work of the Board of For-	
R. Faville and H. Y. Hussein 753	eign Missions of the Presbyterian Church	
Belgian Missionary Church 866	in the U.S	56
Bengal, New Mission in	- Evangelical Invasion of Brazil. Gammon	95
Bengali, Christian Lyrics in 871	- Everyland. Lucy W. Peabody, Editor 480.	63
Berlin Missionary Society, Financial Help for	- Faith and Tact. Marshall Bromhall	64
the	- Fifty-three Years in Syria. Henry H. Jes-	
— Remarkable Demonstration in	sup	
Between Two Epochs (a) Sydney H. Cox 887	- Fifty Years in Constantinople. George	
	Washburn	7
Bible, a Cure for Opium	- Fifty Years of New Japan. Count	
- Anniversary in Great Britain 944	Shigenohi Okuma	39
- Another Plea for the	- Fighting the Slave Hunters in Central Af-	
- Hated and Feared in Mexico 224	rica. Alfred J. Swan	47
College Men and the	- Foreigner. Ralph Connor	87
— Conversation	- Fundamentals	55
- Demand for, in Balkan States 86	- George Junior Republic. Wm. R. George	87
for Every Immigrant	Guatemala and Her People of To-day.	
- Great Bible Society, A	Nevin O. Winter	15
— Influence of a Stolen	- Happy Hours for Boys and Girls. D. E. Lewis	10
Its Own Witness	- History of Christianity in Japan. Otis	32
- Navaho Translation of the 863	Cary	~
— Power of the Book	History of Protestant Missions in the Near	,
— Society, Doings of the	East. Julius Richter	47
—— Fund	- House of Chimham. Edgar W. Work	
—— Greatest	- Immigrant Tide, The; "Its Ebb and Flow."	03
— — Malagasy	Prof. Edward A. Steiner	15
——— Showing	- Indian and His Problem. F. E. Leupp	
- Study Among Students 629	- India's Hurt and Other Addresses. W.	
	M. Forrest	64
- Training, China's Call for391	- Interpretation of the Character of Christ	•
- Translation, the Greatest Achievement 64	to Non-Christian Races. Canon Robinson	79
Work, Chinese Testimony to 106	- Islam und Christentum. Gottfried Simon.	79
Bibles for Jews and Chinese 937	- John Frederic Oberlin	63
Bibles in Divers Dialects 556	- Labrador: The Country and People. Wil-	
Book of Mormon in Many Tongues 385	fred T. Grenfell and others	31
BOOKS160, 240, 320, 480, 720, 800, 880, 960	→ Lawes W. G., of Savage Island. Rev.	
- Anti-saloon League Year Book. E. H.	Joseph King	31
Cherrington 719	- Lepers Sought His Face. C. Horder	63
- Arjun. S. E. Stokes 719	- Liberty of Conscience Under Three Czars.	
- Armenian Awakening. Leon Arpee 879	Robert Sloan Latimer	40
- Atlas of Foreign Missions of the Meth-	- Life in China and America. Yung Wing	
odist Episcopal Church	- Little People Everywhere. Etta McDonald	31
- Autobiography of Henry M. Stanley 238	- Living Christ and Dying Heathenism, The.	
- Beside the Red Mountain. Kingston de	Johannes L. Warneck	
Gruche 638	- Lord from Heaven	56
- Bible and the British Museum. Ada R.	- Mission Children, Their Teachers and	
Habershon 560	Friends, Mrs. C. Griggs, M.D	31
- Body and Soul. Percy Dearmer 158	- Missionary Manifesto. G. Campbell Morgan	7
- Bolenge; A Story of Gospel Triumphs on	- Missionary Methods for Sunday-school	7
the Kongo. Mrs. Royal J. Dye 158  — Call of the New Era. Wm. Muir 798	Workers. Geo. H. Trull	•7
- Capital and Labor	- Missionary Story Sketches and Folk Lore	0/
- Central America and Its Problems. Fred-	from Africa. Alex. P. Camphor	63
erick Palmer	- Missions	
- Changing China. Lord Wm. Gascoyne-	- My Life in Persia. Mary Jewett	72
Cecil 878	- Negro and the Nation, The. George Mer-	• -
- Children of China. C. Campbell Brown 319	riam	40
- Children of India. Janet H. Kelman 319	- Oriental Land of the Free. J. N. Free-	
- China and the Far East. Geo. H. Blakeslee,	man	87
Editor 719	- Original Religion of China. John Ross	7
- Chinese, The. John Stuart Thompson 79	- Other Americans. Arthur Ruhl	31
- Christ the Desire of Nations. E. W. Davis. 798	- Other People's Prayers. E. Mabel F.	
- Christian Movement in Japan, The 157	Major	63
- Christians at Mecca. Augustus Ralli 479	- Over Against the Treasury. Courtenay H.	
- Christianity and the Nations. Speer 958	Fenn	
- Court Life in China. Isaac Taylor 157	- Pamphlets	64
Crime of the Kongo. A. Conan Doyle 320	- Personal Pentecost; or The Night of Great	
- Crusade of Brotherhood	Grace. Thos. C. Upham	35
- Crusaders of the Twentieth Century. W.	- Puck, M. P. Irene H. Barnes	15
A. Rice	Recent Christian Progress. Lewis Baylis	
- Decisive Hour of Christian Missions.	Paton  Redeemer's Reign. J. L. McDonald	70
John R. Mott	- Religions of Eastern Asia. H. G. Under-	19
- Echoes from Edinburgh. Gairdner 957	wood	27
		~,

PAGE

Books, Religions of the Chinese. T. L. M. De	Chicago Churches Making Good 712
Groot 318	→ Convention Nuggets 543
- Servants of the King. Robert E. Speer 638	- National Congress of Missions (a) John
- Shepherd of Israel. David Baron 560	T. Stone 493
- Sicily: The Garden of the Mediterranean.	— Slav Missions in
W. S. Monroe 159	Children of Kashgar, Cry of the (a) Con-
- Side Lights on Chinese Life. MacGowan. 959 - Snapshots from Sunny Africa. Helen E.	verted Moslem 512
Springer	CHINA (Hangchow, Hunan, Manchuria, Pe- king, Shanghai, etc.), Anti-Christian
- Social Reclamation. Malcolm Spencer 160	Spirit in Chinese Government 244
- South India Missions. J. A. Sharrocks 318	- British Consul Hinders Opium Reform 308
- Spirit of Youth and the City Streets, The.	- Busy Missionary Life in 230
Jane Addams 240	- Call for Bible Training 391
- St. Paul and His Converts. Lees 958	- Candidates Who Fail to Reach the Field
- Story of Our Baptist Missionary, The 159	(a) S. M. Zwemer 117
- Story of the American Board. Strong 959	Centenary Statistics 71
- Story of the Negro, The. Booker T.	— Changing 703
Washington 399	- Chinese Doctors, Unhappy Lot of 230
- Students and the Present Missionary Crisis. 878	- Chinese Paul in Prison 307
- Studies in the Life and Teachings of Our	— Christian Literature in
Lord, R. A. Torrey 638	- Christianity, and the Non-Christian Religions (a) R. E. Speer
- Tales from Jungle, City and Village. Lucy I. Yonge	- Christian's Attitude Toward Other Faiths
- Tell-Tale Club. G. A. T. Frere 638	(a) Robert E. Speer
— Temple Shrine and Lotus Pool. Wm.	- Church and the City
Robinson	- Church in, Under New Conditions (a) D.
- Testimony of the Bible Concerning the	E. Hoste 128
Assumptions of Destructive Criticism.	- Civilization and Missions 234
S. E. Wishard 559	Conference on Missionary Education in 153
- The Beloved. John F. Hinkhouse, Editor. 720	- Constitutional Movements 143
- Twice-born Men. Harold Begbie 719	- Converted by a Stray Leaf 144
- Under Marching Orders. Ethel Daniels	China's Crying Need 949
Hubbard	— Deliberative Assemblies for 391
- Victory of the Gospel. J. P. Lilley 798	- Denominationalism; New University 69
- Voice from the Kongo. Ward 957 - Western Women in Eastern Lands. Helen	— Every Convert a Missionary
B. Montgomery 799	- First National Exhibition in 484
- Wigwam Evenings. Charles and Elaine	— Forbids Slavery
Eastman	- General Survey of Events in (b) D. Mac-
Booth's General Message 460	Gillivray 448
Boxer Incident in China 60	- High Type of Chinese Christian, A 306
Brahmanism, Convert from229, 548	→ Home Missions in
Brahmo Samaj in India 783	- Honor Bestowed Upon Missionaries 873
BRAZIL, Christian Community 794	- Honor to a Missionary 142
Brazil, Huguenot Mission to (b) James I.	- Imperial Edicts Affecting Missions 306
Good 920	— Inland Mission
— Self-help in	- Knowledge in, of Western Countries 130 - Medical College for Manchuria 392
— Wm. J. Bryan in	- Missionary to the Miaos
British Guiana as a Mission Field 630	- Mongolian's Burden (a) Frank Rowlinson. 107
Bryan, Wm. J., in Brazil	- Need for Trained Native Helpers in (a)
Buddhism and the Relics of Buddha (b) E.	John A. Anderson 507
M. Wherry 683	- New Anti-Foreign Movement at Hangchow. 871
— in Europe 866	- New Conditions Inside the Church 132
Buddhist Monks	China's New Parliament 949
- The Burman as a (a) L. W. Cronkhite 443	- No More Foreign Advisers 784
Burma, Incident in	- Noteworthy Movement in 802 - of the Future 871
- Ko Thah Byu, the Karen Apostle. Belle	— Old and New
M. Brain 364	- Oldest of Empires
— Revival at Lushai	- Oriental Students and the Evangelization
Burman as a Buddhist (a) L. W. Cronkhite. 443	of the Far East 95
Business System in Missions 942	- Popular Government in Prospect 229
California Laymen Awake	— Population of 703
Campaign, Laymen's Missionary 532	- Present Missionary Crisis in (a) D. Wil-
Canada, Missionary Pathfinder of (a) (E. R.	lard Lyon 104
Young). Lilly Ryder Gracey 34 Cannibalism	- Public Morals in
Cape-to-Cairo Railroad Pushing on 465	- Recent Progress in a Chinese City 143
Carey, Wm., Lectureship	— Rediscovering
Catch-My-Pal Movement to Catch Men 866	— Results of Missions in
Ceylon, Laymen's Movement in 707	- Revival in Peking
Changes in New Persia	- Revival in the Shantung College 244
Changsha Riots, Before and After (a) Isabella	- Revival of 1910 in I-Chow-Fu 403
A. Robson 761	- Rome's Work, Protestant Growth 71

	PAGE		PAGI
China, Salvation Army to Invade	230	Congress of Missions, Chicago, Ill. (a) John	
- Some of the Changes in Progress	784	Timothy Stone	493
- Student Volunteer Movement in	802	Constantinople, An American Paper in	
- Tibetan Lama Removed	307	Constantinople, Girls' College	
- The Kingdom and the Down-town	211	Contributions to Missions by American and	
- The Situation in	882	Canadian Students	90
- Training Chinese Workers	132	Convention of Student Volunteers at Roch-	
- True Christian Leadership	134	ester	
- Two More Steps Forward	549	Conversion of Rainisoa (b) Pastor Kopp	
- Union University in Nanking	391	Convert from Brahmanism229,	
- Uprising Against Opium-smoking	308	Cooperation and Unity, Edinburgh Mission-	
- What a Photograph Says	872	ary Conference	
- What Church Membership Means in	143	— at Home	
- Whole Village Seeking Baptism	4/5	- Practical, of Missionary Societies	
- Woman's Advance in	32/	Cost, What it Would	
- Women Doctors and Nurses Wanted	392	Country Church in America	
- Women's Hospital in	392	Crime, Appalling Cost of	325
Chinamen Then and Now	804	Criticism, Missions and Rationalistic (a)	~-
China's Attitude Toward Christianity	103	Arthur T. Pierson	
— Calls	134	Crusade Against the Cigaret	
Touching Appeal	475	Davis, Jerome D., Death of	
Chinese, American, as Home Missionaries	1/2	Death Roll of the Month	
- Bible Translator	220	- Awdry, Bishop, of Japan  Barnum, Henry N	
- Christians and Comity Conference, An American	725	- Cobb, Henry Nitchie, of New York	204
— Coolies Sent Home		- Converse, John H	7/0
- Educator Converted			
- Evangelist, Notable		- Crittenton, Charles N Cust, Dr. Robert	74
- Evangelists	872	- Dr. Bose, Rev. H. C., of China	
- Home Missions; Canton Régime; Revival		- Esther Kim Pak, Korea	715
Fruits; Fuchan Girls' School	70	— Forbes, W. M.	
- Laymen's Movement		- Fox, Rev. D. O., of India	
-Mission Work in Hawaii (b) E. W.		- Fugleskie, Rev. O. O	
Thwing	504	- Fuller, J. J., of Africa	
- Phenomenal Church; Can Its Equal Be		- Gidney, Rev. W. T	
Found?	785	- Guinness, H. Grattan, of London	
- Railways, Queer Ways on	632	- Hagenauer, F. A	
- Saint of Renown	705	— Hahn, F. F	636
Chinese Studies, Higher Schools for	949	- Hammond, Edward P	79€
- Testimony to Bible Work	106	- Hare, Bishop, Indian Missionary	392
Christ and His Church First		- Humphrey, James L	
Christian Endeavor, Growth of		J. E. Newell, of Samoa	
Work in Asia (a) F. E. Clark		— Jerome D. Davis, of Japan	
Christian Endeavor Work in India	947	- Jessup, H. H., of Syria	
Christianity Transforming Asiatic Religions		- J. W. Scudder, of India	
(b) Mashih Prashad	934	- Klopsch, Louis, of New York	
Christianity Worth Propagating, Is Our? (b)	00	- Marin, Rev. M. C., of Spain	
G. S. Eddy	89	- McLaren, Alexander	
Christianity's Indirect Contribution to India's		Nevius, Mrs. John L., of China	
Social Regeneration. By Saint Nihal	264	- Otte, John A	
Singh	204	- Rappard, C. H	200
ruff Halsey	433	- Schereschewaky, Mrs.	
Christ's Missionary Program		- Shattuck, Miss Corinna, of Turkey	
Chula Long Korn, of Siam, Death of		- Silliman, Horace B.	
Chundra Lela, an Indian Priestess, who		- Smith, Rev. S. J., of Siam	
Sought and Found Peace. Richard		- Smith, W. Hind	
Burges	271	- Sutherland, Alexander	
Church of England-a Great Church in Great		- Walkup, Capt. A. C	
Need	794	- Waugh, James W., of India	
- Missionary Society, Santal Mission	390	- Wilder, Mrs. Eliza Jane	552
——— Policy		- Woolston, Miss Sarah H	630
		Decadence of Roman Catholicism in the Home	
Facts and Statistics221,		Field	23
Church, What Every, Should Do		Decisive Hour in Protestant Missions (a)	
Churches in Rural Districts		Julius Richter	
City Church, Model, Wealthy		Demon Possession	
Civilized Nations, The Duty of. James Bryce.		Distribution of Forces, Edinburgh Missionary	
Clergymen's Missionary Movement Needed		Conference	
College Men and the Bible		Divine Program for World Redemption, The.	
Comity, Mission, in the Philippines	476	(a) C. R. Watson	
Commercial Travelers	861	Divisions of Christendom, The	
Compound Interest in Missions		Drawbacks to Evangelization	
Compromise, Risk of		Dutch East Indies, Islam in the	
Conflict of Opinion	243	- Guiana, From Java to	19

PAGE		PAC
Dutch Reformed Mission in South Africa 552	German Colonial Congress, Third	71
Duty, Simplicity of Missionary 59	- Institute for Medical Missions	71
East Indians Flocking Hither 863	- Protestants in Russia	45
	- Students, New Missionary Movement Among	4/
Easter Baptism in Greenland 203	CEDICANTE Duddle Cl	46
Edinburgh, Great World Conference386, 561	GERMANY, Buddha or Christ in	22
Nuggets from 709	Irreligion in     Increased Missionary Interest in	88
- Missionary Conference (a) Delavan Leon-	- Increased Missionary Interest in	22
ard Pierson 647	- Mormons Expelled from	79
Editor's Tour of the Mission Fields 696	Gift that Saved Livingstone	63
	Gifts Another Noble Request	03
Education and Evangelism in India's Col-	Gifts, Another Noble Bequest	79
lege, D. J. Fleming 247	Give, The Man who Ought Not to, to Foreign	
- Missionary, Edinburgh Missionary Confer-	Missions	45
ence 655	Givers in Africa	7
Education in China 950	— Japanese Toilers	,
	Giving and Going by Proxy	,
Educational Missions in India, Present Posi-	Francis in (Table C. 17	38
tion of. J. F. McFadyen 258	- Example in (John S. Kennedy)	
EGYPT, American United Presbyterian Mis-	- Hilarious, a Reality	46
sion in 551	Korean Christian Generosity	78
- Assiut College 714	- Meeting in South Africa	
	- Wit on Missionary	62
- Britain's Service to 714	God's Call to His Church	02
— Cairo, Y. M. C. A	God's Can to his Church	75
— Good News from	Golden Rule of Life	56
English, the Official Language of China 950	Good Will Mission, North Dakota	31
Eskimos no Longer Pagan 794	Gospel Work at Hindu Festivals	22
EUROPE (England, France, Germany, Italy,	Goucher, J. E., Missions in Five Words	
		,,
Spain, Russia, etc.), American Missions	Governments, Missions and Edinburgh Mis-	
in, "Inexpedient" 545	sionary Conference	659
→ and America, Islam in	Great Liverpool Layman	300
- Missionary Society for Southeastern 546	Greece, The Gospel in	884
Evangelistic Work Abroad 460	Growth of Christianity, The	210
	Hawaii, Chinese Mission Work in (b) E. W.	21.
Evangelize the World, Planning to 482	ministration work in (b) E. W.	
Events, Notable, in the Last Decade (b) D.	Thwing	504
L. Leonard 61	→ Good News from	155
Evolution and Humanity 626	→ Notable Celebration in	794
- as a Missionary Asset (a) Delavan L.	Harmony with God	91
Leonard	Harvest, The Law of the. J. Stuart Holden	28
T libition in China Di 4 M 41 1		
Exhibition in China, First National 484	Heralds, Some Missionary	01
Expenses and Results at Home and Abroad 380	High-schools, Peril in Our	565
Experiment with Drunkards	Higher Criticism, New Theology and	780
Faith, Decay of 60	Hindus (India) from Christ, What Keeps	870
- Losing Ground, Is? 3	Home Base, Edinburgh Missionary Confer-	
Father Giuliani Becomes a Methodist 387	ence	661
Partie of Hardan Charles (a) M. D	Mississan Hors A	210
Feasts of Heathen, Shambalas (a) M. Dupré 207	- Missionary Hero, A	310
Federal Council of Churches	Home Missions as an Indian Sees It (b)	
Federated Evangelism in America 801	Gilbert L. Wilson	621
Federation (Cooperation, Unity) and Its	Churches in Rural Districts	541
Risks 644	New and Old (a) J. Ernest McAfee	
- Church, in England	Still Needed	670
	Ducklane of Familian Ministra C. 111	020
— in China 802	Problems of Foreign Missionary Societies.	
Progress Toward Church 547	Rev. J. L. Barton	
Fifty Years Ago and Now in Mission Work.	Honor to a Missionary	143
Geo. F. Herrick 749	Horton, Robert F., on Christianity and Mis-	
Fiji, A Mistake in	sions	<b>2013</b>
Finance (Money), Business System in Mis-	How Goes the Battle (a) Francis E. Clark	232
sionary 543	How to Get a Missionary Church	
Finance, Missionary 942	How to Help	317
Finnish Missionary Harvest 471	Huguenot Mission to Brazil (b) James I.	
First Protestant Foreign Mission (b) James	Good 9	20
I. Good 920	Hunan and the Changsha Riots (a) 7	
Fitting Memorial, A	— Riots in 4	
Florence Crittondon Mission (a) Allen Cuther	Immigrant (Foreigners), Bible for Every	
Florence Crittenden Mission (a) Allen Suther-		ОУ
_ land 215	Immigration into the United States in 1909	
Foreign Missions are Worth the Cost 297	(a) Louis Meyer 6	77
Object-lesson Preaching in 197	Incident, An Affective Historic (Boxers)	60-
Forerunners of Missionaries	Independent Mexican Church 3	
Formosan Evangelist, A (a) Anne S. Jame-	INDIA (Assam, Bengal, Burma, Ceylon, Hinds	
eon armigosop is (a) fillie o. jaile.		
son 97	Aborigines Petitioning for No License 7	
Four-square League	- Acres of Men in (a) John J. Banninga 9	04
FRANCE, Flood which Helped a Mission 710	- Agitation for Christian Union 7	07
- vs. Rome 314	Another Movement Toward Union 2	28
French Catholics Ask for the Bible 795	Attaining to Self-support 5	
- Protestants in Councils	- Awakening of	6
Friends' Interest in Missions 387	- Britain's Supreme Task	
Future Church in India 82	— man a sumence 1888 7	OJ.
	- Christian Endeavors in 1	
Gaoazzi, Father		47

PAGE	·	PAGE
India, Christianity and Crime in 474	Islam, Converts from	162
- Coming by Tribes in Kengtung 474	in Europe and America	724
- Converted Hindu Priestess. Richard	in the Dutch East Indies	/47
Burges 270	- in the Dutch East Indies	040
Danaina Cinta of	- is Diffused, How	789
— Dancing Girls of 301	- New Theology in	
- Education and Evangelism in India's Col-	- Not Moribund	869
lege. D. J. Fleming 247	- Progress of, in Russia	388
- Eight Thousand Recruits Needed in 948	— Propaganda of	722
- Enthralled by Christ 390		
— Fox, Rev. D. O., Death of 316	ISLANDS, Walkup, Capt. A. C	75
- Gathering in the Outcastes 301	TTATA Destist Internaling	***
- Higher Education and Missions in 297	ITALY, Baptist Intruders	790
	- Modernization of Education in	
— How is, to be Saved? 947	- Signs of the Times in	486
- How to Secure Church Self-government 707	- Waldensian Activity in	546
— Laymen's Movement in 473	TADAM A	
- Laymen Tithing Themselves 548	JAPAN, Aggressive Evangelism in	
- Lawyer and Yet a Pastor 784	Japan and Christianity	881
- Marked Progress in the Punjab 303	- and Russia Sign New Treaty	702
- Mass Movements 67	- Anti-Christian Forces in	874
- Medical Missions in (b) A. Neve 520	- Become Christian, When Will (a) Wm.	
	Frost Bishop	031
- Missionary Forces in Southern	- Birthdays in	
- Mortor-car as Missionary, The 301	- Christian Progress in	
- Movement Toward Christian Union in 68		
→ Natal Telugu Mission 547	- Christianity in (a) H. Loomis	<b>378</b>
- Native Reform Movements in. Saint Nihal	- Difficulties and Encouragements in (b) H.	
Singh 263	Loomis	674
	- Formosan Evangelist-A. Hoa (a) Miss	
— New Mission in Bengal	Anne Jameson	96
- Passing of Asceticism	- How a Surgeon Found God	
Dresent Desition of Firsting 1 Ministration	- How to Evangelize	
Present Position of Educational Missions	- Is Japan to Absorb Korea?	
in. J. F. McFadyen 258		
→ Progress in Jaspur 68	- Jubilee Celebration in	
— Progress in the Panjab 948	- Missions Not a Failure in	
- Progress Toward Church Federation 547	- New Christianity in	
- Pundit's Admiration for Jesus 706	— New Woman in	
	- Number of Christians in	550
— Rare Spectacle of Christian Union 474  → Self-help in	- Only One Mission Church in	
	- Progress of Christianity in	
— Self-rule Not Yet Possible 706	- Signal Triumphs of the Gospel	
- Shoemakers, Ingathering of	Twenty Years of Experience in (a) J. H.	, 00
Signs of Amity and Comity 303		
- Two Years' Growth in One Mission 548	De Forest	ову
- Women and the Reform Movement in (a)	- Will, Become a Christian Nation (b) S.	
E. R. McNeile 456	Heaslett	
- Work of One Hospital 870	- Work Yet Undone	550
Indian, American, Great Gathering of Chiefs. 469	Japan's Annexation of Korea	951
- Church, The; Its Future Mission. R. A.	Japanese Children in Convention, Twelve	
	Thousand	788
Hume	- Christians Desire Autonomy	
- Conference, Mohawk 941	- Doctor's Prescription	
- Mission to Natal		
→ Movement Toward Self-government 302	- Girls, Schools for	
- Navaho Translation of the Bible 863	- Government No Foe to Missions	
→ No Problem (a) R. H. Pratt 851	- Idea of Virtue	
of Paraguay, from Savage to Citizen (a)	- Missionary Spirit Among	
John Hay 574	→ Nobleman on Christianity	551
- Preacher, Samson Occom (a) Belle M.	- Official Tribute to the Gospel	<b>78</b> 8
Brain 913	- Putting Americans to Shame	
	- Sermon	
Sees It, Home Missions as an (b) Gilbert	- Strangers in America	
L. Wilson	Toilers Givers	
Indianapolis Convention, Great		
Indictment of the Newspapers 780	View of Liquor License	
Indirect Influence of Christianity, The 326	- in London, Work for	/95
Indo-China—A Vast Unoccupied Field (a)	Java, From, to Dutch Guiana	790
John H. Freeman 829	Jerusalem, Syrian Orphanage in	947
International Foreign Missions Committee 241	Jessup, Henry Harris, and the Syrian Pio-	
- Missionary Union, The	neers (a) Arthur T. Pierson	487
Ireland, Temperance Revival in 886	Jewish (Israel, Hebrew) Missions, Statistical	
Is there a Halt in Missions? 141	Table of	60
	Jewish Religious Life in New York (b) Louis	
there a New Method in Missions 381	Meyer	022
ISLAM (Mohammedan, Moslem), Active in	Revised Version of the Bible	, 44 697
the Sudan		
Islam Advancing in Abyssiania 955	JEWS, Expelling, from Kieff	
→ and Israel in Persia 306	→ Flocking to Palestine	306
and Woman's Education 473	- Flocking to Winnipeg	628
- Arabic Language and (a) Samuel M.	- Neglecting the Synagogs	406
Zwemer	The Latest Numbering of Israel	
— Changes in 6	Jubilee of British Missions	
	· · · · · · · · · · · · · · · · · · ·	,

PAGE

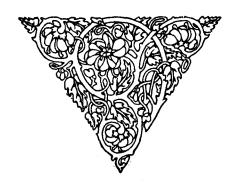
Kajawak, The First Eskimo Christian (a)	Tohnodon Missioness Work in (a) Towns II
	Labrador, Missionary Work in (a) James H.
Belle M. Brain	Taylor
Kamerun, Basel Society in 552	— Moravian Church in 31
- Fifty Years of Missionary Effort in 396	Latin-America (South America), Our Duty to. 86.
Kamil, the Moslem Paul (a) Belle M. Brain. 820	Laymen and Evangelism 15
Kashgar, Cry of the Children of (a) Con-	A sele Calle 's
	- Awake, California
verted Moslem 512	- By-product of the Men's Movement 38
Khama, Chief, Celebrating a Notable Bap-	— Tithing Themselves 54
tism553, 636	Laymen's Campaign, Results of the 64
Kennedy, John S., Example in Giving 2	Follow or Compaign, Results of the
	- Follow-up Campaign 86
Kingdom and the Down-town Church (a)	- Meeting in Houston 38
Josiah Strong 211	Missionary Campaign 53
Kongo Atrocities, Parliament and the 485	—— Movement 24
- Conference on the 715	
— Conversion in 74	— Movement a Rebuke 15
- King Albert and the 226	and Christian Unity 22
- Missions 149	—— Chinese 70
- Missions, Program for the 163	—— in America
	—— in America 0,
— Question, The 5	—— in Ceylon 70
— Oppression 315	—— in India
Kongo, Presbyterian Work on the 954	—— in the Wild West
KOREA, Absorption of 726	—— Influence of
- An Anti-Christian Movement in 646	Outside of the
	—— Outcome of the
Korea's Annexation by Japan 951	—— Second Phase of the 71
- Behold! The Great Opportunity 393	The Impossible Has Come to Pass 54
- Bold Watchword for 242	The Value and Dangers of the 692
— Campaign in 801	- National Missionary Campaign 83
	Transmar Missionary Campaign
- Cases of Christian Comity and Unity 309	Lepers, Among the, Siam (a) J. W. McKean. 359
Christian Unity in 873	Liberal Christianity and Missionary Zeal 93;
Christianity in	Liberians, School and Church for 789
Day Dawn in 394	Light Breaking in the East 389
- Example of Korean Missionaries 380	Literature in China Christian 701
	Literature in China, Christian 70!
- Fighting Cholera in (b) James S. Gale 126	— (Books) Value and Use of Missionary.
- From Henceforth Called Chosen 873	A. W. Halsey 286
- From Sixty Christians to Forty Thousand. 309	Livingstone, Her Gift Saved 630
- Getting Ready to Confess Christ 787	- Memorial Mission in Africa (a) John M.
- Good Advice from an Oriental Prince. T.	Springer 924
H. Yun 555	Livingstonia, A Contrast in 95!
Harvest in 71	— Revival at 465
Home Missionaries in 874	- The Latest from 84
— Is Japan to Absorb? 308	London Missionary Society 314
	London Missionary Society
- Japanese Chief Justice, The, in 232	——— Retrenching 69
- Japanese in, The 144	What One Society Reports 869
- Japanese Province 702	— Y. M. C. A. Memorial 566
- Koreans Engaging in Evangelism 393	- Convention, South Africa 221
- Marvelous Doings 554	Lowell, James Russell, on the Results of Mis-
- Million Souls, Campaign for 231	sions 919
→ Missionaries and Politics in	Lutherans, Our Polyglot 469
- Missionary Enterprise in 475	MADAGASCAR151, 465
- Pentecostal Times in	- Better Times in? 717
	Funnaciona Tour in
- Phenomenal Mission 701	- Evangelizing Tour in 465
— Presbytery in	- Religious Liberty in 956
— Progress in 71	→ Kingdom Advancing in 554
- Results of Spiritual Power 242	- Medical Missionary Conference 155
- School for Deaf and Blind 874	Work
	- Religious Liberty in
- Some Results of the Gospel 308	
Strenuous Sunday 701	Malagasy Bible Society 465
— The Hermit Nation 241	Malaysia, Methodism in 555
- The Land and the People 786	Manchuria, Mission Work in 785
- Volunteer Work in	Maoris of To-day, New Zealand 235
— Watchword for 71	Martyrs, Memorials to Missionary 469
What Makes it Stick	— of Osmaniye and Sagh Gechid (a) Stephen
- Wonderful Story from	Van Rensselaer Trowbridge 39
Korean Christian Generosity 786	Mashonaland, Call from 466
——————————————————————————————————————	Massacres, Truth About Adana
—— Diatesman	
- Governor and Missions 952	Mathematics in Alliance with Missions 698
— Conditions 701	McCall Missions in France
— Conditions	Meaning of the Men's Movement299, 309
Koreans as Home Missionaries	Medical Missionaries, British 225
Ko Thah Byu, the Karen Apostle. Belle M.	- Missionary Conference at Battle Creek 468
Brain 364	- Missions in India (b) A. Neve 520
Kumm, Dr. Karl, Africa's Latest Explorer 463	Memorials to Missionary Martyrs 469
Kurdistan, Better Days in 882	Men (Laymen) Not Interested in Missions 298
Labor, Department of Church and, of the	Men's Missionary Club, National. Edwin
Presbyterian Church	Bradt 286
Laborer's Church in New York 246	- Movement, Meaning of

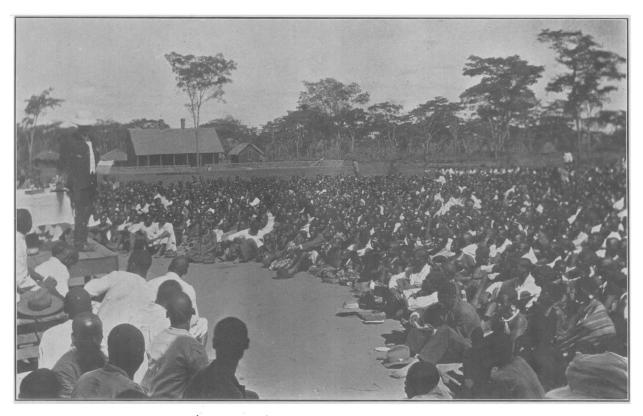
1	PAGE		PAGI
Menace of Militarism	324	Moslems and Christians Study Together	
Menelik and His Successor339,		- Difficulties of Work for	700
Message, Has the Missionary a (a) W. W.		— To Train Missionaries to	471
Cochrane	516	Motto, The Christian	460
- Missionary, Edinburgh Missionary Confer-		Multiplying Power of a Life of Obedience to	700
ence	656	God (a) Bishop McDowell	
Messages of the Conference, Edinburgh Mis-		Natal, Christian Convention in	
sionary Conference	663	- An Indian Mission to	
Methodism in Malaysia		- Telugu Mission	545
Methodist Anniversary in the Philippines		National Bible Institute	041
— Bogy in Rome		- Florence Crittendon Missions, Allen Suther-	744
- Mission in Africa, New		land	215
- Work in Algiers		- Men's Missionary Club. Edwin Bradt	202
Mexico, Bible Feared and Hated		- Missionary Congress	
Mexican Church, An Independent		Native Church, Edinburgh Missionary Con-	320
Mexico, Hunger for the Word in		ference	
- Missionary Tour to		Growing Self-consciousness of the (a)	034
- Missions Prospering in		Arthur J. Brown	000
Mexico, Presbyterian Work in			909
Mexico's Centennial		- Helpers in China, Need for Trained (a) John A. Anderson	for
Militarism, Menace of		- Missionary Societies	
Ministry, Lowering the Level of the		Natural History of Missionary Consciousness	
Mission Century	02	(b) J. Douglas Adam	
- Work, Fifty Years Ago and Now in. Geo.	740	Neesima, Joseph, After Twenty Years	
F. Herrick	749	Negro, His Present and Future	
Missionaries as Writers and Speakers. Dr.		- is Rising, Surely the	
Wilfred Grenfell		- Romance of the	
- from India to Fiji		New Developments and Demands of Missions	
Missionary Articles		(a) A. T. Pierson	
- Conference at Herrnhut		- Guinea, The Open Door in	
- Has the, a Message? (a) W. W. Cochrane.		→ Mission in Bengal	
— Lectures		— Theology and Higher Criticism	
— Pilgrimage, A		- World Missions. Lemuel Call Barnes	
- Review Conference	139	Newell, J. E., Death of	956
- Society for Southeastern Europe		New York City, Evangelism in	468
- Work in Labrador	179	Laborer's Church in	
in the Kongo Independent State	149	Our Polyglot Population	
Missionary's Day's Work		Newspapers, Indictment of the	
Missions, By-products of		Nightingale, Florence, the Angel of the	
- German Institute for Medical		Crimea. Arthur T. Pierson	
- Prospering in Mexico		Notable Example, A	
- Unite in Education		Notes of the Times	
- Without Ministers		Obedience, Multiplying Power of a Life of	
Model Missionary Community		(b) F. McDowell	670
Modern Movements Among Women		Object-lesson Preaching in Foreign Missions	0, 0
Moffat's Estimate of Missions		(a) Geo. E. Dawson	107
Mohammedan (Islam, Moslem) Influence in	000	Old Calaber, Gospel Effective in	
Russia	472	Opium, A Memorial on	
- Problem, Church and the (a)		- Bible a Cure for	
Mohammedanism Decadent		— Campaign Against	
Mohawk Conference		— in Philippines	
Money for Missions, How to Save		- Really Prohibited	
— Plenty of, Where There is Will		- War on Poppy Culture	
- Power and the Kingdom (b) A. E. Marling.	91	Oriental Religions in Peril	232
in Relation to the Plans of the King-	00	- Students and the Evangelization of the	0.5
dom (b) A. E. Marling	92	East. C. T. Wang	
Moody, D. T., Tribute to the Work of (a)	076	Orient, The	
Arthur T. Pierson		Outcasts Flocking to Christ, The	228
Moravian Church in Labrador, A		Outlook, Missionary, in 1810 and in 1910 (a)	440
- Mission Closed for Lack of Funds	784	D. L. Leonard	
- Missions, The Present Crisis in (a) Paul	••	Pageants, Day of	200
de Schweintz	30	PALESTINE, Jews Flocking to	
Mormon, Book of, in Many Tongues		- Present Situation in (a) H. G. Harding	
Mormondom, Polygamy in	543	Pamphlets	
Mormonism, Present-day, in Theory and		Panjab, Presbyterian Progress in the	948
Practise (a) S. E. Wishard		Papal (Roman Catholic) Church in America,	_
Mormons Expelled from Germany		Latin	
- Leave? Will the	864	- Priesthood, Claims of the	
Moslem (Islam), A Remarkable Edict	327	Parable, Power of a	
- Conference at Zeitoun		Paradox, Singular	563
— Converted		Parsee Moralist	
- Invitation and a Christian Response (a)	-	Peace and Truth	
Geo. F. Herrick	606	- Compulsory	
- Lands, Missions in		- Movement Toward	
— The Situation in		— of the World	
- Women, Uprising of	869	Peking, A Revival in	

	- 11011		PAG
Peking, Hand in Hand at	705	Roosevelt's Witness, Theodore	54
Peril in Pulpit Training		DIROTA Destat Charles to	34.
		RUSSIA, Baptist Situation in	8.
PERSIA, Islam and Israel in		"Troublers" in Moscow	54
→ Outlook in, The	306	- Baptists in	96
Persia, The Outlook in		Making Good Headway	300
- Religion and Politics in (a) S. G. Wilson.		C. 144	38
		— Conditions in	16
- Scattered Laborers in		- Evangelization	38
- Teheran, Presbyterian College in		- Expelling Jews from Kieff	71
Philippine Islands, Protestant Missions and		- Five Years After the Manifesto, Religious	
Reform Movements in the (a) Homer C.			
Stuntz		Situation in (a) Baron Nicolay	00.
		- German Protestants in	472
PHILIPPINE Independent Catholic Church.		— Hope for	543
Philippines, Good Tidings from the		- Mohammedan Influence in	472
- Methodist Anniversary in the	717	- Opening of Teachers' Training School	
- Mission Comity in the	476	- Progress of Islam in	200
— Opium in			
- Seed-sowing: A Unique Campaign		- Protestant Progress in	
		- Sign New Treaty, Japan and	702
Porto Rico, Ten Years' Progress in (a)		- Spread of Islam in	161
Charles L. Thompson		Russian Baptist Congress	946
Portugal and the Papacy	642	- Relics of the Dark Ages	222
- New Republic in Europe	804		
- Persecution in		Sabbatic Conscience	
Portuguese Hindrances Overcome		Sacrifice, Examples of	61
		→ of Life, Costly	700
Powells, Consul, on Missionaries		Sage Counsel of Pope Pius	
Prayer, Fifty Years of, Answered		Cailon at a Communica Commit	700
- Half Century of. Arthur T. Pierson	7	Sailors at a Communion Service	
- Meeting, World's Largest	702	Salvation Army Still Campaigning	
- The Edinburgh Conference		- of Society (a) Samuel Zane Battle	184
Prediction, Remarkable		Samson Occom, the Indian Preacher (a)	
		Belle M. Brain	
Preparation of Missionaries, Edinburgh Mis-			
sionary Conference		Scotland's Missions, Church of	
Presbyterian Progress in the Panjab	948	Scudder, J. W., Death of	950
- Work in Mexico	943	Sectarian Divisions, An Admiral on	311
- Work on the Kongo	954	Self-government and self-support in India:	
Priesthood of Believers	60	The Missionary's Point of View (b) L.	
Problems, Mission of the World (a) H. H.	•••	B. Chamberlain	452
	60	How to Secure Church	
Montgomery	52	Calf halm in Dan !!	/0/
Progress, Christian, of the World in 1909 (a)		Self-help in Brazil	
Belle M. Brain	15	Self-support, Attaining to	548
- in Missions, A Century of	1	—— in India, Self-government and The	
- Signal Token of	461	Indian's Point of View (b) F. Kingsbury.	455
Promoting Missions by Indirection. Rev.		Mission Comes to	
Arthur T. Pierson	276	— on Mission Fields	
		Seven Wonders of the Missionary World	174
Protestant Reunion in Belgium		Seven wonders of the Missionary world	1/4
Railroad Pushing On, Cape-to-Cairo	465	Shanghai a Missionary Center	
Ramabai's Wells, Pandita	706	Shepard, F. D., Honored	
Rationalism Run Mad	481	Siam, Among the Lepers	359
Reform Movements in the Philippine Islands,		Siamese King, Death of the	
Protestant Missions and (a) Homer C.		Sins Against Immigrants	
	E02		
Stuntz		Situation in Moslem Lands, The	304
Religion in the United States		Slav Missions in Chicago	628
Revival in Peking		Slave-trade, Present-day	461
Remarkable Demonstration in Berlin, A	322	Slavery as it Exists To-day (a) Travers	
- Moslem Edict, A	327	Buxton	423
Results of the Laymen's Campaign		Sleeping-sickness, Africa	233
Revival in Assam		—— Decreasing	
		Social Conditions in Japan, Hindrances which	67.5
Revival at Livingstonia			
— of 1910 in I-Chow-Fu	403	the, Present to the Acceptance of the	
Revolutions and Missions in Nicaragua	166	Gospel (a) J. G. Dunlop	614
Rival Scotch Churches in Conference	224	Society for the Propagation of the Gospel,	
Robert College, Constantinople	148	Missionaries of the	544
	546	Solomon Island Trophy (b) Northcote Deck.	680
Rochester Convention, An Estimate of the	•••	Solomons, Garden of the Lord in the (a)	
(b) John R. Mott	90		602
	89	Northcote Deck	
From the	103	Some Safeguards	
Roman Catholic (Papacy) Aggression in For-		South Africa Statistics	955
eign Fields		South America (Andes, Brazil, British Guiana,	
→ — Missions, Report on	711	Dutch Guiana, Paraguay)224,	865
Rome's Work, Protestant Growth	71		
Roman Catholics in Africa	75	Churches and Preaching	
- Catholicism Losing Ground in Europe			
Pomeniam De Postelle Testiment	460	Civilization in	
Romanism, Dr. Bartoli's Testimony	404	—— Debt and Duty, Our	
- Spain's Liberality to	867	Great Religious Need	
Rome: As it was and Is	65	—— Intellectual Need	331
- Gains, but Loses More	864	Indian of Paraguay, from Savage to	
Roosevelt, Colonel, on Missions in Africa. 394.		Citizen (a) John Hay	574

PAGE	· P	AGE
South America's Moral Evil 333	TIBET, New Openings in	705
—— Need for Protestant Missions 340	— to be Opened, Is?	404
——————————————————————————————————————	Togoland, Good News from	465
—— Passing Opportunity, The 343	Touching Story from the Adana Slaughter	147
- Spiritual Claims of Latin-America upon	Tour and Reports, Editor's	859
the United States and Canada (a) Robert	→ of Mission Fields World Wide	62
E. Speer 329	Train Missionaries to Moslems, To	471
— Their Direct Appeals 335	Tribute to the Work of D. L. Moody (a)	
- Indian Assembly, The 228	Arthur T. Pierson	276
Spain and the Papacy 642	Trinidad Missions	313
is No Better, And the Case of 631	TURKEY (Armenia, Constantinople, Syria,	
- Learning Through Tribulations 471	Palestine) and Persia, A Bugle Call to	
— Protestantism in 866	Advance	84
- The American Board in 946	→ Bugle Call to Advance	147
— The Outlook in 884	Traveling Missionary Secretaries	382
Spain's Liberality to Romanism 867	- Bektashi Dervishes of (a) Theodore R.	
Spiritual Claim of Latin-America Upon the	Faville and H. Y. Hussein	753
United States and Canada (a) Robert E.	Constantinople Girls' College	388
Speet	- Disturbing News from	
Spread of Mormonism, The 166	- Hearts United by a Crushing Calamity	
Standing, Comparative, of Religious Bodies 50	Kennedy Gifts to	
Stanley, Sir Henry M., and His Career 355	- Larger Liberty in	
Station at Poo Abandoned 304	- Light and Shade in. Charles T. Riggs	
Statistical Tables 220	- Real Meaning of the Revolution. J. J.	
Statistics, American Church, for 1909380, 381		377
- Amounts Contributed to Missions by Classes	→ Missionary Influence in	
of Institutions 96	- Missionary Opportunities in	
- and Incidents 146	- New Régime in	66
- Census of Religious Bodies, 1906 (b) 50	- Non-Turks in	
— Centenary 71	- Outlook for Christianity in	
- Christians in Japan 550	- for Missions in (a) Charles T. Riggs	745
- Divisions of Christendom 153	- Reform in Asiatic	
Statistics for South African Churches 955	- Secret Christians in	302
- Tewish Missionary 60	→ What a Blind Cripple Did	
- of American Board 353	- "Young Turkey" and Christianity	546
- of American Women's Foreign Missionary	Turkey's New Plans for Jews	148
Societies, 1910 696	Turkish Concession	
- Protestant Missionary Societies of World. 9	Turks Favor Christianity? Will the Young	
Stewart, James, of Lovedale (a) John T. Faris 46	"Twice-born Men."	
Stover, Dr. Wesley M., Portuguese Hindrances	Uganda, Baganda at Home	
Overcome 790	— Cathedral Burned	
Student Volunteer Movement in China 802	- Notable Dedication	
- Volunteers, Whither Have Gone 311	- Martyr Memorial in	
Students and the Missionary Campaign (a)	- Religious Census of	
D. L. Pierson 87	- Ten Years of Progress in	
- Bible Study Among 629	Union, Bishop Welldon on Christian	
Study, Summer Schools for Mission 468	Union (Cooperation), Agitation for Christian.	
Sudan, Islam Active in the 551	- Movement Toward Christian, in India	
Sumatra, Gospel Progress in 477	- Rare Spectacle of Christian	
- Religious Liberty Among Pagans Upon 396	- Vision of Church	
Summer Schools for Mission Study 468	Unity and Missions	
Sunday-school and Missions and Adult Classes 714	- Bishop's Plea for	
— Convention at Washington 223	- Christian, in Korea	
— — Mission Superintendent 468	- Cooperation and, Edinburgh Missionary	~, <b>J</b>
Supernatural Element 540	Conference	659
Supernatural in Conversion 938	— Christian	
Swedish Lutherans in the United States 624	Unity, Outlook for Christian (a) J. P.	.,,
- Missionary Society	Jones	896
Syrian Mission, and Its Pioneers 567	United Church, Baptists and the	
— Protestant College227, 782	United Presbyterian Church, Two Years'	557
Syrian Orphanage in Jerusalem 947	Growth in One Mission	549
Tailors, Mission to London 860		343
Tangier, First Impressions of (b) 612	United States (America), Census of Religious	50
"Tell It Not Among the Heathen" (Poem).	Bodies, 1906 (b)	65
H. H. Jessup 128	—— Immigration into the, in 1909 (a) Louis	03
Temperance in Ireland 886	Meyer	677
Temperance, United Kingdom Becoming Sober 544	→ Religion in the	
Testimony, Consul Powells on Missionaries 631	Universal Race Congress, First	
— to Missions	Unoccupied Field, Indo-China, A Vast (a)	503
Theater Reform 859		920
The Sudan, Baptist Report on 953		829
They Also Serve (Poem). B. M. Wills 688	- Fields in Central Asia (a) Samuel M.	ĘQ.
Those that Stay by the Stuff. S. M. Zwemer. 378	Zwemer	
Three Hundred Thousand Patients in Thirty	Uprising in Houston	
Years 148	Obriging in Hongrom	JO4

PAGE	PAGE
Value and Use of Missionary Literature, The.	Women's Foreign Missionary Societies, 1910,
A. W. Halsey	Statistics of American
Vision, Incarnating the (b) Geo. Sherwood	- Jubilee Meetings 791
Eddy 533	Work Among Women in Buenos Ayres 224
Volunteers, Reasons Why Volunteers go Forth	World's Citizenship Conference 941
this Year 96	World Conference (Edinburgh)156, 313
Wanted 384	—— Outcome of the 643
Waldensian Activity in Italy 546	- Missionary Conference at Edinburgh, Scot-
Wanguhus Wife (a) L. M. M 685	land, The Great (a) Delavan Leonard
Warning Word, Another 483	Pierson 407
What One Church is Doing Abroad 154	World-wide Convention
When I Have Time (Poem)	Federation and Church Unity 321
Why Laymen Have Been Idle 383	Unrest 321
- Some Missionary Candidates Fail to Reach	—— Y. P. S. C. E
the Field 116	- Work, Our Share of
Winning the World to Christ 540	World's Missionary Conference 460
Witchcraft, Zulu Fear of	Worship in Many Tongues 792
Witch-doctors, Campaign Against 716	Year, The Best, for Missions 791
Woman, New, in Japan	Young Men's Christian Association, Cairo,
Woman, The New, in Japan 952	Egypt 74
Woman's Advance in China 327	Figures 712
- Education, Islam and 473	Forward Movement 155
Wemen's Missionary Campaign 941	Million-dollar Gift to the 943
- Missionary Pageant 696	Young, E. R., Missionary Pathfinder of
- Work for Woman, Generation of (b) Mrs.	Canada (a) Lilly Ryder Gracey 34
Ethan Curtis 534	Young People Forging Forward 485
— — Jubilee of 629	- People's Missionary Movement485, 627
Wemen and the Reform Movement in India	- Turks Avenging the Adana Massacres 147
(a) E. R. McNeile 456	Zeitoun, Egypt, Moslem Conference at 953
- on Missions Astir 467	Zionist Program of the Jews 162





A PART OF REV. DONALD FRASER'S AUDIENCE IN LOUDON, LIVINGSTONIA, CENTRAL AFRICA

This is part of a Saturday congregation at the Annual Convention. On a Sabbath morning last June over 8,000 were present, and during the preceding months there were 2,000 candidates for baptism examined by the missionaries. At this meeting on Saturday, 459 adults were baptized and received into the Church. On the following day 1,176 communicants partook of the Lord's Supper.

(See page 5.)

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),
44-50 E. 23d St., New York

Vol. XXXIII. No. 1
Old Series

JANUARY, 1910

Vol. XXIII. No. 1 New Series

#### SIGNS OF THE TIMES

## A CENTURY OF PROGRESS IN MISSIONS

The story of a century of foreign missionary achievement should thrill us with enthusiasm for the tasks which are yet before us:

#### 1810

Nearly every country in Asia and Africa was closed to the Gospel.

The Church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only one hundred foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

Only a few thousands of dollars were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

Missionary work was not recognized in American and British colleges.

There were no unmarried women missionaries, and no organized work for women.

There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

#### 1910

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith. There are nearly twenty-two thousand foreign missionaries in the world.

The Bible has been translated into about five hundred languages and dialects.

Total foreign missionary contributions amount to nearly \$25,000,000 annually.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are over six thousand unmarried women missionaries to heathen women and children.

There are about ninety-three thousand native pastors, evangelists, etc., working among their own people.

There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields.

Thousands of college students are on the mission field, and thousands are preparing to go.

And yet to-day one billion people are still ignorant of the Gospel of Jesus, the Christ, the Son of God and Savior of the world.

#### THE FULNESS OF TIME IN MISSIONS

No student of the march of events can fail to see that, in the providence of God, there are simultaneous signs of a present world-wide opportunity for the Church. The pentecosts in mission fields, the reform movements in Asia and Africa, the opening of closed doors, the growing sympathy with the missionary propaganda at home and abroad, the active campaigns among students, young people and women and laymen and the vast increase of missionary literature point to the fact that God's time to strike has come.

Mr. John R. Mott calls attention to the present crisis, which he declares to be unprecedented because of the stupendous changes of an educational, social, economic, moral and religious character actually in progress in India, Turkey, Persia, China, Korea and Japan. The predictions of five years ago have been more than fulfilled. The changes in Turkey are almost unbelievable; Persia's destiny will be determined in the next few years and Russia is still in the balance. In Africa, paganism is doomed and is already dying. The contest is between Islam and Christianity, fatalism with the worship of the false prophet and liberty with the worship of God as revealed in Christ. There is also a rising tide of nationalism in South America and a desire to leave the superstition and formalism of paganized Christianity for the light and liberty of the Gospel.

There is a "fulness of time" as truly as there was in the day of Christ. God is evidently preparing the world for a forward movement of the Church and at the same time is preparing the Church for advance. Those who fail to join in the onward march will be left outside at the Bridal Supper of the King.

#### WHAT REMAINS TO BE DONE

One-third of the people of the world are nominally Christian, but in reality not more than one in thirty have an intelligent knowledge of Christ and His salvation.

Dr. Zeller, director of the Statistical Bureau in Stuttgart, Germany, estimates that there are 1,544,510,000 people in the world, of whom 534,940,-000 are Roman, Greek and Protestant Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,-420,000 are heathens. Of these last, 300,000,000 are Confucians, 214,000,-000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser This means that, out of numbers. every 1,000 of the earth's inhabitants, 346 are nominal Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions.

How overwhelming these figures, and what a loud call they contain for prayer and effort. It is evident that the world is a long way from being converted, or even evangelized.

#### AN EXAMPLE IN LARGE GIVING

The will of John S. Kennedy, Esq., of New York, who died on October 31, recalls a group of the most liberal benefactions that we ever remember to have seen. The departed banker gives half of his fortune of \$60,000,-000 to American charitable institutions. To the Presbyterian Boards of Foreign Missions, Home Missions, Church Erection, Presbyterian Hospital, New York, he bequeaths each \$2,500,000—the largest bequest to such purposes on record. Then to the Church extension work of New York Presbytery, Robert College, Constantinople, and United Charities of New York, each \$500,000; and to the American Bible Society and Presbyterian Aid for Colleges, each \$750,000. These are only the major legacies and those to missionary and distinctly religious institutions. Lesser amounts

to similar purposes range from \$10,000 to \$100,000, with a most discreet and discriminating selection of the objects of his benefaction.

Such an example of liberality seems to us to inaugurate a new era. When before have three great mission societies received an aggregate sum of seven millions and a half? It imposes a grave responsibility on these organizations to determine how such vast sums shall be so disbursed as to avoid waste, and at the same time to escape the worse error of promoting a lower standard of giving among Christians at large.

#### THE CHANGING SENTIMENT

Sydney Smith sneered at the early advocates of missions as "apostates of the anvil and the loom"; he put Carey and his class in the pillory and then shot at them the arrows of a pitiless To-day, the mockery and ridicule. Church and the world as well do homage to the names and memories of the humble working men who left their shoemaker's bench, weaver's loom, blacksmith's forge, and shepherd's fold, as the primitive disciples forsook their ships and nets and taxbench to undertake the world's evangelization. Verily, the apostates of the anvil and the loom have become apostles of a new and grander era in world-wide missions, and Sydney Smith himself rather is in the pillory. When God turns the wheel, history makes rapid revolutions, and the Nemesis of Providence handles a scourge of no small cords but of scorpion tails.

## IS CHRISTIAN FAITH LOSING GROUND?

The remark of a clerical visitor concerning Christianity in Britain, that "it is rapidly approaching the vanishing-point," led to a sort of symposium in which bishops and prebendaries took part. All admit the decreased churchgoing; and several causes of decline were assigned, such as "the development of locomotion," "love of pleasure," "irreverent handling of Scripture," "week-end excursions," "a niggardly spirit in rich churchgoers," and one party says that "the vocabulary of the churches has become sounding brass."

Of the decrease in church attendance, admitted by all, one cause, not mentioned, may have more to do than any or all of the others; namely, the decline in worship, in its Scriptural sense. Some one says that "let us go into the house of the Lord" is now changed to "let us go to Dr. —'s church," or "let us go and hear So-and-So," the thought of meeting God, and offering to Him worship in praise and prayer, and reverent hearing of His word, being almost lost in the seeking of entertainment in listening to some human orator.

This is so common and prevalent that, in consequence, the elements of worship proper, reduced practically to a minimum, are treated as unimportant "preliminaries," performed too often in a careless and slovenly fashion, as something formal, to be got out of the Two inevitable effects follow: first, the churchgoer becomes increasingly indifferent and insensible to the claims of divine worship as such, and morbidly bent on hearing some attractive and eloquent speaker, and, naturally, if he does not care for hearing the preacher that is available, either stays away altogether or goes as the caprice takes him. There is no sense of obligation Godward.

A second result follows: God Him-

self, dishonored by this loss of sensibility and conscientiousness as to His own rightful claims upon human homage, withholds spiritual blessing and practically withdraws from such assemblies as do gather that manifestation of His presence which is the highest charm and power of church life, and the only attraction that permanently proves effective.

It would not be surprizing if this were not one cause only, but the main cause, of declension in churchgoing. So long as proper stress is laid on the worship of God, and this is constantly uplifted as the grand purpose and object of the Christian assembly, the attendant becomes more and more a worshiper, and learns to think of worship as foremost, and man's utterances subordinate. The sense of God is not lost and the sense of duty is not sacrificed. Both preacher and hearer are much the better for thus magnifying the divine element and minifying the human; and the more God is honored by a worshiping assembly, the more He honors and blesses the worshipers.

Another kindred result follows: "The Beauty of Holiness"—the only beauty of which God is jealous in worship is increasingly cultivated; the beauty of architecture and art, music and eloquence, furniture and garniture, does not engross the mind and displace that higher beauty which alone makes the sanctuary permanently attractive, as a reflection of Heaven upon earth.

We are slow to learn that all departures from a divine pattern react to the degeneration of church life and the decline of church power. Never, in modern times, has worship been so little treated as important. Is it not inevitable that in consequence never

has churchgoing been considered as less imperative? Does not the one fact imply and involve the other? Were there to-day a general revival of the sense of God's presence in the assembly, and a hearty return to the worship of the Lord, with a desire and determination that it should be in the beauty of holiness; were there once more an exaltation of worship to its true place as the grand end of meeting together on the Lord's day, man's pursuit of worldly pleasure on that day would gradually give place to a returning sense of obligation to render unto the Lord the glory due unto His name. Let the conscience once again awake, and motoring and cycling, golfing and baseball, Sunday travel and excursions, social visiting and all similar invasions of sacred time, would have a new and counteractive restraint in a growing and wholesome reverence for spiritual things. But while the present drift continues, there is no hope of a reform, further downward decline is inevitable, and the question is one which demands prompt and prayerful attention.

#### WHAT GOD IS DOING IN AFRICA

Fifty years ago Missionary Krapf was ridiculed because he dared to talk of a chain of mission stations extending through Central Africa from the Atlantic to the Indian Ocean. Today the chain exists.

A little more than fifty years ago David Livingstone was laboring in Central Africa with very slight results, and little encouragement. Today the Livingstone Mission holds a convention attended by several thousand Christian natives who camped in booths erected in the woods. A few months ago more than 300 were re-

ceived into the Church in a single day and 7,000 were present at one service, and twenty-four native teachers offered themselves as missionaries.

Thirty years ago Uganda was a heathen state where cruelty reigned supreme. To-day 360,000 of its inhabitants, more than one-half of its population, are Christians. Not long ago Dahomey and Ashantiland were full of bloodshed and murder. To-day the message of peace in Christ Jesus has penetrated even their gloom and hundreds are faithful Christians.

During the first week of June, 1909, the South Africa Dutch Reformed Mission held its annual convention at Loudon, in the Angoni hills, west of Lake Nyassa, and immense congregations gathered, so that on Sabbath morning over 8,000 were present. Nearly 2,000 men and women applied for baptism or for entrance to the catechumenate, and they were only those who had already been examined and passed by the committee of fifty elders. More than a score of outschools were shut off, because a week before the convention the government applied the sleeping-sickness regulations and declared Angoniland a closed country. The many who were already on their way from the distant villages of the Loangwa plain had to be turned On Saturday 683 heathen back. adults and children were baptized, and it took four hours to complete the service. On Sabbath 1,176 communicants sat down at the Lord's table, and at the great public service which followed the communion service and was held in the open air a mass of more than 8,000 crowded closely together (see frontispiece). So rapt was the attention and so quiet were the hearers, that a baby crying on the

outskirts of the crowd could be heard over all the gathering, and had to be removed by its mother to the trees in the distance. During the service 1,100 catechumens took their vows and sang their hymn of consecration, creating a profound impression upon the gathered throng. The whole convention was a mighty demonstration of the triumph of the Gospel and of the wonderful changes wrought by it in Africa, the land of vast opportunity.

#### THE KONGO QUESTION

With the death of Leopold, King of Belgium, on December 16, it is hoped that the Kongo question will be satisfactorily settled. The verdict of Sir Edward Grey has been endorsed by Earl Percy and approved by the House of Commons. In the Berlin Treaty of 1885, Britain undertook "to watch over the preservation of the native races and the amelioration of the moral and material condition of their existence." reforms demanded by Sir Edward Grey are only the minimum of what is essential, but diplomacy has failed to secure them, and the Belgian Government has proved as elusive and evasive as King Leopold. Despite smooth words, the evils in question remain unchecked. The Belgian Colonial Minister returned from a tour of inspection on the Kongo, to laud the achievements of the administration and flatly deny the existence of the alleged abuses! The only "reform" of any consequence is a proposal to throw open to all traders a district of country not hitherto appropriated to any of the privileged companies; but for the robbery, enslavement and oppression of the natives there is no promise of redress.

On November 19, a great representative meeting was held in Albert Hall, London, to appeal to the conscience of the nation and of the world not to abandon the native peoples of the Kongo to the tender mercies of the present Belgian administration.

Out of all these appeals, by tongue and pen, through the literature of fact and fiction, hope begins to emerge. What Sir Conan Doyle calls "the greatest crime in the history of the world" seems about to be at least restrained, if not stopt. The new Belgian King can not disregard the voice of outraged humanity. Albert, if not as able as his late uncle, is younger, and it is hoped will prove vastly more moral and unselfish as a man and ruler. In his Guildhall speech lately, the prime minister of England spoke words of assurance that the end of this long history of outrage is at hand. Let us pray that it may be.

#### THE AWAKENING OF INDIA

How much Christian ideas and thought are commencing to permeate the moral consciousness of the people in India, in spite of the earnest efforts of the native leaders to hinder it, is remarkable. A social conference was held in Madras a short time ago, according to the annual report of the Leipsic Missionary Society. It was well attended by Indian women of the higher classes, and the subjects discust were of a wide range. The abolition of caste was proposed and education of women was demanded. Remarrying of widows and reform of the system of marriage, especially concerning the age of the marrying parties (men to be allowed to marry at eighteen, girls at twelve), were greatly favored, and precautionary laws

against consecration of children to lives within the precincts of the temples, which seemed to be considered almost equivalent to lives of immorality, were earnestly urged.

#### **CHANGES IN ISLAM**

Prof. George Adam Smith expresses his belief that the recent liberalizing movement in the Moslem countries of the near East means "a change of the whole atmosphere in which Islam has lived and flourished for centuries." This new atmosphere is the great opportunity of Christianity-the greatest opportunity which has ever opened to it in the East since Carey and his followers began work under the Danish flag in Bengal. Are we ready for such an opening and such a call? "Shall we be true to our belief that God is in Christ reconciling the world unto Himself; that in Christ's teaching we have a fuller, richer knowledge of God, His nature and His purposes for men than Jew, Mohammedan or Buddhist possest?"

One of the great contrasts between Mohammedan and non-Mohammedan lands has, heretofore, been in the stress laid upon the importance of a liberal education and the lack of opportunities for women in Moslem countries. With the new constitution in Turkey has come a complete change, so that it is possible to-day for a Turkish woman not only to go to college, but with the help of the government. When the American College for Girls at Constantinople began its new school year, among the thirty Turkish students enrolled were five whose entire expenses are paid by the government, which demands nothing in return but a pledge that they will become teachers for five years after their graduation. Truly, a new day has dawned in Turkey.

#### A HALF-CENTURY OF PRAYER, WITH SIGNS FOLLOWING

BY THE EDITOR-IN-CHIEF

In November, 1858, a little over fifty years ago, a notable call to united prayer in behalf ofworld was issued the by the Lodiana Mission, in India. This appeal made such an impression on the Church at large that it led to the setting apart of the first week of January, of the following year, for that purpose; and, tho somewhat modified in observance by the adoption of a more general and comprehensive program, the annual "Week Prayer" in January is still kept throughout Christendom, the subjects for each day being recommended by the Evangelical Alliance.

Of those who sent forth this call to prayer, only one or two survive; but it would be impossible to measure, or even gather up, the fruit of this seed-sowing of faith. The Hearer of Prayer, who inspired the invitation, has crowned it with blessing. everywhere met a cordial response; it awoke the Church to new life and zeal; and so remarkable and worldwide have been the results of this prayer union, that since this new concert of supplication began to be observed, not one nation has remained untouched in its religious life and history; the whole face of the world has been changed, if not its heart. half-century ago, China and Manchuria, Japan and Korea, Turkey and Arabia, and even the vast continent of Africa, were sleeping—hermit nations, locked in the cell of long seclusion and exclusion. Central Asia was comparatively unexplored, as was Central Africa. In many lands, Satan's long occupation was undisputed and his empire unmolested. Papal countries were as intolerant as pagan; Italy and

Spain imprisoned a man for daring to sell a Bible, or preach the Gospel. France was practically infidel, and Germany permeated with rationalism: and, over a large part of the mission field, the doors were shut and locked by a more or less rigid exclusion and caste system. Now the changes, on every side, are so remarkable and so radical that, to one who should suddenly come out of this middle period of the last century, or wake from another Rip Van Winkle sleep, the world would be unrecognizable. He who holds the keys of the twoleaved gates has been unlocking them, opening up all lands to the Messenger Even in the Eternal of the Cross. City, where, a half-century ago, a visitor had to leave his Bible outside the walls, there are Protestant chapels by the score, and a free circulation of the Scriptures.

It is a curious coincidence, full of deep significance, that, in 1747, about one hundred and ten years previous, Jonathan Edwards had sent out his famous Call to Prayer, to which can be traced all that marvelous spiritual awakening which marked the whole latter half of the eighteenth century, and gave rise to the modern missionary revival. And it will greatly encourage every devout praying soul to cast a glance over the equally marvelous results of the Lodiana call. We reprint in full the original document:

An invitation to prayer, addrest to the Church of Christ throughout the world; being an extract from the minutes of the twenty-third annual meeting of the Lodiana Mission:

Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with His people in America, therefore,

Resolved, First, that we hereby publicly acknowledge the debt of gratitude we owe to Him, and our obligations to live more than ever, not unto ourselves, but unto Him who died for us.

And in view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land.

Resolved, Second, that we will do our best to get union meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations wherever we may find two or three willing to meet together in the name of Christ.

And, further, being convinced from the signs of the times that God has still large blessings in store for His people, and for our ruined race, and that He now seems to be ready and waiting to bestow them as soon as asked, therefore

Resolved, Third, that we appoint the second week in January, 1860, beginning with Monday the 8th, as a time of special prayer that God would now pour out His Spirit upon all flesh, so that all the ends of the earth might see His salvation; that on the first day, that is, on Monday, the 8th, be a holy convocation for solemn fasting, humiliation and prayer, and that on the last day-that is, Sabbath, the 14th—be a holy convocation for thanks-, giving and praise; that the intervening time be spent in private and social exercises of prayer and praise as the circumstances of each community may dictate; that all God's people, of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested in their secret, family and public devotions, habitually to entreat the Lord to pour out upon all His people so much of the spirit of grace and supplication as to prepare them for such an observance of the time designated as may meet with His approval and secure His blessing.

Lodiana, November 29th, 1858.

By a rapid glance over this past half-century, we may get a comprehensive view of those colossal changes which led Mr. Gladstone to remark that, within a single decade of years. there had been more progress in some directions than during all the ages preceding. This progress it is impossible to realize, or even recognize, until some leading events are marshaled in line, and seen in their mutual connection, succession, relation. Attempts have been made to frame a chronological table of the main developments in the missionary field, in order to get a view of the links in this chain of events.\* But so many items deserve record that any such attempt must be, at best, only a partial suc-One table we have consulted does not even mention this Lodiana appeal, which belongs in the forefront of such modern events, and it is not unlikely that in our present attempt at a comprehensive survey, we may overlook what some may see as prominent peaks in the historic horizon. But even a hasty look over this broad landscape of the half-century must impress one with the amazing answers to the prayer implied and suggested in this circular-letter of fifty years ago. At least two hundred and fifty of the most memorable advances of the missionary host, and of the nations whose evangelization has been undertaken, belong to the five decades since the Lodiana letter was published to the world. For example, the very year of the appeal, 1858, was memorable for the downfall of the East India Company, so long a practical barrier to missions; for the laying of the first ocean cable, that living ligature between transatlantic members of the world's organism; it had

<sup>\*</sup> Compare "Missionary Annals of the Nineteenth Century," D. L. Leonard.

## STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1909

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1909, tho sometimes the year includes a part of 1908. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.—

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

Names of Societies (Abbreviated)	Date of Organization	Ноше Іпсоше	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Out-stations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board	1810	\$947,163	\$262.764	581	170	186	193	1,130	263	4,564	5,694	1,502	73,671	5,914	132,119	1,483	70,979	S. Africa, Turkey, India, China, Japan, Micro-
Baptist Missionary Union	1814	1,151,354	133,590	232	23	238	144	637	340	4,980	5,617	2,777	147,053	8,065	250,000	1,819		Burma, India, China, Japan, Africa, France.
Southern Baptist Convention	1845	460,798	40,288	95	9	95	32	231	98	375	606	608	16,596	2,905	35,000	182	4,596	Spain, Philippines (14).  China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists	1833	34,658	1,368	9	0	9	9	27	10	109	130	18	1,368	166	2,375	103	. 1	India (Southern Bengal), Africa (2).
National Baptist Convention	1880	23,537	1,000	52	83	104	24	263	47	130	393	40	8,074	300	20,000	35		Africa, West and East, West Indies, South
Seventh-Day Baptists	1842	12,000	2,000	3	1	70	67	281	170	14   815	1,096	280	120	2 527	300	6	200	China (1.)
Christian (Disciples of Christ) Christian Convention	1875	450,106 15,218	54,829 642	62	82	6	2	16	7	25	41	40	913	2,537	2,000	113	13	China, India, Japan, Turkey, Africa, Philippines (6).
Christian and Missionary Alliance	1897	270,998	7,700	70	50	90	86	296	30	350	646	103	4,070	594	9,500	95		Japan (Tokyo, etc.) (1).  W. Central Africa, India, China, Japan, South
Protestant Episcopal	1835	708,928	89,771	75	50	59	77	261	147	759	1,020	391	12,303	1,643	28,000	207	7,928	America, Palestine, etc. (8). Africa, China, Japan, Haiti, Mexico, Alaska
Society of Friends	1871	82,000	9,583	34	10	24	35	103	10	195	298	87	4,166	<b>3</b> 60	9,000	40	1,834	(6). Mexico, Alaska, Jamaica, India, China, Japan,
Evangelical Association	1876	30,474	1,185	7	0	7	8	22	24	48	70	27	995	111	2,700	3	25	Cuba, Armenia, Palestine (8). Japan.
Lutheran, General Council	1869	34,167	1,220	9	0	8	7	24	2	327	351	278	7,521	1,000	14,919	188	5,598	India (Madras), Porto Rico (2).
Lutheran, General Synod	1 1	85,300	19,000	16	0	8	15	39	2	644	683	520	13,500	218	45,000	301		(-/-
United Norwegian	h 1	65,187	315	16	3	17	12	48	7	101	149	100	866	299	1,540	11	463	Madagascar, China (2).
Five Norwegian Synods	1	63,501	2,130	20	57 58	311	10 345	101 1,028	619	456 8,391	557 9,419	135	3,309 247,859*	900	15,590	61	1,515	China Fara Tay Add Ba
Methodist Episcopal, South	1 1	2,019,084	19,000 48,949	101	8	91	108	308	90	689	997	526	23,454	2,430	70,362	2,318	74,343 9,572	Mexico, South America, Philippines (22).
African Methodist Episcopal	1 1	15,480	4,500	5	١	7	0	21	11	68	89	84	2,597	214	10,000	13	•	China, Korea, Japan, Mexico, Brazil, Cuba (6).  Africa, West Indies, South America (4).
Free Methodist	1 1	53,209	910	20	10	28	23	81	1	90	171	92	1,004	326	1,034	26		Africa, India, China, Japan (4).
Methodist Protestant	l l	24,630	990	4	0	4	0	8	8	20	28	22	790	210	2,500	2		Japan (Yokohama) (1).
Presbyterian	1837	1,487,160	342,483	299	98	327	212	946	263	3,442	4,388	1,927	76,801	14,409	150,000	1,446		India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South	1861	412,156	23,260	85	40	86	69	280	12	192	472	453	12,317	2,219	29,000	46	3,790	Syria, Persia, Spanish Am., Philippines (25). China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Reformed Presbyterian	1 1	36,904	1,500	14	1	12	7	34	1	53	87	16	458	49	1,200	17		Asia Minor, Syria, Cyprus, China (4).
United Presbyterian	1859	340,935	191,210	44	16	52	65	177	77	1,300	1,477	634	27,662	2,860	67,365	386		India (Panjab), Egypt, Eastern Sudan (3).
Reformed (Dutch)	1832	205,373	10,443	32	10	32	37	111	40	728	839	314	5,301	308	16,000	223	_	India, China, Japan, Arabia (4).
Reformed (German)	1878	95,000	6,840	18	2	18	12	50	13	78	128	50	2,250	87	5,000	7	640	Japan (Tokyo, Sendai, etc.), China (2).
German Evangelical Synod United Brethren in Christ	1867	28,419	7,457	23	1 2	20	10	16 ) 55	17	55 <sub>124</sub>	71 179	51 190	1,894 3,253	130 874	3,181 10,643	31	1,675 1,478	, , , ,
Canada Baptist	1 1	87,313	2,200	27	0	22	43	82	8	220	502	184	6,738	671	12,152	136		West Africa, Japan, Porto Rico, China, Philippines (5). India (Telugus), Bolivia, (2).
Canada Methodist	1	356,210	8,290	72	16	77	43	209	13	150	359	174	6,230	572	14,000	58	2,630	Japan (Tokio), China, American Indians (3).
Canada Presbyterian	1. 1	233,272	14,138	72	23	76	68	239	10	<b>3</b> 85	624	235	7,809	976	15,000	189	12,914	China, India, New Hebrides, West Indies, For-
Other American Societies		554,396	64,616	203	96	164	81	544	63	599	1,143	270	32,241	2,360	57,000	245	10,094	mosa, Korea, American Indians (7).
Totals for America		1,317,405	1,375,308	2,630	928	2,270	1,848	7,677	2,416	30,476	38,347	13,144	769,576	70,992	1,244,480	9,949	437,138	
Totals for America	1908	10,061,433	1,623,562	2,086	624	2,169	1,754	6,611	2,216	29,115	35,704	12,852	736,978	87,075	1,155,789	9,315	360,233	
Baptist Society (England)	1792	452,945	35,670	167	30	120	11	328	58	577	905	1,119	20,319	1,392	् 60,000 ो	185	20,302	India, China, Palestine, Central Africa, West
London Society (L. M. S.)	1795	790,555	203,860	167	46	179	82	474	971	6,869	7,339	1,730	84,826	1,920	295,530	1,677	80,477	Indies (8). China, India, Africa, Madagascar, Polynesia (9).
Church Society (C. M. S.)	1799	1,938,355	219,360	414	152	386	438	1,390	394	8,394	9,784	2,715	99,680	4,820	351,320	2,556	151,777	Persia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.)	1701	1,023,330	247,330	656	50	380	200	1,286	222	1,640	2,926	1,624	57,240	4,216	248,000	640	45,620	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission	1 1044	200,420	3,565	32	30	0	59	121	22	263	384	93	4,890	685	15,000	135	8,160	
South American Society	1000	82,125 167,050	102,315 21,320	14 37	17	20 34	22 26	73 102	460	95 1,219	168 1,321	58 264	780 3,123	356	1,890 14,168	21 138	875 7,012	n
Society of Friends  Wesleyan Methodist Society	1010	821,570	1,014,560	307	13	166	11	497	305	4,704	5,201	3,284	116,494	4,925	491,011	1,671	112,204	7 11 001 101
Primitive Methodist		44,210	7,650	20	0	17	2	39	4	26	65	53	2,500	250	4,000	20	700	Indies, Italy, Spain (29).
United Methodists (Free)		77,590	6,685	48	2	40	8,	98	15	655	753	1 1		: 1		1		
Presbyterian Church of England	1847	191 <b>,3</b> 90	22,500	28	19	31	34	112	44	,		580	18,464	2,121	39,358	22	1,651	China, East and West Africa, Jamaica (4).
Welsh Calvinistic	1840	91,705	11,306					112	: (	440	554	580 326	18,464 10,098	2,121 945	39,358 50,000	22 100	1,651 4,500	
China Inland Mission	1865	406,102	12,000	16	0	15	7	38	22	440 480		1 1		1		i	•	India, China, Malaysia, Formosa, Syria (5).
Established Church of Scotland		. 1	14,457	16 79	0 287	15 250			22 15	,	554	<b>3</b> 26	10,098	945	50,000	100	4,500	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).
United Free Church	1829	264,340					7 292 61	38	15 14	480 1,167 585	554 518 2,075 742	326 486 1,001 230	10,098 9,258	945 6 <b>3</b> 4	50,000 29,277	100 415	4,500 9,158	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).
-	1843	264,340 661,850	14,457 53,320 481,345	79 29 145	287 26 63	250 32 148	7 292 61 126	38 908 157 482	15 14 54	480 1,167 585 4,205	554 518 2,075 742 4,687	326 486 1,001 230 1,545	10,098 9,258 20,993 5,653 47,211	945 634 2,540 776 2,483	50,000 29,277 83,972 18,000 27,302	100 415 216 290 1,672	4,500 9,158 4,076 14,730 95,118	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland	1843	264,340 661,850 105,765	14,457 53,320 481,345 16,380	79 29 145 26	287 26 63 11	250 32 148 23	7 292 61 126	38 908 157 482 73	15 14 54 9	480 1,167 585 4,205 689	554 518 2,075 742 4,687 762	326 486 1,001 230 1,545 205	10,098 9,258 20,993 5,653 47,211 3,100	945 634 2,540 776 2,483 1,249	50,000 29,277 83,972 18,000 27,302 16,250	100 415 216 290 1,672 204	4,500 9,158 4,076 14,730 95,118 6,485	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).
Presbyterian Church of Ireland Other British Societies	1843	264,340 661,850 105,765 2,265,351	14,457 53,320 481,345 16,380 209,150	79 29 145 26 333	287 26 63 11 996	250 32 148 23 887	7 292 61 126 13 863	38 908 157 482 73 3,079	15 14 54 9 70	480 1,167 585 4,205 689 6,800	554 518 2,075 742 4,687 762 9,879	326 486 1,001 230 1,545 205 1,472	10,098 9,258 20,993 5,653 47,211 3,100 102,150	945 634 2,540 776 2,483 1,249 3,100	50,000 29,277 83,972 18,000 27,302 16,250 155,000	100 415 216 290 1,672 204 687	4,500 9,158 4,076 14,730 95,118 6,485 41,830	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).
Presbyterian Church of Ireland Other British Societies Total British Societies	1843	264,340 661,850 105,765 2,265,351 9,584,653	14,457 53,320 481,345 16,380 209,150 2,670,773	79 29 145 26 333 2,518	287 26 63 11 996 1,747	250 32 148 23 887 2,728	7 292 61 126 13 863 2,255	38 908 157 482 73 3,079	15 14 54 9 70 2,679	480 1,167 585 4,205 689 6,800 38,804	554 518 2,075 742 4,687 762 9,879 48,063	326 486 1,001 230 1,545 205 1,472 16,785	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239	945 634 2,540 776 2,483 1,249 3,100	50,000 29,277 83,972 18,000 27,302 16,250 155,000	100 415 216 290 1,672 204 687	4,500 9,158 4,076 14,730 95,118 6,485 41,830	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).
Presbyterian Church of Ireland Other British Societies	1843	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320	79 29 145 26 333 2,518 2,061	287 26 63 11 996 1,747 1,736	250 32 148 23 887 2,728 2,433	7 292 61 126 13 863 2,255 2,087	38 908 157 482 73 3,079 9,257 8,328	15 14 54 9 70 2,679 1,915	480 1,167 585 4,205 689 6,800 38,804 46,359	554 518 2,075 742 4,687 762 9,879 48,063	326 486 1,001 230 1,545 205 1,472 16,785 15,016	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326	100 415 216 290 1,672 204 687 10,649	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society	1843 1840 1908 1815	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418	79 29 145 26 333 2,518 2,061	287 26 63 11 996 1,747 1,736 71	250 32 148 23 887 2,728 2,433	7 292 61 126 13 863 2,255 2,087	38 908 157 482 73 3,079 9,257 8,328 386	15 14 54 9 70 2,679 1,915	480 1,167 585 4,205 689 6,800 38,804 46,359	554 518 2,075 742 4,687 762 9,879 48,063 54,827	326 486 1,001 230 1,545 205 1,472 16,785 15,016	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326	100 415 216 290 1,672 204 687 10,649 10,229	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies  Basel Society Berlin Society	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182	79 29 145 26 333 2,518 2,061 153 118	287 26 63 11 996 1,747 1,736 71	250 32 148 23 887 2,728 2,433 138 107	7 292 61 126 13 863 2,255 2,087	38 908 157 482 73 3,079 9,257 8,328 386 268	15 14 54 9 70 2,679 1,915 60 23	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016	100 415 216 290 1,672 204 687 10,649 10,229	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies  Basel Society Berlin Society Breklum (Schleswig-Holstein)	1843 1840  1908  1815  1824 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942	79 29 145 26 333 2,518 2,061 153 118 17	287 26 63 11 996 1,747 1,736 71 16	250 32 148 23 887 2,728 2,433 138 107	7 292 61 126 13 863 2,255 2,087 24 27 0	38 908 157 482 73 3,079 9,257 8,328 386 268 29	15 14 54 9 70 2,679 1,915 60 23 0	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies  Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society	1843 1840  1908 1815 1824 1877 1836	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622	79 29 145 26 333 2,518 2,061 153 118 17 46	287 26 63 11 996 1,747 1,736 71 16 0	250 32 148 23 887 2,728 2,433 138 107 12	7 292 61 126 13 863 2,255 2,087	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94	15 14 54 9 70 2,679 1,915 60 23 0 37	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies  Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society	1843 1840  1908 1815 1824 1877 1836	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942	79 29 145 26 333 2,518 2,061 153 118 17	287 26 63 11 996 1,747 1,736 71 16	250 32 148 23 887 2,728 2,433 138 107	7 292 61 126 13 863 2,255 2,087 24 27 0 5	38 908 157 482 73 3,079 9,257 8,328 386 268 29	15 14 54 9 70 2,679 1,915 60 23 0	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies  Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society	1843 1840  1908  1815  1824   1836  	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300	79 29 145 26 333 2,518 2,061 153 118 17 46 65	287 26 63 11 996 1,747 1,736 71 16 0 6	250 32 148 23 887 2,728 2,433 138 107 12 37 64	7 292 61 126 13 863 2,255 2,087 24 27 0 5	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94	15 14 54 9 70 2,679 1,915 60 23 0 37 5	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German Eas Africa (4).  India (Ladak), South Africa, Australia, South
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society	1843 1840  1908 . 1815 . 1824 . 1877 . 1836 . 1849 . 1836 . 1732	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59	287 26 63 11 996 1,747 1,736 71 16 0 6 2	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52	7 292 61 126 13 863 2,255 2,087 24 27 0 5 4	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society	1843 1840  1908 . 1815 . 1824 . 1877 . 1836 . 1849 . 1836 . 1732 . 1836	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177	7 292 61 126 13 863 2,255 2,087 24 27 0 5 4 16	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (3).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies  Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10	7 292 61 126 13 863 2,255 2,087 24 27 0 5 4 16 14 7	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385 35	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society Rhenish Society (Barmen) Other German Societies Total German Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846	7 292 61 126 13 863 2,255 2,087 24 27 0 5 4 16 14 7 25 45 167	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385 35 388 272 2,131	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 7,230 9,720 14,745 26,884 5,162 34,745 4,913	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society. Rhenish Society (Barmen) Other German Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80	7 292 61 126 13 863 2,255 2,087 24 27 0 5 4 16 14 7 25 45	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385 35 388 272	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society Rhenish Society (Barmen) Other German Societies Total German Societies	1843 1840  1908 1815 1824 1877 1836 1849 1836 1732 1836 1828  1908	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846	7 292 61 126 13 863 2,255 2,087 24 27 0 5 4 16 14 7 25 45 167	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385 35 388 272 2,131	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies  Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society Rhenish Society (Barmen) Other German Societies Total German Societies Totals for German Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964 1,650,250	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862	7 292 61 126 13 863 2,255 2,087 24 27 0 5 4 16 14 7 25 45 167	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385 35 388 272 2,131 2,341	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society. Rhenish Society (Barmen) Other German Societies Total German Societies Totals for German Societies Paris Society	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964 1,650,250	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 167	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385 35 388 272 2,131 2,341	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413 1,860	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289 32,250 2,118	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,806	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).
Presbyterian Church of Ireland Other British Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964 1,650,250 150,000 62,803 140,130 485,650	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733 45,000 9,640 21,250 60,870	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57 22 110 179	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238 26 7	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78 21 80 183	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 19 20 49 68	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 137 385 35 388 272 2,131 180 70 275 460	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0 10 121	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094 1,680 85	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413 1,860 155	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289 32,250 2,118 8,264	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314 75,042 3,860	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,800 25,300 2,716	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).
Presbyterian Church of Ireland Other British Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,650,250 150,000 62,803 140,130 485,650 101,000	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733 45,000 9,640 21,250 60,870 46,460	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57 22 110 179 31	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238 26 7 36 30 6	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78 21 80 183 27	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 19 20 49 68 18	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 385 388 272 2,131 2,341 180 70 275 460 82	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0 10 121 98	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094 1,680 85 284 2,240 5,306	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413 1,860 155 559 2,700 5,388	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693 900 77 138 1,245 1,776	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289 32,250 2,118 8,264 55,870 40,621	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168 620 180 590 1,846 2,251	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314 75,042 3,860 15,500 150,000	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165 500 86 115 1,327 1,358	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,800 25,300 2,710 4,790 86,250 30,703	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society. Rhenish Society (Barmen) Other German Societies Total German Societies.  Totals for German Societies Paris Society Swiss Romande Netherlands Societies Scandinavian Societies Scandinavian Societies Australasian Methodist Society Asia, Africa, The Islanda, etc	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,650,250 150,000 62,803 140,130 485,650 101,000 910,470	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733 45,000 9,640 21,250 60,870 46,460 200,885	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57 22 110 179 31 573	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238 26 7 36 30 6 275	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78 21 80 183 27 600	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 19 20 49 68 18 266	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 385 35 388 272 2,131 2,341 180 70 275 460 82 1,714	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0 10 121 98 290	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094 1,680 85 284 2,240 5,306 6,480	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 1,250 1,250 876 98 2,898 557 9,864 10,413 1,860 155 559 2,700 5,388 8,194	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693 900 77 138 1,245 1,776 5,615	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 3,480 63,562 8,172 250,782 242,289 32,250 2,118 8,264 55,870 40,621 332,243	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168 620 180 590 1,846 2,251 9,650	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314 75,042 3,860 15,500 105,000 150,000	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165 500 86 115 1,327 1,358 1,833	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,806 25,306 2,716 4,790 86,256 30,703 72,400	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India (South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).
Presbyterian Church of Ireland Other British Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,650,250 150,000 62,803 140,130 485,650 101,000 910,470	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733 45,000 9,640 21,250 60,870 46,460	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57 22 110 179 31 573	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238 26 7 36 30 6 275	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78 21 80 183 27	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 19 20 49 68 18	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 385 35 388 272 2,131 2,341 180 70 275 460 82 1,714	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0 10 121 98 290	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094 1,680 85 284 2,240 5,306 6,480	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413 1,860 155 559 2,700 5,388	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693 900 77 138 1,245 1,776 5,615	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289 32,250 2,118 8,264 55,870 40,621	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168 620 180 590 1,846 2,251	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314 75,042 3,860 15,500 105,000 150,000	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165 500 86 115 1,327 1,358	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,800 25,300 2,710 4,790 86,250 30,703	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India (South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).
Presbyterian Church of Ireland Other British Societies Total British Societies Totals for British Societies Basel Society Berlin Society Breklum (Schleswig-Holstein) Gossner's Society Hermannsburg Society Leipsic Society Moravian Church North German Society. Rhenish Society (Barmen) Other German Societies Total German Societies Totals for German Societies Paris Society Swiss Romande Netherlands Societies Scandinavian Societies Scandinavian Societies Australasian Methodist Society Asia, Africa, The Islands, etc	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964 1,650,250 150,000 62,803 140,130 485,650 101,000 910,470 \$24,613,075	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733 45,000 9,640 21,250 60,870 46,460 200,885	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57 22 110 179 31 573 7,031	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238 26 7 36 30 6 275	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78 21 80 183 27 600	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 19 20 49 68 18 266	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 385 35 388 272 2,131 2,341 180 70 275 460 82 1,714	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0 10 121 98 290	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094 1,680 85 284 2,240 5,306 6,480	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413 1,860 155 559 2,700 5,388 8,194	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693 900 77 138 1,245 1,776 5,615	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 3,480 63,562 8,172 250,782 242,289 32,250 2,118 8,264 55,870 40,621 332,243	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168 620 180 590 1,846 2,251 9,650	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314 75,042 3,860 15,500 105,000 150,000	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165 500 86 115 1,327 1,358 1,833	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,806 25,306 2,716 4,790 86,256 30,703 72,400	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).
Presbyterian Church of Ireland Other British Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964 1,650,250 150,000 62,803 140,130 485,650 101,000 910,470 \$24,613,075 \$22,846,465 \$19,661,885	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733 45,000 9,640 21,250 60,870 46,460 200,885 \$4,859,605 \$4,843,814 \$3,516,015	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57 22 110 179 31 573 7,031 5,995 5,905	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238 26 7 36 30 6 275 3,260 2,956 2,567	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78 21 80 183 27 600 6,833 6,408 5,061	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 19 20 49 68 18 266 4,710 4,397 4,306	38 908 157 482 73 3,079 9,257 8,328  386 268 29 94 135 35 388 272 2,131 2,341 180 70 275 460 82 1,714 21,834 19,875 17,839	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0 10 121 98 290 5,929 4,999 4,353	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094 1,680 85 284 2,240 5,306 6,480 93,272 98,955 89,335	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413 1,860 155 559 2,700 5,388 8,194 115,130 118,901 107,174	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693 900 77 138 1,245 1,776 5,615 43,934 41,563 31,451	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289 32,250 2,118 8,264 55,870 40,621 332,243 2,097,963 2,056,173 1,754,182	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168 620 180 590 1,846 2,251 9,650  135,141 164,674	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314 75,042 3,860 15,500 105,000 150,000 800,000 4,866,661 4,285,199 4,072,088	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165 500 86 115 1,327 1,358 1,833 29,190 28,164	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 1,570 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,800 25,300 2,716 4,790 86,250 30,702 1,413,999 1,290,582 1,246,121	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).
Presbyterian Church of Ireland Other British Societies	1843 1840 	264,340 661,850 105,765 2,265,351 9,584,653 9,265,447 417,072 225,861 51,207 81,315 120,150 123,435 208,450 45,494 265,140 322,840 1,869,964 1,650,250 150,000 62,803 140,130 485,650 101,000 910,470 \$24,613,075 \$22,846,465 \$19,661,885 \$15,479,575	14,457 53,320 481,345 16,380 209,150 2,670,773 2,452,320 75,418 67,182 942 4,622 21,300 13,490 175,200 8,230 31,615 31,420 429,419 411,733 45,000 9,640 21,250 60,870 46,460 200,885 \$4,859,605 \$4,843,814	79 29 145 26 333 2,518 2,061 153 118 17 46 65 59 156 16 171 110 911 922 57 22 110 179 31 573 7,031 5,995	287 26 63 11 996 1,747 1,736 71 16 0 6 2 10 38 2 23 37 205 238 26 7 36 30 6 275 3,260 2,956 2,567 3,409	250 32 148 23 887 2,728 2,433 138 107 12 37 64 52 177 10 169 80 846 862 78 21 80 183 27 600 6,833 6,408	7 292 61 126 13 863 2,255 2,087  24 27 0 5 4 16 14 7 25 45 167 19 20 49 68 18 266 4,710 4,397	38 908 157 482 73 3,079 9,257 8,328 386 268 29 94 135 35 388 272 2,131 2,341 180 70 275 460 82 1,714 21,834 19,875 17,839 16,218	15 14 54 9 70 2,679 1,915 60 23 0 37 5 18 35 2 38 13 231 223 84 0 10 121 98 290 5,929 4,999 4,353 5,263	480 1,167 585 4,205 689 6,800 38,804 46,359 1,584 982 99 978 518 225 489 63 2,694 285 7,917 8,094 1,680 85 284 2,240 5,306 6,480 93,272	554 518 2,075 742 4,687 762 9,879 48,063 54,827 1,970 1,250 128 1,072 653 362 876 98 2,898 557 9,864 10,413 1,860 155 559 2,700 5,388 8,194	326 486 1,001 230 1,545 205 1,472 16,785 15,016 722 508 112 519 160 325 1,016 141 611 140 4,254 4,693 900 77 138 1,245 1,776 5,615	10,098 9,258 20,993 5,653 47,211 3,100 102,150 606,239 604,227 32,863 31,369 1,372 27,673 39,315 9,897 33,079 3,480 63,562 8,172 250,782 242,289 32,250 2,118 8,264 55,870 40,621 332,243 2,097,963 2,056,173 1,754,182 1,369,425	945 634 2,540 776 2,483 1,249 3,100 32,412 37,842 2,769 1,720 340 1,896 925 219 1,708 430 5,872 721 16,600 24,168 620 180 590 1,846 2,251 9,650   135,141	50,000 29,277 83,972 18,000 27,302 16,250 155,000 1,900,078 1,364,326 59,158 52,016 6,500 90,240 74,000 20,274 102,381 15,200 137,232 15,700 572,701 557,314 75,042 3,860 15,500 105,000 150,000 14,866,661 4,285,199	100 415 216 290 1,672 204 687 10,649 10,229 657 686 78 194 191 349 305 141 654 118 3,373 3,165 500 86 115 1,327 1,358 1,833 29,190 28,164	4,500 9,158 4,076 14,730 95,118 6,485 41,830 604,675 567,723 32,702 12,350 7,230 9,720 14,745 26,884 5,162 34,745 4,913 150,021 146,806 25,306 2,716 4,790 86,256 30,703 72,400 1,413,999	India, China, Malaysia, Formosa, Syria (5).  N. E. India, Assam, France (Brittany) (2).  China (Eighteen Provinces) (18).  India, East Central Africa, Palestine, China (4).  India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).  China, India (Gujerat), Syria (3).  South India, China, West Africa (3).  Africa (East and South), China (3).  India (Telugus) (1).  India (Ganges, Chota Nagpore) (1).  India, South Africa, Persia (3).  South India, Burma, British and German East Africa (4).  India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).  West Africa (Slave Coast) (1).  Africa, Borneo, Sumatra, New Guinea, China (5).  Africa (South, East and West), Tahiti, Madagascar (5).  East Africa (1).

<sup>\*</sup> Including probationers.

been a year of religious revival, so extensive as to prepare the way for a new missionary advance, and to impart new impetus to the work of organization and occupation; memorable also for the going forth of that apostle to the New Hebrides, John G. Paton. The Lord had begun to answer even before His people called, according to His promise (Isa. 65:24).

#### Progress Round the World

From the beginning of this new concert of prayer in 1859, the progress all around the world was at a more rapid and regular pace.

1. For example, in the direction of exploration. That was the year when Livingstone discovered Lake Nyassa, and, in the next, Speke and Grant reached Victoria Nyanza from the Nile. Between 1864 and 1867 Rohlfs had crossed the Sahara to Lake Chad, and between 1866 and 1873 Livingstone, the missionary general and statesman, had come to "the end of the geographical feat" which, as he foresaw, would be "the beginning of the true missionary crusade." 1875, Cameron crossed Africa, and Stanley pressing on to Uganda, met King Mtesa, and issued his famous appeal in the London Daily Telegraph; and, in 1877, he reached the mouth of the Kongo, after crossing the continent. Since then the work of exploration has gone on, till we are becoming familiar with inland Africa and China, Japan and Korea, Arabia and even Tibet, and now, at last, even the land of eternal ice has been penetrated and the North Pole discovered!

2. There has been, since 1859, rapid progress in missionary organization. The Methodist New Connection, Uni-

versities Mission to Central Africa. Netherlands Dutch Reformed, Reformed Presbyterian, Utrecht, Finland societies were formed that very year; from 1860 to 1862, the Christian Reformed, Woman's Union, Strict Baptist, Southern Presbyterian: and, in 1865, the Canada Baptist, Paris Missionary Society, and, above all, the China Inland Mission. Then followed the English Baptist Women in 1867, the American Congregationalist Women in 1868, the Lutheran General Council in 1869, the Primitive Methodists and Presbyterian Women's Board (U. S. A.) in 1870; the United Original Secession Church, and Episcopal Women's, and Baptist Women's Boards (U. S. A.) in 1871; the East London Institute, 1872; the Irish Presbyterian Women's, and Free Baptist Women's, in 1873; the Swiss-French Churches', the Mission Lepers, African Methodist Women's, and Friends' Syrian Mission, in 1874; in 1875, the Women's Board of Disciples, Reformed Dutch Women's, United Brethren's Women's, Associate Reformed Synod's Women's, and Disciples'; and Cumberland Presbyterian and Breklum Societies in 1876. Six more women's societies fell into the ranks from 1877 to 1880, including the Church of England Zenana Mission; and, in 1881, the Christian Endeavor Society began its marvelous career, branching out and taking new root like a gigantic banyantree, until it has now overspread the whole earth. From 1881 to 1885, twelve more societies were formed: and 1886 is memorable for another of the greatest movements of modern times, that of the Student Volunteers.

To follow these remarkable steps and stages of advance, year by year,

would require a volume. It must suffice to record the amazing fact that, within a half-century after that Lodiana letter, we trace the formation of at least *eighty-five* missionary organizations, large and small, some of which now stand out as mountain peaks in the historic landscape.

3. The new missionary occupation next claims notice. New countries were entered and stations planted. For example, in 1859, Japan was entered by the Episcopalians, Reformed Dutch and Presbyterians; Brazil by the Presbyterians, and China by the Methodist New Connection. In 1860. the Baptists also began work in the Sunrise Kingdom, and, in 1861, the Swedish and United Methodist Free Churches in East Africa. In 1862. the Universities Mission began in Zanzibar, the Rhenish Society in Sumatra, and Mary Whately in Egypt. Within three years more, four more societies had been planted in China, India and Madagascar, and in 1867 the Laos Mission of the American Presbyterians began; 1869, completed the first decade, was great year of advance-the American Board and Church Missionary Society in Japan, the Canada Presbyterians in Trinidad, the Irish Presbyterians in Manchuria, and Clara Swain in India. From 1870 to 1872 ten more new occupations took place, prominent among them the Canada Presbyterian advance upon Formosa, Gilmour's upon Mongolia, and McAll's daring mission in Belleville.

Again, brevity compels a resort to a summary. During the half-century no less than seventy-five new missions have been started, counting only those on a larger scale, as when new countries have been entered, like Japan and Korea; or large districts, like Uganda, or populous centers like Cairo and Paris. How important some of these movements were, not mentioned in detail, is evident from the fact that among them were the founding of the Blantyre Mission by the Church of Scotland, Coillard's work on the Upper Zambesi, and the Presbyterian entrance into Korea by the magic key of medical missions.

4. In the providential administration of affairs may we not trace another sign following prayer. The Hearer of Prayer is the governor of nations and the ruler of history. The notable events of this half-century now under review have some of them been revolutionary, and not only affected the destiny of nations but the history of missions.

The remarkable career of Garibaldi (1860-67) laid the corner-stone of Free Italy and broke down the exclusive walls of the Vatican. War for the American Union (1861-65) knocked the fetters from four million slaves; the emancipation of the Russian serfs in 1861 inaugurated a new era in the Empire of the North: the cessation of persecution in Madagascar, the same year, closed record of twenty-five years of blood and fire, horror and terror, and prepared for the wholesale destruction of idols eight years later. Brazil, in 1871, witnessed the end of slavery; and Stanley's discovery and recovery of the great hero of Blantyre, which led to his own conversion and opened a new era in African missions. In 1872, the arrival of the Japanese embassy in Washington proved another critical and pivotal event in the history not only of Japan but of the whole Orient, if not the whole world; and that same

year was marked by the organization of the first native church in Japan, as the year following was by the removal of the "Edict Board."

The Kongo Free State was constituted by the conference of sixteen nations in 1885; nine years later, the Chinese-Japanese War was waged, which opened the door to reform in the Middle Kingdom. In 1896, the first rails were spiked for the Uganda Railway, Africa's new bond of union and artery of life; in 1898, the Spanish-American War, with its incalculable outcome of possible good; the same year the capture of Khartum by the British, the completion of the Kongo Railway, and the Uganda rebellion opened the way to new civil liberty and gospel victory; and, the year later, the British South African War, the completion of the Nile Railway to Khartum, etc.

Some events of this half-century have been referred to as revolutionary. Who is sagacious enough to forecast the results of the Burlingame Treaty with China in 1868, the political upheaval in Japan, and the opening of the Suez highway to the Orient that year; of the completion of the Union Pacific Railway, in 1869; the Franco-Prussian War in 1870; the arbitration of the Alabama dispute in 1872, as of the Venezuela claims in 1800; of the establishment of the British Protectorate over the Fiji group in 1874, over Cyprus in 1878, and over Egypt in 1882. In 1889, republican government began in Brazil; in 1890, the first Parliament met in Japan; in 1898, the Hawaiian Islands raised the Starspangled Banner; in 1902, the Hague Tribunal was established; the Laymen's missionary movement began in 1906; the Chinese Opium Edict dates

from 1907; the deposition of Sultan Abdul Hamid and of the Persian Shah, from 1909. And these are only a part of the events that stud the firmament of this half-century like constellations of stars, some of them of the first magnitude.

The conventions and conferences of this period merit separate consideration-great gatherings for philanthropic and missionary ends. cennial conferences in India began at Allahabad in 1872, and continued at Calcutta and Bombay; the Missionary Conference in Shanghai in 1890; the Student Volunteer rallies since that natal year, 1886; the World's Missionary Conferences at Liverpool, in 1860; London in 1888; New York in 1900; the Peace Conferences at The Hague, 1899 and 1902; the Y. M. C. A. World Conventions, since 1854: the great assemblies of the Y. P. S. C. E.; of the Evangelical Alliance, the World's Sunday-school delegations, the Laymen's movement; and, beside all these, the annual conventions for Bible Study and the Spiritual Life at Mildmay and Keswick in England, and at Northfield and Winona in America; and the anniversaries great societies, and centenary celebrations, such as Carey's in 1892, and others now so frequent.

5. The developments in the line of education during the half-century are another sign following united prayer. How significant, for instance, the opening of Robert College at the Golden Horn, in 1863; of the American Girls' College at Scutari, in 1872; the Kobe Girls' College in 1873, and the famous Doshisha University of Neesima the next year; the invention of the Moon system for the blind in 1840, and the Murray alphabet for the blind in 1879;

the work of Dr. Laws, at Livingstonia, Verbeck in Japan, Drs. Duff and Martin and many others in India and China; Dr. Post and his fellows in Syria. The name of these great teachers in the mission field is legion, and some of them, less conspicuous, like Miss Fiske in Persia, Miss Agnew in Ceylon, Miss Pierson in Japan, have left an impress for good that will never be lost, and helped create a native force of teachers and preachers.

6. Especially significant, also, are the multiplied translations of the Word of God since the Lodiana Call to Prayer. Very notable among the existing five hundred translations are the completed Arabic translation in 1865, and the Japanese Bible in 1888, not to refer to the great achievements of such as Pilkington in Uganda, Richards in Banza Manteke, Lindley among the Zulus, and those who, in the Islands of the Sea and elsewhere. have not only given the Word of God to whole tribes and peoples, but in God's book laid the basis of all their literature!

7. What shall be said of great moral and spiritual transformations! The revivals of this period have been specially marked. The appeal of the Lodiana brethren was born in a revival era, just begun, which continued for years; the awakening in Madagascar succeeding the persecution that ended in 1871, the moral miracle in the Telugu Mission in 1877-78, when 10,000 were baptized in eleven months; the awakening in Japan in 1872 and onward; in Uganda in 1893, and in our day in Korea. These are only a few handfuls out of a great harvest. The whole half-century has been one of unprecedented and multiplied spiritual quickenings, so numerous and so

pervasive that we hesitate to attempt either an enumeration or a selection. We may, however, mention some twenty, particularly conspicuous as the immediate fruits of prayer, since the Lodiana circular-letter was issued: The great blessing bestowed on William Duncan's work among the Tshimshean Indians in his Metlakahtla, from 1859 onward; the great revival of 1859 and 1860, especially in Britain and America; the arousing of the university students of Britain under Moody and others, which led to the "China Band"; the awakening in North Tinnevelly in 1860; in Egypt and the Nile Valley, from 1863-70; in China, specially Hankow, 1863-88; in the Euphrates district, 1864-67, under C. H. Wheeler, etc.; in Aniwa under J. G. Paton, 1867-69; in Southern Tinnevelly, 1871-81; Japan, 1872-75; in Paris and other French cities under McAll, 1872-80; in the Telugu country, 1877-78; in Formosa, 1877-85, under G. L. Mackay; in Banza Manteke, under Richards, 1883-90; in Uganda, 1893-98; in Korea, before our eyes.

#### An Awakening in India

We give one instance, less familiar, perhaps, than many others. The spiritual awakening in 1896, in connection with the United Presbyterian Mission in the Punjab, was a signal answer to prayer and deserves a record as one of the most remarkable waves of spiritual power that ever swept over India.

Three years before the annual meeting of the mission, it was agreed to observe every Sabbath evening as a season of special prayer for a new effusion of the Spirit's power, and both the native brethren in the field and

church at home were appealed to, to join in these times of supplication. So prominent has been the prayer element throughout that there has never been a doubt that the blessings that followed were linked inseparably with such earnest and united entreaty.

The work began early in the year 1896, and so remarkable was the power attending it, even from the first, that some feared it would prove only spasmodic; but it continued and rather deepened and broadened. The first marked manifestation of this power was at the meeting of the Sialkot Presbytery, at Pasrur, March 24, while in conference on "our work and its needs," making that conference memorable beyond any other in the history of the mission. The whole story is so interesting that it can not be abridged and we must refer the reader to the narrative of Rev. D. S. Lyte, one of the most remarkable we have ever read.\*

One example of prayer in the opening of closed doors might be cited, as an encouragement to praying souls. When as yet Japan was a hermit nation, and the Christianity that was brought thither by the representatives of the Papacy had been practically extirpated by persecution—when for two centuries and a half the edict boards against Christianity had been raised everywhere throughout the Sunrise Kingdom, and all Europeans were driven away from the Island Empire save as Dutch merchants had a foothold at a trading port on the little island of Deshima-William Ropes, of Boston, about March, 1828, a Christian merchant residing in Brookline, had invited a few friends to meet once a month at his house to join in prayer

for a world's evangelization. When at the first meeting the question arose to what object the contribution which had been taken should be devoted, Mr. Ropes, drawing attention to a basket of Japanese workmanship that chanced to be on the table in the room where this little "monthly concert" was held, suggested that the evangelization of that closed land might be the object for which their gifts should be made. The suggestion was adopted; and tho soon after Mr. Ropes left Brookline, a "ladies' sewing society" had grown up in connection with this little meeting and continued, from time to time, to send money for this prospective "mission in Japan" to the American Board—in all more than \$600.

When, forty years later, the Board found the open door to Japan and sent forth Rev. D. C. Greene, the new mission was credited with over four thousand dollars as the sum of these contributions, with interest accrued. And another remarkable link between these prayers and the open door in Japan is seen in the fact that Mr. Greene, this first missionary, was the son of a minister who, forty years before, had been one of the little company present at the first meeting held in Mr. Ropes' house in Brookline.\*

Looking back over the half-century and noting all these developments—the grand work of missionary exploration in the opening up of not only new districts and territories, but whole continents; the multiplication of missionary organizations until the whole church has formed into line, and all the reserves have been called forth into action, men, women, and even the

<sup>\* &</sup>quot;Far North in India," pages 242-250.

<sup>\* &</sup>quot;A History of Christianity in Japan," Vol. II, page 73, by Dr. Carey.

young; when we note the missionary occupation of new fields, in a constantly aggressive forward campaign, the advance in Christian education: then turn to the conspicuous events of the half-century, so many of which are historically turning-points, radical and revolutionary; the conferences at home and abroad that have brought disciples into closer bonds of mutual sympathy and cooperation, and prepared the way for every form of human betterment; when, to all these, we add the translations of the Word of God, evangelistic activities and extensive and multiplied spiritual quickenings, which characterize this last fifty years, we can not but exclaim, "Surely, God answers prayer." There are still signs following united supplication.

#### A Challenge

We risk successful challenge from any quarter of the statement now deliberately made after a half-century of the study of modern missions:

FROM THE DAY OF PENTECOST, THERE HAS BEEN NOT ONE GREAT SPIRITUAL AWAKENING IN ANY LAND WHICH HAS NOT BEGUN IN A UNION OF PRAYER, THO ONLY AMONG TWO OR THREE; NO SUCH OUTWARD, UPWARD MOVEMENT HAS CONTINUED AFFER SUCH PRAYERMEETINGS HAVE DECLINED; AND IT IS IN EXACT PROPORTION TO THE MAINTENANCE OF SUCH JOINT AND BELIEVING SUPPLICATION AND INTERCESSION THAT THE WORD OF THE LORD IN ANY LAND OR LOCALITY HAS HAD FREE COURSE AND BEEN GLORIFIED.

This being so, the duty and privilege of all who yearn for a world's speedy evangelization is transparently clear. Beside and beyond all other forms of activity, however useful and helpful, such as the informing of disciples, the supplying of men and

means, the appeal for a higher consecration of person and property, one supreme need confronts us-the demand for united, intelligent, believing prayer. Here is the greater than Archimedes' lever to move the world. The pivot and fulcrum are supplied, "the point outside" for which he longed to rest the lever—the promise of an unchanging God. The power is supplied wherewith to move the lever-nothing less than omnipotence itself. proof is at hand that God is the living, all-powerful worker, in the moral miracles already wrought. Strange, indeed, that the Church of God should need any further incentive to united supplication. Here is at once the easiest and the hardest way to success-easiest because it is by absolute dependence upon God, content to have His strength perfected in our weakness; and for that very reason hardest, because there is nothing to which we are so prone as to trust in ourselves, and nothing to which we are so averse as to hang in absolute helplessness upon God's power and grace. like to act, but we do not like to ask: it humors our pride to do something that looks big; but it is only when pride bows in humility, and the "I" of self-confidence is inflected into the "me" of simple dependence (Galatians 2:20) that in any work for God the highest achievement is possible.

The work of missions is preeminently "our Father's business." It must be transacted under our Father's constant guidance, by His help, His strength, and so for His glory. And nothing will bring us and help us in the right attitude like the habit of believing prayer, which is the one sure sign that we are "workers together with God."

#### THE CHRISTIAN PROGRESS OF THE WORLD IN 1909

BY BELLE M. BRAIN, DETROIT, MICH.
Author of "Holding the Ropes," "Transformation of Hawaii," "All About Japan," etc.

The past year has been crowded with events of unusual importance in the progress of the Kingdom of God, at home and abroad. Some of these were distinctively missionary in character; others were political, yet had such important relation to the growth of the Kingdom that they can not be omitted from a missionary review of the year. The great national awakenings of Asiatic peoples, beginning in Japan and spreading to China, India, Turkey and Persia, are resulting in political upheavals which not only profoundly affect the history of the world, but greatly increase the opportunity for aggressive Christian work. hand of God is undoubtedly in these new forces that are so strangely moving the world.

#### Sunshine and Shadow in Africa

The expedition of ex-President Roosevelt has turned all eyes upon Africa, for papers and magazines have been flooded with articles on the Dark Continent. New prominence was given to missions in East Central Africa by the announcement that, before starting, Colonel Roosevelt had asked for a list of all the American mission stations in the territory through which he expected to pass. He promised to inspect their work and showed his sincerity by laying the corner-stone of the mission chapel and school of the African Inland Mission at Kijabé. The good effects of his expedition are already felt in the testimony he has given to the value of missions in Africa. In a recent letter he stated that he was intensely interested in all he had seen, including missionary work, and would have much to tell on his return.

So rapidly is missionary work advancing in Africa that it will soon cease to be called the Dark Continent. At the recent South African Missionary Conference, held at Bloemfontein. seventy-five delegates met, representing more than twenty societies, and statistics were presented which showed that all Africa south of the Zambesi is practically taken up by various missionary societies. Dr. MacVicar, of Lovedale, prophesied that within a few years at least half of the natives would be Christian. But in other parts of Africa there remains much land to be possest. It is estimated that in the Sudan, a region as large as the United States, which constitutes the largest unevangelized mission field of the world, there are 50,000,000 who have never heard the name of Christ.

From many parts of this great continent come encouraging reports of In Elat, West Central progress. Africa, and Cape Palmas, Liberia, great awakenings have taken place, and many have been converted. Uganda, as usual, has had a successful year. The phenomenal growth is shown by large congregations on the Sabbath, crowded baptismal and confirmation classes, and gifts larger than ever before. In Egypt, the first conference for Moslem converts, held in Zeitoun, near Cairo, was a notable event.

In some parts of Africa the work was rendered discouraging by determined opposition. In Angola, West Africa, Roman Catholic neighbors have hindered the Protestant work, and from all points in German East Africa come disquieting reports of the encroachments of Islam with its bitter

hostility to everything Christian. In Madagascar new outrages have been perpetrated against Protestant missions by the French governor. Many churches have been closed, permission to build new ones or repair old ones has been refused, and in districts remote from the capital, paganism seems to have been aided and Christianity discouraged. Nevertheless, the missionaries continue in the work, cheered by the fact that in the face of opposition thousands of Malagasy Christians remain loyal to the Christ, and new converts continue to be won.

The forward movement undertaken in behalf of Africa by the Methodist Episcopal Church to commemorate the seventy-fifth anniversary of their beginning there will greatly extend their already large and prosperous work. A special anniversary was held in Washington, D. C., last February, and the African Diamond Jubilee Commission appointed to raise a thank-offering of \$300,000 for the African work has been busy with its task throughout the year.

#### New Forces in Old China

In China, old things are passing away so rapidly that it seems difficult to exaggerate the changes that are taking place. The emperor, through his father, the prince regent, has confirmed the promise of a constitution and has set a date for its adoption ten years hence. In view of this, orders have been sent to the governors of provinces to give the people instruction in self-government. Railroad construction is being pushed with all possible haste to give easy access to Peking by the time the first legislature is convened. Telegraph lines are being extended, the postal service is growing by leaps and bounds; the

currency system is to be developed on a modern basis, and for the first time a census of China's hitherto uncounted millions is being taken. The army is being drilled in modern methods and a new navy has been planned at a cost of \$100,000,000. In Peking waterpipes are being laid in the streets, a new system of sewerage is being installed, roads are being macadamized and an American electric company is equipping the city with an up-to-date telephone system at government expense.

Nor is the progress in material things alone. It is along social and intellectual lines as well. A great campaign against opium has been inaugurated and signs are not wanting that Chinese women are coming to their own. Many anti-foot-binding societies have been established, and women's clubs are being formed. Daily, weekly and monthly papers and magazines are multiplying with great rapidity, a new system of public instruction is being inaugurated, and schools are springing up all over the empire. The intellectual awakening is not confined to any class or section and is said to be the most profound and far-reaching the world has known since the Revival of Learning in Europe five centuries ago.

These reforms, however, are not being accomplished without opposition. There is a strong reactionary party, and China is still in the throes of a conflict which will either make her a great world power with a voice in the world's affairs, or sink her once more in Oriental lethargy and stagnation.

To missionary bodies working in China the present educational crisis affords an unequaled opportunity for dominating the new intellectual life of the nation. In view of this, special emphasis is being laid on education. Those societies that have done little along this line are opening schools at all their stations; those that have educational plants already in operation are enlarging them and bettering their equipment. Through a great forward movement launched in London last year the sum of \$500,000 is also to be raised for this work.

Churches and schools are reported full, and many of the students in the colleges are offering themselves for the service of Christ. The women, too, are becoming more and more useful in the work. At the Chinese National Christian Endeavor Convention in Nanking last May, the quiethour services were entrusted to Miss Dora Yü, a modest, unassuming Chinese girl, who conducted them with great power.

From northeastern central and China come wonderful reports of a great wave of revival, such as was never known before in China. This spread from station to station and rivaled in power and results the great awakenings in Korea and Manchuria the year before. During these meetings, which were largely the result of a great evangelistic campaign conducted by the Rev. Jonathan Goforth of the Canadian Presbyterian Church, men and women were so strongly convicted of sin that they publicly confest their wrong-doings with tears—a most unusual thing in China, where the pride and natural reticence of the people is so great.

#### The Year of Jubilee in Japan

The great event of the year in Japan was the celebration of the fiftieth anniversary of Protestant

missions in the empire. At the great jubilee gathering held in Tokyo in October under the auspices of the Evangelical Alliance, an impressive exhibit was made of what has already been accomplished and of what yet remains to be done. Fully half the speakers were Japanese and the addresses were of great interest and power.

As a result of fifty years' work there are 400 organized churches, more than one-fourth of which are entirely self-supporting; between 70,000 and 80,000 baptized Christians, nearly 500 ordained Japanese pastors, and about 100,000 children in the Protestant Sunday-schools; 186 Christian schools of all grades and classes holding property valued at \$1,500,000; and seven Christian publishing houses issuing 70,000,000 pages a year. The old proscriptions against Christianity have given way to the fullest religious liberty, the Bible is sold in bookstores throughout the country at the rate of from 200,000 to 300,000 copies a year. The power and influence of Christianity is silently permeating and transforming the nation. Fourteen members of the present legislature and a number of other men prominent in national affairs are Christians. the native religions are by no means dead, they have lost much of their power. The year, on the whole, has been prosperous, tho a few missionaries report a backward movement in their work. The large majority report that there is everywhere a great readiness to hear the Gospel and that the number of conversions is steadily increasing.

The anti-Japanese agitation in California, which early in the year threatened to assume the alarming proportions of two years ago, has subsided, to the great satisfaction of all lovers of peace and of missions. Owing to restrictions in the number of passports issued at Tokyo, the number of Japanese coming to America during the year was considerably less than the number of those who returned to Japan—a condition which, according to the Japanese ambassador at Washington, is likely to continue for a few years at least.

The present attitude of Japan toward the United States seems to be one of extreme friendliness. This was evidenced in a delicately courteous way, characteristic of the Japanese, by the pilgrimage, last October, of five members of the Japanese Industrial Commission, then touring the United States, to Newport, R. I., where a great wreath of laurel was laid on Commodore Perry's grave, and by the congratulatory message of the emperor to New York City at the time of the Hudson-Fulton celebration, accompanied by an offer of a memorial gift of 300 of Japan's famous cherrytrees to be planted along Riverside Drive.

#### A Year of Blessing in Korea

The conclusion of a new convention with Japan whereby the control of the military, banking and judicial systems of the country passed into the hands of the Japanese, was an event of importance in Korea. The country is now entirely under the control of the Japanese, who are doing much for its material development, but are leaving much to be desired in their treatment of the people. The execution of thousands of Koreans in the process of pacification, the flooding of the country with Japanese immigrants, and the unjust appropriation of Korean lands without sufficient compensation, have resulted in the bitter feeling of resentment toward the Japanese that found such terrible expression in the assassination of Prince Ito at Harbin last October.

Notwithstanding the chafing of the people at the loss of their national power, the great wave of revival which has been sweeping over the land, continues with unabated power. The missionaries are overwhelmed with work and both men and money are an urgent need. It is a cause for thanksgiving that under the present régime full religious liberty is enjoyed and no hindrances are placed in the way of the work. At a recent conference with the Japanese, the missionaries received full permission to teach Christianity in the mission schools, the officials promising to put the graduates on the same footing as those of government schools and grant them equal privileges.

The great missionary event of the was the celebration of the quarter-centennial of Protestant missions in Korea. The union celebration in Seoul last September was participated in by all missionary organizations at work in the country, and the dominant notes were praise for what God hath wrought and prayer that the work may continue until Korea becomes a Christian nation. In August, at the annual meeting of the Northern Presbyterian Mission, which was first in the field, the following results of twenty-five years' work in this one mission were reported: 25,010 baptized Christians, an average of 1,000 for each of the twenty-five years; nearly 100,000 adherents, many of whom are really Christians; 1,000 paid helpers, nine-tenths of whom are supported by the Koreans themselves; and a great

army of unpaid helpers who consider no sacrifice of time or of money too great for winning souls and advancing the Kingdom of God.

The Korean Church, on fire with evangelistic zeal, is aiming at nothing less than the speedy evangelization of the entire nation. With this end in view, a movement is now on foot to put into every Korean home a copy of one of the four Gospels, with tracts setting forth the way of salvation.

# The Spirit of Independence in India

The spirit of unrest in India continued to be a source of anxiety throughout the year. The conciliatory measures proposed by Lord Morley, British Secretary of State for India, and Lord Minto, the Viceroy, giving the natives some representation in the government, was hailed with joy by the reformers and was well received by the Indian National Council in January. But a growing belief that the government favored the Mohammedans and the failure of Lord Morley to repeal the partition of Bengal and release the reform leaders who had been either imprisoned or deported without trial, produced a sullen feeling of discontent throughout the empire. The advent of bomb-throwing in India, with its attempt on the lives of Lord and Lady Minto, and the atrocious murder of Sir Curzon Wyllie, political aide-de-camp to Lord Morley, by an Indian student in London last summer, seem to point to a wide-spread conspiracy for the overthrow of the British and the establishment of East Indian independence. But the outbreaks during the year between the Hindus and Mohammedans. reveal the bitter enmity between these two great classes, and make it plain

that in British rule lies the only hope of peace. With the present system of English military control, there is, probably, little danger of a repetition of the mutiny of 1857, yet the situation is serious and the solution of the problem difficult.

Meanwhile, missionary work goes steadily forward, the spirit of unrest being at once a hindrance and a help. The national awakening of the people affects the native Christians, and out of it seems to be growing a spirit of enterprise which manifests itself in a desire for self-support and self-extension. If wisely directed, this can not fail to be of great value in building up the native church.

Tho the revival spirit is not so wide-spread as it was a few years ago, stirring accounts of great awakenings have come from many sections. In northern India there were large accessions in both the Presbyterian and Methodist missions, and steady progress was reported in almost every field. The World's Christian Endeavor Convention, held in Agra in December, was a notable event and brought thousands of young Indian Christians in touch with one another and with a great army of young Christians from other parts of the world.

A significant sign of the times, indicative of the great social changes that are taking place, was shown at the National Indian Congress at Madras last January when delegates of every caste and creed sat down together at a common feast. Had caste laws been rigidly enforced, the hundreds of high-caste leaders from all over India who participated in the banquet would have been forced either to lose caste or submit to the most degrading penances. Yet so far

as is known, not a single delegate was required to suffer either penalty.

# The Turmoil in Turkey

The year which opened so auspiciously in Turkey was marked by the revolution at Constantinople, which ended the long reign of Abdul Hamid II, religious leader of the 230,000,000 Moslems in the world, and by the terrible massacres at Adana which cost the lives of two American missionaries, a score of native pastors and more than 20,000 Armenians, including a large number of Protestant Christians.

Tho a political outbreak was not altogether unexpected by those who understood the trend of affairs, the revolt of the army on April 12, the temporary overthrow of the Young Turk ministry, the rally of the Macedonian forces, the brief struggle at Constantinople, when for the first time in history Moslem fought against Moslem, the dethronement of the Sultan and the accession of his brother as Mehmed V, came with a suddenness for which no one was prepared.

The simultaneous wild outbreak in the district of Adana, 500 miles from Constantinople, sent a thrill of horror through the world. Not since the Boxer outbreak of 1900 has there · been such a time of anxiety and suspense, and rarely before has any calamity left such a train of suffering and sorrow in its wake. The response to the call for funds was prompt and generous, and the relief work effective. Yet the need has been by no means fully met. The conduct of the missionaries during the whole trying time was most heroic. Heedless of their own peril they sought to stay the havoc and save the lives and property of

those around them. "As for rewards," says the British consul at Adana, "the people who ought to get them are the gallant men and women of the American Mission, who worked through the storm, and are still working, regardless of their own losses and troubles."

The reestablishment of the constitutional government, with the new Sultan at its head, has, for the present, restored tranquillity and order, but the difficulties that confront the Young Turks are so great that no one dare predict what the future will be. With the government still Mohammedan, it is also impossible to predict what the effect will be on Christian missions. The amazing manifesto, recently issued to the Mohammedans of the world by the Sheik-ul-Islam, with the approval of the Ulema, which together constitute the supreme religious authority in Islam, seems to promise full religious liberty, but it remains to be seen whether Christian missions will be permitted to enjoy full freedom and Moslem converts to Christianity receive protection of life and property under the new régime.

Rev. James L. Barton, D.D., secretary of the American Board, furnishes us with the following statement that throws much light on present conditions:

Among other things, the manifesto of the Sheik-ul-Islam declares that the constitutional government is in full harmony with the principles of Mohammedanism; that true Christians are worshipers of the true God and will have a place in Paradise; that fraternal relationship with those not Mohammedan is enjoined by the Koran; that it is the duty of every Mohammedan government to afford equal protection to Christians, Jews and Mohammedans, and that before the law all must be upon the same footing.

This introduces a new era of Mohammedanism which is in itself revolutionary, and which, if accepted by the Mohammedans of the world, will open a new door of approach to their minds.

We are receiving in each mail daily indications that this is an actual fact in Turkey at the present time. Mohammedan pupils are applying to the schools for admission on equal terms with the Christians; Mohammedan inquirers are privately seeking the truths of Christianity, and Mohammedan listeners are increasing at public services. The American Board has seven missionary colleges in Asiatic Turkey. Both Moslems and Christians are bearing testimony to the value of these institutions, not only in what they have already accomplished, but in what they may yet accomplish in the reorganization of the new empire, and the demand for modern education and the desire for moral instruction is increasing. There has never been a time in our eighty-nine years of work in the Turkish Empire when everything seemed to point to so promising a future, and call for so marked an advance in every department of work.

#### The New Regime in Persia

The year which began with tumult in Persia has closed in comparative peace. As in Turkey, there is a new ruler on the throne and a constitutional government appears to be firmly reestablished, but the country is not yet in a settled condition.

During the first six months, owing to the abrogation of the constitution by the Shah, a great part of Persia was in a state of insurrection. The Constitutionalists held Tabriz for three months against the forces of the Shah, and here and there throughout the country were armed bands only lacking opportunity for cooperation to turn the smoldering revolt into a wild tempest of rebellion. The raising of the siege of Tabriz by Russian intervention, together with the capture of

Ispahan by the Bakhtiari tribesmen of the south, finally frightened the Shah into promising to restore the constitution. But the reformers refused to trust him and forced their way into Teheran, on July 13, where, after three days' fighting, they compelled him to abdicate and set his son, Ohmed Mirza, a boy of twelve, upon the Peacock Throne.

With the young Shah a ruler only in name, and Russia and England his real regents, the day of a protectorate over Persia is probably not very far distant. Meanwhile, with the country in a state of bankruptcy and the Constitutionalists bitterly opposing the presence of the Russian troops, who must, nevertheless, remain until order is restored and the new parliament has given proof of its ability to keep the peace, the political situation is far from reassuring.

To the missionaries in Persia, as in Turkey, the past year has been most trying. The coming of the Russians saved Tabriz from the massacre and pillage that befell Adana, but the missionaries were constantly exposed to danger, and the sorrows and suffering of the people preyed on their sympathies and called for their help. Notwithstanding the adverse conditions, the missionary work was kept up, and even during the long siege of Tabriz it went on as usual, except that evening meetings were, of necessity, discontinued. In Teheran six persons united with the church on the first Sunday in June, and on July 11, when the forces of the reformers were just outside the city, the usual Sabbath services were held. On the following Sunday, two days after the abdication of the Shah, there were sixty in attendance.

It is too soon to predict the final effect of this new régime-so much depends on the extent of Russia's influence and her attitude toward Protestant missions. The power of the Mollahs, the most fanatical class in the country, has been greatly curtailed, and freedom of speech and of action prevails to a hitherto unknown ex-The intellectual awakening is creating an increased desire for education, and no sooner was peace restored than the Mohammedan children came flocking to the mission schools and educational institutions of all kinds are more crowded than ever before. The greatest immediate need is a Christian college, adequate in equipment and with a course of study sufficiently advanced to give full training to the young men of the land.

#### The Struggles in South America

South America has been described as a political volcano with as many craters as there are states. the past year there were at least two eruptions and rumors of others. The revolt of the army in Colombia, during the absence of the president in Europe, followed the exclusion of Castro from Venezuela and put a new man in amid serious disturbances The violent rejection by Bothere. livia of the award of the president of Argentina in his arbitration of the Peruvian boundary dispute, threatened to involve these three countries in war, but this calamity has been happily averted.

South America continues to be so poorly manned by missionaries that it is still the "Neglected Continent." Yet signs are not wanting of progress in the work. Venezuela, freed from Castro's autocratic and disgraceful

rule, is struggling toward better things, as is shown by a renewed interest in education and attempts at practical reform. Yet there can be little real progress while the country so largely remains under bondage to ignorance, superstition and sin.

From the Methodist mission in Ecuador come cheering accounts of a revival with more than forty converts. But here, too, the spirit of intolerance was revealed when, incited by the priests, a mob attacked the church, and it was necessary to call on the governor for protection. In the Presbyterian mission in Chili, as a result of evangelistic meetings held in Valparaiso, there was a turning to the Lord such as has never been known there before. More than a hundred confest Christ and were enrolled in the catechumen classes.

Throughout South America there seems to be a growing revolt against the domination of an ignorant and corrupt priesthood. If Christian missions are ever pushed in an adequate way, the result will probably be one of the greatest developments in the history of missions. The visit of Mr. Robert E. Speer, who spent six months in a missionary tour through the continent, may do much to arouse the churches of North America to their duty in the matter.

#### Uncertain Reforms in Russia

The enactment by the Duma last summer of legislation securing to minors between fourteen and twenty-one the right to choose their religion with the consent of their parents, and to adults both to choose and to change from one religion to another, according to the dictates of conscience, was a promise of progress in Russia.

23

Yet religious liberty in Russia is far from an accomplished fact. The scenes of violence in the Duma during the discussion of the bill, and the opposition of the conservative papers after its passage, shows how intolerant is the spirit of the religious leaders. So long as the Greek Orthodox Church continues to be the state church and exercise despotic authority, persecution of other creeds will continue.

Meanwhile, in a quiet, unobtrusive way, evangelical Christianity is forcing its way into the empire. Both the Methodists and the Baptists have made a beginning, and in St. Petersburg alone there are now twelve evangelical churches whose pastors preach to crowded houses. But the time has not yet come for a general advance of Protestant missions in Russia. The Young Men's Christian Association is a growing power in the country and the visit of Mr. John R. Mott made a deep impression on the students and even on the civil authorities.

#### The Zionist Movement of the Jews

Recent developments in Turkey have had an important bearing on the Zionist movement and the future of the Jews.

At a remarkable meeting held in London on the 10th of last May, attended by between 2,000 and 3,000 Jews, Israel Zangwill and other prominent speakers referred to Mesopotamia, the famous region soon to be opened up by the Bagdad Railway, as the new "Land of Promise" for the Jew. One week later an event occurred which put a new aspect on the matter. On May 17, Ahmed Risa Bey, first president of the Turkish Par-

liament, and one of the most enlightened leaders of the Young Turk party, paid an official visit to the chief Tewish rabbi of Turkey, in the course of which he extended to the Jews of Russia and Rumania and all countries where they suffer disabilities, an invitation to settle in Turkey. At the same time he promised that all restrictions against Jewish immigration would be removed and full citizenship be granted to every Jew on his arrival in the empire. As the fulfilment of this promise would remove the last obstacle to the settlement of the Tews in Palestine, there is, apparently, nothing to hinder their immediate return. The pecuiliar situation is summed up by Mr. Ernest Gordon thus:

We now have these factors: The Jews hated and starved in Russia and Rumania. The Jews invited to the Turkish Empire with open arms. The Jews organized throughout the world to purchase Palestine as an "everlasting possession of the whole Jewish people." The Jew master of international finance and correspondingly influential in international politics. The Jew apparently unable to colonize elsewhere, the plans for such colonization in Uganda, Argentina, Cyrenica, Mesopotamia, all blighting in the bud. Lastly, a Turkish revolution which destroys all political hindrances to Jewish settlement in Palestine.

#### Progress in International Reform

One of the most hopeful signs of the age is the increase of international cooperation for the suppression of social evils in the world. The past year has witnessed great progress in efforts of this kind.

I. The Liquor Traffic.—The temperance wave now sweeping so victoriously through the United States is not confined to this country, but is part of a great international movement

against alcohol. At the twelfth biennial meeting of the International Congress on Alcoholism held in London last July, with 1,400 delegates, representing twenty-six governments and colonial legislatures, the delegates were, for the first time, appointed by the governments participating, and great progress was reported all along Germany, a leader in the the line. fight, reported eighteen total abstinence societies with 461 members among the students of her universities; Holland has 100,000 organized temperance workers: in Great Britain temperance instruction has been introduced into the schools; in Russia half a million people have recently attended temperance lectures and debates; in the United States the number of persons living in no-license territory has increased from 6,000,000 to 38,000,000 in ten years, and the saloon has been abolished by law in two-thirds of the total area.

2. The Opium Traffic.—The International Opium Conference held in Shanghai last February, marked an important step in the war against Called by the United States to assist China in her efforts to free herself from this obnoxious drug, and participated in by every nation affected directly or indirectly by the opium traffic, the congress accomplished much along the right lines. Great Britain is not yet ready to stop the exportation of opium from India, or allow China to prohibit its importation, her participation in the congress was a great step in advance. In view of the need of further deliberation on the subject, the United States, through its Department of State, has requested the participating governments to send delegates to a second conference to be

held in the near future at The Hague.

3. White Slavery.—Owing to the increase in the disgraceful traffic in women known as "White Slavery," thirteen governments with their colonies entered into an agreement during the year to wage a united warfare against it. Each government agrees to appoint a special officer having the work in charge, to exchange information with other governments, and keep a close inspection of steamer landings and railway stations.

4. The Kongo Reform.—The continuance of the outrages in the Kongo Free State, notwithstanding the assumption of control by the Belgian Government, called forth renewed effort in behalf of the natives there. The governments of the United States and Great Britain refused to recognize the Belgian annexation of the State unless satisfactory guarantee was given that the outrages would be supprest; Sir Arthur Conan Doyle took up his pen in behalf of the cause, and foregoing pecuniary profit, allowed the "Crime of the Kongo" to be sold to the public for sixpence; a campaign of protest was conducted in England with mass-meetings in every large city; and the Baptist Missionary Society held a Kongo exhibit in London, one feature of which was a free rubber stall with a painting, enlarged from an actual photograph, of a native gazing at his dead child which had been murdered and mutilated because of his failure to bring in his full tale of rubber! Nothing, however, did as much to bring matters to a crisis as the case of the two American missionaries, Dr. Wm. Morrison and Dr. W. H. Shepherd, the latter a negro from Atlanta. These men were compelled to leave their work at Luebo

and stand trial in the Belgian court at Leopoldville, 1,000 miles away, on charges preferred by the notorious Kassai Rubber Company, of which King Leopold himself is chief stockhelder. The withdrawal of the case against Dr. Morrison and the acquittal of Dr. Sheppard in October, closely followed by the announcement from Brussels that the Belgian Government is about to undertake extensive reforms on the Kongo, and promises to see that humane treatment is accorded to the natives, gives rise to the hope that the long night of horror is over.

# The Year in Home Missionary Work

The need for home missionary work seems to increase year by year. Not only winning America for Christ, but keeping America Christian calls for strenuous effort.

Mormonism claims to hold the balance of power in five states and is conducting an aggressive missionary campaign throughout this country and Europe. The religious census completed last year shows that the great influx of immigrants from Papal Europe is dominating the religion of entire states. According to the statistics, Massachusetts and Rhode Island, in Puritan New England, are now The cities are in-Roman Catholic. creasing in population and in sin, and in the rural districts many of the oldestablished churches are either dead or dying. In view of these and other facts, home missions can only be neglected at great peril.

The Home Mission Publicity Campaign conducted during the first three months of the year by the Home Mission Council, a federation of all the home missionary societies and boards, did much to arouse interest and in-

crease giving. A most encouraging sign is the increasing cooperation between home and foreign missionstwo branches of one great work which God has joined but man too often puts asunder. Everyland, the new children's magazine launched in December, covers both the home and foreign field. In two denominations, the Congregational and the Baptist, joint campaigns were conducted with great success by all the missionary organizations connected with them, home and foreign, the object being to wipe out the indebtedness of all. And in the national missionary program adopted by the Canadian churches at Toronto last April, equal emphasis was placed on home and foreign work.

#### The Missionary Uprising in America

The unparalleled opportunities opening up in all parts of the non-Christian world are being met by a rising tide of missionary interest in the home lands. The laymen's movement is sweeping everything before it. In Canada, the great assembly of laymen held Toronto last spring the first Na-Missionary Congress modern times—and the adoption by the Canadian churches through their representatives there of an aggressive national missionary program marked a new era in home effort for the evangelization of the world. The great campaign of the Laymen's Missionary Movement now in progress in the United States, with missionary conventions in seventy-five cities, and a great national congress in Chicago next May, is said to be the most carefully planned and extensive educational effort ever undertaken by combined Christianity. Great results have already been accomplished and the tide of enthusiasm is rising higher every day.

Inspired by new hope, the Church is at last moving in a systematic and comprehensive way to save the world, and can no longer be accused of playing at missions. The various denominations in the United States and Canada, after carefully going over the field, have designated the definite number of non-Christian people in the world for whom they will be responsible, and in order to meet the obligation are preparing for an increase of from three- to five-fold in workers and gifts.

Missionary organizations kinds report their work in a flourishing condition. The Young People's Missionary Movement put out 150,000 copies of study books and three reference libraries during the year, besides furnishing a large amount of material to the editors of Sunday-school periodicals for use in connection with the Sunday-school lessons. Almost without exception, the receipts of the mission boards showed a large advance over the previous year, the total increase aggregating considerably more than \$1,000,000. A new pace was set in missionary giving by bequests of the late John Stewart Kennedy, one of New York's Christian millionaires, who begueathed \$30,000,000 to public benefactions, and designated nearly one-third to missionary work of different kinds.

#### Missionary Conferences

The number of missionary conferences and conventions held during the year was larger than ever before, and they were well attended and full of enthusiasm. Notable among them was the eighth conference of the World's Students' Christian Federation held in Oxford in July—a remarkable gather-

ing which achieved even greater results than had been anticipated. Immediately preceding it was the great campaign of Mr. John R. Mott, general secretary of the Federation, among the students of Great Britain and Europe, as a result of which many students accepted Christ and large numbers resolved to devote themselves to His service either at home or on the foreign field. Everywhere the meetings were large and the interest intense, as was evidenced by the numbers who remained whenever a second meeting was announced. Many also sought private interviews with Mr. Mott for the discussion of vital personal questions. At Oxford the meetings were said to be the most largely attended of any series of religious meetings in the history of the university; at London the opening meeting was held in the Royal Albert Hall, with 10,000 in attendance: at Cambridge, the meetings rivaled in power Moody's great series that resulted in the sailing of the Cambridge Seven to China in 1887. In the six student centers of Scandinavia the meetings were largely attended and the interest ran high. In Christiania, the opening session was attended by the king, who invited Mr. Mott to a private audience on the following day. In St. Petersburg and Moscow in Russia the largest available halls were secured, and were crowded at every session, save one. So eager were the students for personal help that they followed Mr. Mott on the streets, and went to his lodgings, not only at appointed hours, but at all times of the day. When he left, they followed him to the station and pleaded with him to come soon again. In Italy, Hungary and Portugal, the meetings were smaller

than in the great student centers, but were marked by equal interest and power. In view of the fact that the mission boards are depending more and more on the student bodies to furnish recruits for the work, these signs of deep interest in the things of Christ are truly encouraging.

Another encouraging sign is that the cause of missions, which from time immemorial has been the butt of everybody's joke, is commanding growing respect as one of the world's greatest enterprises. Four presidents of the United States-Harrison, Mc-Kinley, Roosevelt and Taft-have publicly advocated missionary work, and a great army of British and American ambassadors, consuls and government officials have testified to its value in foreign lands. Daily newspapers give more and more space to missionary news, and magazines to missionary articles. The heroine of a recent "best seller" was engaged in foreign missionary work, and a recent drama deals with one phase of America's home missionary problem the fusing of many alien races into one great united, liberty-loving people. World travelers, newspaper men among them, return home not to sneer at missions and missionaries as in the old days, but to praise the work and offer criticisms, if they have any, in a kindly and sympathetic spirit. That all this is a help to missions can not be gainsaid; yet it is upon the promises of God, not on popular applause, that the final triumph of missions rests.

# Notable Deaths of the Year

Among the many missionaries that God called home last year were five famous veterans, whose names will ever have a place in the history of missions:

Dr. William Ashmore, whose halfcentury of work at Swatow had a profound influence upon the development of missions in China.

Dr. William S. Ament, whose ministry during the Boxer troubles greatly endeared him to Christians both in the home-land and in China.

Dr. George E. Post, of the medical department of the Syrian Protestant College, whose medical works won him honors and decorations in many lands.

Dr. Sheldon Jackson, whose work for the pioneers of the West, the Mormons, the Indians and the Alaskans, gave him first rank among the home missionaries of his day.

Mr. Egerton R. Young, whose thrilling stories of work among the Indians of the great Canadian Northwest have delighted readers of all ages and won many friends for missions.

The noble army of martyrs received three accessions among the mission-aries — Daniel Miner Rogers and Henry Maurer, who were shot at Adaan while trying to save the girls' school; and Homer C. Baskerville, who fell while leading a sortie out of Tabriz to relieve the famished city. Tho the latter had severed his connection with the mission, he was fighting in behalf of a sorely opprest people, and few will doubt that he gained a martyr's crown.

A peculiarly sad death was that of Miss Lilavati Singh, professor of English literature and philosophy in the Isabella Thoburn College at Lucknow, who had come to this country for a graduate course at Radcliffe, and died in Chicago while traveling in the interests of the Women's Foreign Missionary Society of the Methodist Episcopal Church.

# THE LAW OF HARVEST

BY REV. J. STUART HOLDEN, M.A., LONDON, ENGLAND
Associate Editor of The Missionary Review of the World

Under the figure of husbandry our Lord teaches us many lessons with regard to the sowing of that good seed, "which is the Word of God," from which we look in faith for a harvest of living souls for His glory. It is clear to all engaged in the work of the Vineyard that there are fixt laws which determine the character and measure of all harvestings. It is well, therefore, for those whose supreme desire is for the fullest possible blessing of God upon their service, to carefully study these laws as far as they are discernible, in order to insure the longed-for result, which is at once a manifestation of His power to the world, and a contribution to the sum total of His glory.

Remembering that "the seed is the Word of God" (Mark 4: 14), we must first recognize that it is to be continually ministered to the sower by the Lord Himself (2 Cor. 9:10). It is one thing to speak and preach that which is but the outcome or echo of a past experience, or of an old knowledge of God's truth, but another thing altogether to have a continuous ministry of "seed to the sower," from Him who enriches us in everything unto a bountiful distribution. Nothing is of greater importance than that we should not fail in this particular. It is the first and chiefest duty of every sower to faithfully seek from Him, day by day, the fulfilment of His promise in a ministry of the seed to be sown in just that particular patch of his field into which He has sent us as laborers. To fail in this secret fellowship with the Lord of the harvest is to fail altogether, despite all the experience, energy, or enterprise

we may put into the work. Spiritual sowing can not be done according to rate or rule, for what will germinate in one soil will die in another, and hence this necessity of insuring from Him the harvest in advance.

Next, we must remember that the seed sown must be sown "to the Spirit" (Gal. 6:8), for "He that soweth to the Spirit shall of the Spirit reap life everlasting." The deep significance of this is, that all our seedsowing must be done with faith in His fructifying power. For what is any seed taken by itself but an undeveloped possibility, which requires for its development the disintegrating and reintegrating power of its proper environment and element? So it is with the Word of God. Only by His Spirit can its latent possibility be in any degree realized. Just as Ezekiel in the Valley of Dry Bones must needs "prophesy unto the Spirit," for only so can the dead be quickened, so must we "sow to the Spirit," for only He can produce life by means of the seed which we sow in the world.

Further, the spiritual harvest is always in direct proportion to the spiritual outlay-2 Cor. 9:6 and 7: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." There are workers, both at home and abroad, who know little of the joy of harvest, because they know correspondingly little of the commensurate toil of seed-time; for if we would secure a large measure of result for God, we must see to it that we bountifully distribute the seed which He so bountifully ministers to That this is necessary is not only

alike clear to reason, but is directly enjoined upon us in the direction of Eccl. 11:6: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall be alike good." It is the one who regards the Gospel not only as a treasure but as a trust, and himself not only as a servant but as a steward also, and who is hence constantly scattering abroad, who himself increases, and insures a full harvest.

Again, seed-sowing must be continuously carried on in the appointed season without regard to seemingly untoward circumstances. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). How often in the experience of most workers has seed, which was sown in the most unpromising ground, and with apparently the smallest possible promise, afterward proved to have been the most fruitful of many similar labors. Every one of us knows the temptation to regard our present surroundings as the most difficult and unlikely for sowing the gospel seed with any hope of harvest, and he who, weighing these considerations against the express command of his Lord, and against the great need of the world, consequently withholds his hand, is losing golden opportunities whose importance is to be measured mainly by the fact that they never recur.

A very striking and significant Old Testament ordinance with regard to the sowing of the land must be laid to heart in this our work—"Thou shalt not sow thy field with mingled seed" (Lev. 19: 19). Its obvious meaning for us is as to the purity and character

of our message and ministry. It must be the Word of God, and only the Word which is sown in the hearts of men if the fruit is to be unto everlasting life. Mere speculative philosophy, or human wisdom, conjecture and thought about God, however beautifully and cleverly exprest, produce nothing but thorns and thistles. The quality as well as the quantity of the seed is a large determining factor in the looked-for harvest, and it behooves us all to be very certain in this matter, lest by thus sowing our field with "mingled seed" we are making such a real harvest as would be to the glory of our God impossible.

Further, it must be remembered that true seed-sowing is very frequently carried on "in tears" (Psalm 126:5). The sower to-day finds himself in the direct succession of the Savior and His earliest followers, by the fellowship of sufferings in which the work involves him, but to such there is a wondrous promise of joyous harvesting for "They that sow in tears shall reap in joy." Who is there among us who does not know the significance of these words? Who is there who has not experienced again and again what it means to be kept at the task of

Sowing the seed with an aching heart, Sowing the seed till the tear-drops start.

Opposition, misunderstanding, isolation, privation, and above all, ungracious reception, often cause the sower's heart to be at breaking-point, but then it is that he is in closest fellowship with his Lord and Master, who Himself, the Great Sower, sowed not only His words but His own life also as "a corn of wheat" into the earth, with a view to the harvest of which we ourselves are a small

part. And this fellowship in the sowing with tears is but an earnest and pledge of that assured fellowship of joy when the sower and reaper rejoice together (John 4:36). He it is who will reap all that we have sown, for to us is often lovingly denied the joy of binding the sheaves together for the harvest home. He it is who, estimating in the harvest the faithfulness and cost of the work of the sower, will reward and repay for everything which has made the service hard, and caused those bitter tears with which often the seed has been bedewed. The glory of the harvest joy and the satisfaction of Him who

sees in us "of the travail of His soul" will forever compensate for all. Let this be our inspiration, when to continue in the field seems almost im-Remember that "the joy possible. which was set before Him" and for which He "endured the cross despising the shame" is likewise set before us, and is forever our encouraging hope as we go out into the world's field, with the divinely-filled seedbasket, scattering seed which shall bear fruit, "some thirty-, some sixty-, some an hundred-fold." Meanwhile we may "rejoice in hope of the glory of God," for we have the assurance that our "labor is not in vain in the Lord."

# THE PRESENT CRISIS IN MORAVIAN MISSIONS

BY THE REV. PAUL DE SCHWEINITZ, D.D. Secretary of Missions for the Moravian Church in America

The foreign mission work of the Moravian Church has always been given a hearty recognition and approval by the Christian world at large.

When the congregation at Herrnhut was the only Moravian Church in the world, and numbered barely 600 men and women—a large number of them penniless immigrants from Moravia—these people began foreign missionary work among the negro slaves of the West Indian islands (1732), and since that day this Church has been carrying on its work in ever extending fields but with relatively the same inadequate home resources.

At that time no Protestant Church was carrying on foreign missions systematically and the missionary enterprise was represented only by sporadic efforts here and there. Not until six or seven decades after the beginning of the work by the Moravians did the Protestant world show signs of awa-

kening to its responsibilities. Hence it came about that awakened Christians in Great Britain and the Continent of Europe who felt the obligation to carry out the command of our Savior to preach the Gospel to all the world endeavored to do so through the channel of the Moravian Church.

It should be remembered that Moravian missions differ from those of other denominations in that, from the beginning even unto this day, they have been carried on not by a missionary society within the Church, but by the whole Church itself as such. The Moravians synodically recognize foreign missions as the work of the church, as one organic unity throughout the world. The Mission Board is elected by the General Synod of the entire Moravian Brotherhood. It consists of five members, one of whom · must be a German, one an Englishman, one an American, and two

chosen from the Church at large, usually from the mission fields. a matter of convenience, certain fields may be administered from the nearest home province, but eventually the central international board is responsible for everything and the accounting of all funds is finally made to the central treasury in Herrnhut. Each home province has its own mission secretary, who serves without special salary and furthers the work in every possible way, supervises the missions more directly connected with that province, collects, disburses and accounts for all contributions coming from his province.

The absence of other foreign mission agencies in the Protestant Church during the eighteenth and earlier decades of the nineteenth century led many earnest Christians on the continent of Europe and in Great Britain to do their share of this work through the agency of the Moravian Church. Thus, for example, in 1817 there was organized in England the London Society in Aid of Moravian Missions, which continues its beneficent work to this day, composed altogether of non-Moravians, and devoting all its income to Moravian missions.

#### Gifts to Moravian Missions

The consequence of this historical development was, that in course of time the Moravian Mission Board derived a far larger income from sources outside of the church than from its own church-membership, a condition which exists to the present day. The Moravian Church has ever furnished the missionaries, but a large part of the support has come from without the Church.

Under the pressure of this kind of support, mission after mission was begun, which ordinarily the Church would not have dared to undertake. In the course of time many legacies came to Moravian missions with stipulations that the principal was to be funded. These have been accumulating during a century and a half and more, so that considerable income is now derived from this source.

Then large donations and bequests were received with the condition that they must be used specifically for new work and in fields which no other Church would enter. In faith in the Lord these heavy responsibilities were assumed, and thus it has come about that while in Europe, Great Britain and America there are only 201 Moravian congregations all told, including even filial charges, which have no pastors of their own, in the foreign field there are 272 stations and outstations and 744 preaching-places scattered over fourteen different mission provinces; and while there is a total home membership of only 43.127. there is a foreign mission membership of 102,381.

Now comes the critical change in the entire situation. At the present day every Protestant land teems with missionary societies and boards of every conceivable description, and none rejoice more than the Moravians at this great missionary awakening of the Protestant Christian world; but while the old supporters of Moravian missions remain loyal, as these pass away, it seems impossible to supply their places. It has been necessary for Moravians to depend more and more upon their own resources, but these are inadequate for the extended work which has been so widely developed.

It appears that the Moravian

Church can no longer bear the burden. In 1907 the deficit was, in round numbers, \$64,000; in 1908, \$72,000; and the present outlook is that the deficit of 1909 will be equally large. does not mean that the deficit of 1908 includes the deficit of 1907, but in each case the figures represent an entirely new deficit in that particular year's By strenuous efforts the accounts. combined deficits of 1907 and 1908, \$136,000, have been reduced to about \$60,000, but the new deficit keeps piling up. When it is remembered that in order to avoid financial ruin the annual budget must be made up in full and the deficit met in addition, and that there are only 43,000 men, women and children all told in Europe, Great Britain and America to do it. then the apparent impossibility of the task stands clearly revealed.

This is the more deplorable, because never in the history of the Church have the prospects for expansion been so bright; never have so many tempting fields been open, never has the cry been so insistent to go forward. To cut off dead or mortifying members is a proper surgical operation, but to cut off healthy, living members is a terrible thing.

These deficits, which are crushing the life out of Moravian missions, are not caused by less liberal giving but by causes, in addition to those outlined above, utterly beyond the control of any mission board.

The first of these is natural growth. Most of the fields worked by the Moravian Church are occupied by no other board, and there is tremendous pressure to go forward and possess the land. In the last decade the membership in the Himalayan Mission increased 88 per cent.; in the Nyasa

Mission, 324 per cent.; in the Nicaraguan Mission, 47 per cent.; and the number of ordained native ministers increased almost 50 per cent. The Church prays that the fulness of the Gentiles may be gathered in; the prayer is being answered, the heathen are coming in, and alas! the Church is overwhelmed by the answer to its own prayers.

The second great cause for these deficits lies in political and industrial disturbances. It was confidently expected that the West Indian missions would be self-supporting and independent by 1899, or surely by 1909, but the industrial conditions caused by United States tariffs, as well as by natural calamities, earthquakes, hurricanes, floods, and other uncontrollable forces, have thrown the work back-The Nicaraguan Mission on the Mosquito Coast was fast approaching self-support when Nicaragua seized the reserve in 1894, and since then has carried on a systematic course of persecution, which doubled and quadrupled the cost of this mission. It was one of the most flourishing fields of the Church, and no other church is working among these creoles and Indians. The work in South Africa was practically self-Then came the Boer supporting. War, the rinderpest, etc., and now this field is a heavy drain on the Church. Labrador was entirely selfsupporting, but now trade conditions have changed, and this field has added \$10,000 to the annual budget. And so on.

The third and most serious element in the situation is the one already emphasized: the disproportion of the home membership to the work in the foreign field. This has been recognized

as coming to be a terribly tragic matter long ago. At the last General Synod the historic field of Greenland, which had been in the care of the Church since 1733 and which gript the very heart of the Church, was none the less turned over to the Danish State Lutheran Church. The transfer was accomplished in the most fraternal manner imaginable. remnant of the historic work among the Indians in Canada was transferred to the Methodist Church of Canada. The home membership woke up to the necessity of making additional efforts. In the decade 1898-1908, the gifts of members of the continental province of the Church increased 41 per cent.; in Great Britain, 58 per cent.; in the American province, North, 143 per cent.; in the American province, South, 237 per cent. in spite of all these efforts, because of the conditions enumerated, the deficits have continued to roll up.

When, therefore, the General Synod of 1909 met, it was realized that radical steps must be taken to save the mission work of the Church from complete bankruptcy. It was accordingly ordered, that the Mission Board must introduce retrenchments, which would bring about a reduction of the annual budget by about \$50,000. It is very easy to write those words; but it is reported that when the resolution was finally passed, strong men broke down and wept.

It is also comparatively easy to issue such instructions to a mission board, but when it comes to carrying them out the problem becomes frightfully difficult. The board is dealing not

3929 9 97

with figures, but with human souls, which have been purchased by the blood of the Lord Jesus Christ, and which have been rescued from the degradation of heathenism as the reward of His sufferings.

As a consequence of its historical development, the Moravian Church in most places is working where no other board has gone. Hence, thus far all efforts to secure a society or board willing to take over any of these Moravian fields have failed. To withdraw without turning the field over to another board, means delivering these people back to the gloom and despair of heathenism, after the beginning has been made at the expenditure of untold sacrifice. To continue means to plunge the entire work into bankruptcy. Surely the Moravian Mission Board is face to face with a terrible crisis.

This retrenchment is like killing the children you have borne and nursed and reared. It is stopping natural growth. It is hurling the people back into heathenism.

In America there has never been any such organized support of Moravian Missions by non-Moravians as on the continent of Europe, in Great Britain, and latterly in Australia. There have been highly appreciated contributions from American Christians, but they have not played any great role in the missions of the Moravian Church. This is not surprizing. Every American mission board naturally seeks to gain all the contributors for its own causes from its own natural constituency.

# THE MISSIONARY PATHFINDER OF CANADA A SKETCH OF THE LIFE AND WORK OF REV. EGERTON R. YOUNG

BY MISS LILLY RYDER GRACEY, ROCHESTER, N. Y.

The stories of the journeys and adventures of Rev. Egerton R. Young in the land of the Cree and Salteaux Indians of Canada never failed to charm an audience. His mode of living and his unique experiences among these redmen and the tales that showed his intimate knowledge of their habits and traditions would interest any listener. Dr. Young went among these crude people when they were untamed savages, but he recognized their stalwart characters and higher possibilities. He saw them exchange savage rites for Christian worship and subdue their primitive passions to conform to the teachings of Christ.

This missionary pioneer and pathfinder was as daring and dauntless as the people whom he went to serve. In the spring of 1868, he and Mrs. Young made their first adventurous journey to the Northland. Leaving cars and steamboats behind them, they used horses and canvas-covered At night they encamped wagons. on the prairies, forded bridgeless streams, some of which took the party three and four days to cross. Over routes where parlor-cars now carry travelers in luxurious comfort, this caravan went in tedious marches, often taking off shoes and stockings as they bravely waded through wide streams. Many days they traveled in frail canoes, manned by Indians, carrying with them oxen whose bodies extended over the sides of the little crafts. At night they went ashore with their tents. They had left a field where Dr. Young had enjoyed a successful pastorate and a people who offered them love and every inducement to remain among them and journeyed for two months and a half to Norway House, their destination.

On their arrival, Indians who had become Christians through the presence of other missionaries in their country, crowded to see them, even some pagan Indians dressing in their wild, picturesque costumes and going to greet and give a friendly welcome to the newcomers. Dr. Young's field enlarged until it extended north and south over five hundred miles, and in some directions was over three hundred miles wide. Indian camps and villages were visited in summer by canoe and in winter with dog-trains. As his missions increased there were some so remote that he could go to them but twice a year, and the hardships and deprivations endured on these journeys were very like those experienced by searchers for the North Pole. In winter he was obliged to sleep in holes dug in the snow with temperature from thirty to sixty degrees below zero. His companions were Indian runners and the twenty or more St. Bernard and Newfoundland dogs that were used to draw his train of sleds. Without them the missionary expeditions could not have been undertaken and, like Grenfell of Labrador, Dr. Young gave public tribute to the marvelous intelligence and human instincts of these noble animals. To their sagacity he more than once owed his life. Miles of portages were made on these trips with the camping outfit and canoes. Faces

and feet were often bruised and bleeding from icy branches and icepinnacled paths. Attacks of illness frequently made these longer journeys



EGERTON R. YOUNG

additionally wearisome and dangerous. Cold sweats would sometimes drench the blankets, which would then freeze and become as stiff as leather. The faithful dogs cuddled at his side to furnish warmth, and when this expedient failed the Indians would build a fire in the snow while the missionary undrest to his skin that he might dry his clothes and warm his body before the roaring flames. More than once typhoid-fever and other ills followed in the wake of these perilous journeys.

Sometimes he traveled long distances to the north, where the sun and snow became so bright by day that he was forced to travel by night. At sundown he would break camp and both missionary and runners would speed along by starlight, stopping only at midnight to cook and eat their frugal dinner. Often they were guided by

the wondrous auroras, which Dr. Young described as "dwarfing into insignificance man's mightiest pyrotechnic displays."

Many of his guides and dog-drivers were Indians who had become Christians and had the spirit of evangelists. To some of these he paid the following fitting tribute: "Up the shining trail, following the unerring Guide, they have gone beyond the auroras and beyond the stars right to the throne of God."

As he journeyed over his vast territory he met the Indians at their council-fires, and asked their views of God and inquired as to their willingness to give up paganism for Christianity, and to send their children to school. Invariably, the pipe of peace would be lit, and after the chief had puffed at it, would be handed Dr. Young. Then the plans for chapel or school would be discust and the work would be started.

Sometimes the missionary was sum-



MRS. EGERTON R. YOUNG

moned across great lakes to act as diplomat and representative of the English Government. Tact and ready wit were needed to answer the ques-

tionings as to why the steamboats were rushing through their waters and destroying their fisheries; or why the white hunters with guns and steeltraps were killing off their game, and the surveyors driving stakes into their ground. The Indians looked to Dr. Young to protect their treaty rights. He was an apt reader of Indian character, and felt deep human sympathy which gave him a far-reaching influence and made his efforts among the different tribes have the effect of transforming the lives of those with whom he came in contact. Wild and savage Indians under his ministrations and teachings became conse-Christians and crated aggressive workers among their own people. Where he had seen idols worshiped amid horrid orgies, and had heard the vells, rattles and drums of old conjurers and medicine-men, he saw chapels erected and Indians as pastors over flocks. In solitary wigwams and lonely hunting-camps the Christian Indians took such comfort in the Bible that nothing would have induced them to leave it out of their packs.

Among the practical evidences of the thoroughness and genuineness of changes wrought was the improvement in the family life. The sad sights common among degraded savages, such as the ill-treatment of mothers, wives and sisters and the aged, gave place to the kindly ways and happy homes that characterized the life of the transformed Indians. Woman was uplifted from the degraded place she held in all the tribes and was given a Christian position in the home. One of the material changes was effected by persuading the people to abolish wigwams and to

build small houses for the sake of tidiness and cleanliness. Fields were plowed, with dogs harnessed to improvised plows and makeshift harrows. The first crop of wheat was winnowed by the aid of Mrs. Young, who sewed sheets together to hold the grain as the wind blew away the chaff. From such practical lessons as these the Indians learned to help themselves.

The Indian women became ambitious to keep house like "Ookemasquas," as they called Mrs. Young. At Sunday services the announcement was sometimes made that the missionary and his wife would take dinner on stated days with members of the congregation. At such times interesting demonstrations would be made in domestic science. On such occasions Mrs. Young, who had her own train of dogs, would precede her husband to the Indian home and take with her a table-cloth, dishes and some provisions. The wife would receive a lesson in housekeeping and dinner would be served picnic style, for there were, of course, no tables or other furniture.

Many miles a day were covered by the indefatigable Dr. Young and his no less energetic wife, as they visited the sick and sorrowing among their different bands. Besides the heroic endurance of exile from civilization and their primitive mode of living among a wild people, they were obliged to endure the hardship of being cut off from communication with the rest of the world by post, except twice the year. The routine of daily life included the tiresome and even nauseating diet of fish three times a This was only varied by the capricious luck of the hunter who

37

might chance to bring in venison or some other game. The catch of fish for the year was necessarily enormous. For their own family use and that of their dogs ten thousand fish must be caught before winter set in. These were piled up in November to be kept frozen until April.

The success that rewarded the labors of these two workers for their years of self-denial and hardships seems almost incredible. A people who were pagans, with superstitious beliefs and debasing habits, became changed that they would come many miles over ice and snow to Christian service, and between two and three hundred at a time were often present on a communion season. The little places of worship were erected in spite of tremendous difficulties. Men were employed all winter to cut down trees. square the logs, saw the timber into boards, make rafts, and then when spring came to float them down the river to the spot selected for the mission village. Here every board was cut and prepared by hand. Parents sometimes brought their little ones as much as two hundred miles to have them christened. The fame of Dr. Young and his teachings spread until many individuals and sometimes whole bands of Indians sought him out to learn of the "Great Spirit" about whom he told. One chieftainess who, with several of her followers, one summer came unheralded to visit the missionary and his wife, traveled from her home several days' journey. She had heard from some fur-hunters about the missionary coming to live among the Indians and determined to hear for herself. She prolonged her stay at the missionary's home two weeks, during which time Dr. and Mrs.

Young gave her Bible lessons, and marked a sheet of foolscap paper to make a calendar by which she could distinguish the Sundays, explaining to her the sanctity of the Lord's day. As she left the mission and pushed out in her canoe her last importunate request was that soon the missionary would visit her and her people in their own To her pleadings he replied: "When the eagle moon is filling out, listen for the ringing of the missionary's sleigh-bells, for then will he be coming to see you and your people with his dog train and guide." A few months later the promise was fulfilled, by a night after night journey of two weeks, over ledges of ice that overhung the rapid waters of a great river.

The importunings of the people are also seen in another incident told with eloquence and pathos by Dr. Young in the following dialog:

"Missionary," said a savage, stal-wart-looking Indian to him, "gray hairs here, and grandchildren in the wigwam, tell me that I am getting to be an old man; and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here, and grandchildren yonder, tell the story. Stay as long as you can, missionary; tell us much of these things; and when you have to go away, come back soon."

"He turned as the he would go back to his place and sit down," said Dr. Young in narrating the story, "but he only went a step or two ere he turned round and said:

"'Missionary, may I say more?"

"'Talk on,' I replied; 'I am here now to listen.'

"'You said just now, "Notawenan" (Our Father).'

"'Yes, I did say, "Our Father."'

"'That is very new and sweet to us,' he replied. 'We never thought of the Great Spirit as Father. We heard Him in the thunder, and saw Him in the lightning and tempest and blizzard, and we were afraid. So, when you tell us of the Great Spirit as Father—that is very beautiful to us.'

"Hesitating a moment, he stood there, a wild, picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said:

"'May I say more?"

"'Yes,' I answered; 'say on.'

"'You say, "Notawenan" (Our Father); He is your Father?'

"'Yes, He is my Father.'

"Then he said, while his eyes and voice yearned for the answer:

"'Does it mean He is my Father—poor Indian's Father?'

"'Yes, oh yes!' I exclaimed, 'He is your Father, too.'

"'Your Father—missionary's Father—and Indian's Father, too?' he repeated.

"'Yes, that is true.'

"'Then we are brothers!' he almost shouted out.

"'Yes, we are brothers,' I replied.

"The excitement in the audience had become something wonderful, and when the conversation with the old man had reached this point, and in such an unexpected and yet dramatic manner had so clearly brought out, not only the Fatherhood of God, but the oneness of the human family, the

people could hardly restrain their expressions of delight.

"The old man, however, had not yet finished, and so, quietly restraining the most demonstrative ones, he again turned and said:

"'May I say more?"

"'Yes, say on; say all that is in your heart.'

"Then came his last question, which millions of weary souls dissatisfied with their false régimes are asking:

"'Missionary, I do not want to be rude, but why has my white brother been so long time in coming with that Great Book and its wonderful story?"

Returning home after some years of labor, Dr. Young won fame as a lecturer and author. His inexhaustible fund of information, ready wit, fine presence and an eloquent style, caused him to be in great demand as a lecturer in the United States, Canada, Great Britain and Australia. late Grover Cleveland, after listening to one of his lectures on his thrilling missionary life, exclaimed that he could listen to him for hours, and later asked the missionary to be his guest at the White House. Sir Charles Tupper stated on one occasion that Dr. Young was Canada's best immigration agent.

Dr. Young was the author of many books. Among them, "By Canoe and Dog Train Among the Cree and Salteaux Indians," "Stories from Indian Wigwams and Northern Camp Fires," "On the Indian Trail," "Children of the Forest," "The Apostle to the North," "Algonquin Indian Tales," "My Dogs in the Northland," and "The Boys in the Wild North Land."

#### THE MARTYRS OF OSMANIYE AND SAGH GECHID

BY STEPHEN VAN RENSSELAER TROWBRIDGE, AINTAB, TURKEY

When the disturbances broke out in Adana on April 14, twenty-one ministers of the Protestant churches of Central Turkey were on their way to the annual meeting of the mission. These pastors and preachers had been chosen after much thought and consultation as representative Christian leaders who should come together for the ten days' devotional and business meetings. They were approaching Adana by two main caravan roads, one from the district of Hadiin, in the Taurus Mountains to the north, and the other from the cities of Aintab and Ourfa on the east. The massacre commenced in all the towns and villages of the province and out upon the highway simultaneously with the attack by the Turkish mob in Adana. Nothing could be clearer than that a cruel plot had been made by the Turks, and with remarkable stealth and precision had been enjoined upon the entire Mohammedan population of the province. Not one of the pastors escaped.

The circumstances of their death as well as the character of their lives are sufficient proof that they were slain, not because the Turks felt racial or political animosity, but because these heroic and peace-loving men were followers of Christ. In the hour of threatening and peril they did not deny His name; they did not surrender themselves to become followers of Mohammed. So they paid the cost by their lives, and were added to the goodly company of men and women who have suffered martyrdom for the Savior.

The Hadjin party was made up of seven pastors, four women and two lay delegates. After spending Wednesday night in the town of Kozan,

they set out upon the Adana road on the morning of April 15. In the afternoon they were overtaken by a Christian messenger, who warned them that



PROF. SARKIS LEVONIAN
One of the martyrs of Armenia

there was danger of an attack by the Moslems. It was too late in the day to return to Kozan, so they asked for hospitality and protection at the mudir's house in the Circassian village of Sagh Gechid. The mudir in a Moslem village is at the same time the village chief and the government magistrate. This mudir agreed to receive the travelers as his guests, which, in the Orient, means the most sacred pledge of life and property. A similar promise of protection was made by Haji Bey, another prominent Turk. But the next day, at three o'clock in the afternoon, these Christian guests were dragged out into the courtyard. The Turks first robbed them of their goods, and then took them one by one

and cut their throats. After this they put to death in the same way the seventy-eight Armenian inhabitants of the village, who, for years, had lived as neighbors side by side with the Cir-The women and children cassians. shared the same cruel death. Finally, the dead and wounded were piled together into carts, were carried out to the edge of a deep ravine and were thrown down the bank. All the wounded except two died. One of these was the wife of Pastor Asdoor, of Fekke, who was killed. She was severely wounded, but saved her life by pretending to be dead, even tho the Moslems tore the earrings from her ears and stabbed her again and again. With wonderful courage she lay perfectly still, and when all the mob had gone away, she, together with a man from Hadjin, crawled out from underneath the heap of dead bodies. Working their way through the fields far from the road, they reached Kozan the next day and told the dreadful news. The names of the pastors and their churches are as follows:

Istilion Arslanides, First Church, Hadjin.

Levon Soghomonian, Second Church, Hadjin.

Asdoor Topalian, Fekke.
Ardashes Boyajian, Shar.
Melidon Malyan, Kozan.
Samuel Bedrossian, Kara Keoy.
Abraham Seferian (lay preacher),
Yere Bakan.
Constantin Siyahian, Kars.

One of the women who suffered death was house-mother in the missionary orphanage in Hadjin. Another was one of the foremost members in the Kozan church, known throughout the community "for her kindness of heart and her pure and holy life."

On Wednesday, the 14th, Rev. H. Koundakjian (Hassan Beyli Church), Rev. S. Hovhannessian (Kharne), Takvor Khoja (Baghche), and Rev. G. Kupelian (Osmaniye) were killed by Mohammedans as they were riding along the road toward Adana. They were on the highway a few hours west of Osmaniye. That night the caravan bringing the delegates from the eastern part of the field, reached the town of Osmaniye, and spent the night in the courtyard of the village church. As yet there was no disturbance in the town, tho alarming messages were brought in at night. In the morning the Moslem mob surrounded the church shooting into the windows, and the following pastors, together with many friends and delegates, were forced to take refuge in the basement of the building in a low room with vaulted roof:

Giragos Zhamgotsian, Severek. Setrak Ekmekjian, First Church, Ourfa. Jurgis Shammas, Syrian Protestant, Ourfa.

Zakariah Bedrossian, Garmouch. Nerses Kouyoumjian, Adiaman. Nazaret Heghinian, Third Church, Marash.

Among the delegates was Prof. Sarkis Levonian of Central Turkey College. The mob set fire to the church and as the flames grew fiercer and the smoke filled the basement, Mary, the teacher of the School for the Blind in Ourfa, ran out from the church and plead for her life. was carried off to the government house and afterward made her way to Adana. But the heartless mob closed in upon the men in the basement of the church, shooting any who appeared at the entrance. The last sound which was heard from the little

company before the walls and roof fell in was a prayer offered by the white-haired and saintly pastor Giragos. He reached out his hands in blessing to his comrades and in appeal to God. This scene was described by Mary of Ourfa, the only one of the caravan who escaped. Two pastors journeying from the Marash field and the pastors of the Hamiedie and Albustan churches suffered in like manner at the hands of the Turks.

It is difficult to describe in terms of sufficient force and earnestness the lives of these men. They lived with an apostolic simplicity, and yet they were far from being monastic; they loved all men with the deep friendship which they learned from daily fellowship with their Master; they were courageous and faithful at their posts amid frequent persecution and under the stress of poverty. They had had "trial of mockings and scourgings, yea, moreover of bonds and imprisonment." They were cheerful and hopeful-traits rarely found in the Armenian nature. They were known everywhere for their integrity and for thoughtful kindness to the poor. During eleven years spent in America, I never found a group of Christian pastors who were so thoroughly consecrated to the great work of saving men. In a country where constitutiongovernment is not vet comprehended and is desired by the more intelligent only, these pastors had been for a lifetime putting into practise the principles of brotherhood and democracy which are inherent to the true Christian Church.

Professor Sarkis Levonian was, in many senses, a leader in the college at Aintab. It was not simply his education in the United States, nor his nat-

ural scientific instincts, but rather his large-hearted and large-minded manhood which drew the students to him. and which commanded the respect and affection of his associates. evangelist, he had that rare spiritual power which filled the congregation with the immediate message and presence of Christ. His vacations were waited for by the churches that they might secure him to preach on weekday nights to the crowds of common His penetration and good sense in counseling the impetuous Armenian students in college frequently transformed their foolish nationalism into a sincere and thoughtful patriotism. He was indeed a man of remarkable gifts and of a most lovable disposition. The educated and progressive Turks in Aintab were much attached to him.

The life of Pastor Hagop of Hassan Beyli, would be well worth recording in full. He was a mountaineer from childhood and understood and loved the homely habits of the villagers. For thirty years he served in that parish, always ready to go over the mountains to the lonely hamlets, where no other messenger of the gospel ever went. He taught the people to build their homes of stone in the midst of gardens and orchards instead of in crowded blocks of mud dwellings. His sons are now doing eminent service in the ministry and in medicine in other parts of Central Turkey. But two days after the mob slew the pastor, they came with hue and cry upon Hassan Beyli itself, scattered the villagers into the clefts of the mountains, sacked and burned the houses and destroyed the church. Not being satiated with this, they followed the fugitives relentlessly and put many of

them to death in the most barbarous manner.

The pastors from Garmouch and Adiaman had been recently ordained. In November, 1908, I made the journev to these churches for the services of ordination. The chairman of our committee was the veteran of this field, Pastor Giragos, who was among the slain at Osmaniye. I shall never forget the tender and earnest charge which he gave to the Adiaman congre-His face was radiant with cheerfulness as he exprest his wish that the new pastor might enjoy the favor and loyalty of his people. benediction at the close of the service left the congregation hushed with a sense of peacefulness and mercy.

Every one of the churches which these men served had come forward steadily toward self-support. Ourfa First Church had, some years ago, reached that point. The Ourfa Syrian congregation twenty years ago was a little handful of people whose preacher was engaged and paid by the missionaries. Now the church has come forward into self-government and has recently experienced two deep movements of spiritual awakening. Last winter the people began to give thank offerings in order to prepare for the enlargement of the church building.

Some of these pastors who were killed at Osmaniye were deeply interested in the extension of the Gospel among the Moslems. Patient and frequent efforts to influence Turks had been made, especially by Pastors Giragos and Shammas, with the result that

several Moslem inquirers were coming to talk with them about the life and message of the Messiah. All of these pastors were by word and deed loyal and obedient to the Ottoman Government.

How shall we interpret the loss of such good men? Is it true, as many of the Armenians feel in their distress, that God has forsaken His people? Or may we believe, as others assert, that God is purging His church? Do not these losses mean much more than that? As I reflect upon the moral caliber and the high ideals of these men, my conviction grows stronger and stronger that these sacrifices are the price which must be paid for the survival of the Christian faith in the very midst of the Mohammedan world. The fury of the attack upon the Osmaniye church was not primarily due to the lust of plunder. What goods or wealth had these village pastors that the mob might covet? The motive was not one of political or racial bigotry or suspicion. Where, in the empire, could you find more loyal and more friendly citizens? It was an attack on the Christian religion. These martyrs will take their places along with those Christians of Uganda and of China who laid down their lives rather than deny their Lord and Master. Ours is that solemn joy of which Abraham Lincoln wrote to a mother whose five sons had been slain upon the battle-field in the Civil War-that solemn joy "to have laid so costly a sacrifice on the altar of freedom." Their blood has not been shed in vain.



WOMEN SEATED OVER TRENCH FOR THE SACRIFICIAL CEREMONY

## PURIFICATION BY BLOOD IN WEST AFRICA

BY REV, WM. M. DAGER, ELAT, KAMERUN, WEST AFRICA

The people of West Africa believe that sickness is due to some occult cause, so they make "medicine" in each particular case to find and remove the cause of the sickness. On a recent trip to Metet I passed through a town where they were making "So" medicine to cure a man who had been ailing for several months. It was midday and the emaciated sick man was reclining against a rest made from a forked branch of a tree. He was holding a plantain leaf over his head as a protection from the heat of the sun and in front of him was a narrow trench about six inches wide, six inches deep, and forty feet long. The ground sloped gently toward the head of the trench where there were two earthen pots of "medicine," one holding about a gallon and the other three gallons. Near by were ten or twelve baskets full of food prepared for those gathered for the ceremony. The women were at one side and had substituted plantain leaves for their ordinary garments.

As I came into town the men were having a "palaver" and seemed rather disconcerted to have a white man arrive just at that time. Some went off and conferred together, but soon came back and began to distribute the food. I told them that I was not a physician. but I would like to speak with them when they had finished. After the noonday meal was over, the men proceeded with their ceremony. The sick man was seated at the head of the trench and the women sat on plantain stocks placed over the trench. They were so close that they had to sit spoon fashion. Thirty-nine women and the sick man had each one foot of space. In the line were two mothers with infants in their arms and about a half-dozen girls, the others being mature women. All were wives and were going through the ordeal because their husbands had so commanded them. The women were suspected by their husbands of having done something which might have been the cause of the sickness.

When the women were all seated, the medicine-man took a segment of two vines which had twined themselves about each other, symbolical of the way the evil spell had wound itself about the sick man. The pieces of vine were about a yard and a half long, and after separating them, as a sign of the disengaging of the spell from the victim, the medicine-man gave two ends to an assistant while he himself retained the other ends. They were then rubbed back and forth while a weird incantation was recited. This mysterious observance has a strong hold upon the people, and they dread doing anything that may bring calamity to others and involve possible discovery and punishment to themselves.

Soon a dozen of the women and the man himself made confession of violation of some of the prohibitions put upon the people by the fraternity called "So."

Most of these confessions were illustrative of the depravity of human nature. One was pathetic. A mother who had lost two children confest that, contrary to their custom, her husband was of the same tribe as she. was supposed to have been the cause of the death of the children. She asked that the spell be removed so that her unborn child might be spared. Another confession opened the door of heathen darkness and let us get a glimpse of vices of paganism in all its ghastliness. Another woman of good physique, middle-aged, said that she had participated in the burying of her husband, in violation of the custom of

the "So" society. She confest that she had murdered and put a slave in the grave. The slave was an initiated member of the "So" society, and this was supposed to be the cause of the affliction. After each confession, the medicine man chanted a half-dozen meaningless, cabalistic phrases.

Then they brought a kid and held it directly over the head of the sick man while they cut its throat and let the blood spurt all over him. then passed up and down the line, letting the blood come on the heads of every one of the women, some of whom seemed to feel the need of cleansing, for they wanted to have the blood come upon them. Some shrank away as the warm blood spurted out, but when they came to the woman who had murdered her slave, she turned her face upward to receive the full benefit of it. The men paused and passed on only when her face and shoulders were covered with blood. What a revelation of the workings of conscience! What a groping in the darkness for some ray of hope!

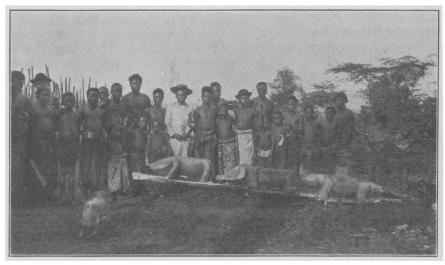
Next they took the large pot of medicine, and with a sop of bark and leaves they sprinkled the medicine over the sick man, and each woman in turn washed off the blood with the medicine. The other pot of medicine was poured into the trench, and each woman was expected to gather up some of it in her hand as it flowed past and cleanse her body with it.

Then the women stood up one at a time, each taking with her the piece of plantain stock on which she had been sitting, lest she bring upon others a spell similar to the one they were seeking to remove. All were supposed to run to some stream in which they bathe and return clothed in their ordi-

nary garments. The sick man was carried away. If he should not recover, it would be thought to be because the real cause of his sickness had not been confest and removed, or because some one had not gone through with his part of the observance properly.

After the ceremony was concluded,

taken internally. Then I showed the uselessness of what they were doing, in that there was no relation between the sickness and what they claimed to be the cause of it, nor was there any reason to expect a cure by their method. I explained that we came to tell them of a better and more reasonable way of life. I told them of



THE EMBLEM OF THE "SO" SOCIETY, WEST AFRICA

my opportunity came to talk. I told how our physicians gathered knowledge of medicines from all over the world, and wherever they found a medicine which was effective, they would study its effect upon the body. I told them that many of the native herbs and barks were good for medicine and that they were generally

the sacrifices of the Jews, and explained how they pointed to Christ. Then I spoke to them about the Savior, the Lamb of God, whose blood cleanses us from all sin, and tried to tell that old story so simply and plainly that the words would bear fruit.

The people listened attentively and seemed to desire to hear more.



# JAMES STEWART, OF LOVEDALE

BY REV. JOHN T. FARIS, PHILADELPHIA, PA.

"We have nailed the flag of Africa to our mast, and there it must remain till God Himself takes it down."—Letter of James Stewart, 1875.

"Doctor Stewart and General Gordon were to me the two greatest heroes of the age—the saintly servants of God and of Queen Victoria—the Elijah and Joshua of modern times," said a steamship captain who many times carried James Stewart between England and Africa. This statement would have been endorsed by thousands who followed the missionary in his wonderful work during nearly half a century.

The first impulse to become a foreign missionary was received when young Stewart—then fifteen years old -was following the plow in Perthshire. "Leaning on the stilts of the plow, he began to brood over his future. What was it to be? The question flashed across his mind-imight I not make more of my life than by remaining here?' He straightened himself and said, 'God helping me, I will be a missionary." On another occasion, while out hunting with his cousins, he said, "Jim, I shall never be satisfied till I am in Africa with a Bible in my pocket and a rifle on my shoulder to supply my wants." \*

Years of business training, necessitated by the desire to help his father, and to provide for his own education, gave him invaluable preparation for the life to which he was looking forward and taught him to make the most of his opportunities. In school he was not a prize-winner, but he devoted himself diligently to the studies which he felt would be most useful to him.

While a student in the Divinity Hall of the Free Church of Scotland, he read and made a careful analysis of the life of Livingstone. He was so

captivated by the volume that for a long time he could talk of little else; his fellow students, who had called him "Long Stewart," because of his height, now gave him the name "Stewart Africanus."

Stewart began his ministry in the home land, but it was not long before he heard the definite call to cross the sea, and in 1859 he proposed to the Foreign Mission Committee of the Free Church that he be sent to Africa to do missionary work in the region made famous by Livingstone. As the committee felt unable to assume the responsibility, he organized among his friends "The New Central African Committee," composed of eighteen men, "with the view of turning to practical account the discoveries of Livingstone, and to open a new mission in Central Africa." The initial expenses were largely paid from contributions solicited by himself, supplemented by the gift of his entire inheritance. Then he gave himself—for he was the man chosen by the committee to go to Africa to look over the ground.

Stewart's indomitable perseverance carried him through obstacles in the face of which many a man would perhaps have turned his back forever on the mission field. He was expecting to accompany Mrs. Livingstone from Durban to the Zambesi on a brig chartered to carry another mission party to a neighboring field, but strenuous efforts were made to persuade him that he was not wanted by Livingstone and that he would better return to England. When Mrs. Livingstone assured him that her husband would welcome him and declared to the captain that

<sup>\* &</sup>quot;Stewart, of Lovedale." By James Wells. Fleming H. Revell Co.

she would not sail unless Mr. Stewart was permitted to accompany her, he paid no further attention to the protests of those who would detain him.

For five weeks the delay, the efforts to pursuade him that he was on a fool's errand, and the assaults on his character continued. The time was spent in conducting Gospel meetings and gathering information that might be of value to him later. Always his comfort was gained in reading the Bible and in prayer. Once he wrote in his journal:

Make patient under calumny, whether it be at home or abroad. Give me patience to labor at details as much as if they were the highest work. me not get disappointed with the opposition that may be thrown in the way. If it shall prove not to be Thy call to labor here, help me to take the lesson Thou givest for my good. Help me to be content with Thy work in me if not by me, and out of all vexation and trial it has brought, only let my heart be brought nearer Thee.

Consecrated perseverance conquered. At last he reached Livingstone and received a welcome that repaid him for all he had suffered. After a season with the great explorer, he pushed on into the forests on his own account, supporting his party by his rifle, frequently nearly dying from fever, and in constant danger of a violent death. The Scotsman in 1899 insisted that this expedition should be recognized as sharing with Livingstone the honor of opening the way for the abolition of the slave-trade in Central Africa.

On his return to Scotland after two and a half years of wandering, Stewart reported that the mission project was possible. Livingstone himself wrote to the Foreign Mission Committee of the Free Church, "for such a man as Dr. Stewart there are no insuperable obstacles in the way."

During a brief stay at home he completed his medical course, and gained some valuable experience in work in the churches. Then he was sent by the Free Church to the missionary institute in Lovedale, Cape Colony, and there for three years-until 1870-he labored under Dr. Govan, the principal. When he was free to work out his own plans the wonderful development of the institution began. aim-which was thought visionary by most people—"was to uplift the native by touching him at every point, instructing him in all the arts of civilized life and fitting him for all Christian duties."

One of the first steps was to discontinue the teaching of Latin and Greek, the study of English as the classic being substituted. Another innovation was that the native pay tui-Many prophesied failure, tion fees. but the fees were soon paid without complaint. Little by little the opportunity for industrial education was presented, Dr. Stewart's idea being to give "a practical training for brain, eye, hand and heart." Business men of the colony and relatives and friends at home furnished the funds required for new buildings, which were erected by artizans brought from Scotland.

The fame of Lovedale spread. In 1873 the Fingoes, living one hundred miles to the northeast, appealed to Dr. Stewart to give them a similar school, promising to raise £1,000 if he would do as much. The promise was more than kept, five-shilling contributions being received from each Fingo until £1,450 was heaped up before the missionary. "There are the stones:

now build!" said a Fingo orator, pointing to the money. Returning to Scotland, Dr. Stewart raised the needed money, and on his return the natives doubled their subscription. Thus Blythswood was built at a cost of more than £7,000. The debt of £1,600, remaining on the property, was paid in 1878 by voluntary offerings of five shillings by men most of whom lived in little beehive huts.

As a result of this institution, twenty-two years later it was declared that the Fingoes of Transkei, among whom Blythswood was located, were "half a century ahead of their countrymen in wealth, material progress, agricultural skill, sobriety, and civilized habits of life, both in food, clothing and dwellings."

During Dr. Stewart's visit to Scotland and England, he took part in the burial of Livingstone's body in Westminster Abbey. Later, when it was proposed to erect a monument to the memory of the missionary explorer, he insisted that the monument should be a mission in Nyasaland, in the region which he had explored twelve years before, and that it should be called Livingstonia. The proposition struck the popular fancy; soon £20,000 were in hand, given in response to Dr. Stewart's personal appeals. Then he was persuaded that it was his duty to go and open up the new field.

Work at Blythswood prevented his joining the first party that went out with the little steamer *Ilala* to Lake Nyasa, and he delayed his journey till the summer of 1876, when he led a party of Europeans and natives to the Murchison Cataract and on to Lake Nyasa. For eighteen months he remained there, exploring, winning his way with the sayages, choosing a site

for mission buildings, and superintending their erection. Perhaps one of the most important results of the trip was the conception and outlining of the "African Lakes Corporation, Ltd.," which should conduct stores near the principal mission stations of Livingstonia. This corporation has proved a decided help in opening the country and carrying on the mission work.

On November 26, 1877, the Lord's Supper was first celebrated on Lake Nyasa, and a few weeks later Dr. Stewart returned to Lovedale, leaving Livingstonia in charge of Dr. Robert Laws. Since then only one generation has passed, but the savages have become civilized. "The war dresses of the wild Angoni have long ago rotted on the village trees, or been sold as curios to travelers. These bloody men are now messengers of the Prince of Peace, evangelizing the villages they used to raid." In 1897 a missionary told of having seen a field of wheat at Mwenzo, and added, "The Ngoni were reaping it with their spears. Not one of these assagais is now used for war. They have beat the iron of some into hoes, which are the native plowshares. With these spears they cut their grain and prune their trees."

At Lovedale Dr. Stewart once more devoted himself to building up the school, which had now become almost a university. The range of education given was from the alphabet to theology, and every form of industrial activity that would be helpful to the natives was given a place in the busy school. Of course the natives were not eager for work and their attitude was illustrated by a new pupil, who declared that the first commandment was, "Thou shalt do no work." But

Dr. Stewart set them the example by working with his own hands at the tasks they dreaded most. It was a common thing to see him throw off his coat and show a Kafir how to make a straight furrow. It was his ambition to show the natives-whose "highest achievement was to build a beehive hut, and that was the work of the women!"-how to do any work required of them, and this as a necessary part of training them in Christian character. Most missionaries would have thought the school was enough of a burden for one man, but Dr. Stewart preached regularly, built a hospital, did a vast amount of medical missionary work, wrote books, edited a newspaper, and was busy at various other things.

No wonder he was the man chosen to establish a new mission in what is now the East African Protectorate. He was at home on his first real furlough in twenty-four years when the request came in 1891; long before the end of the year he was in Africa once more, leading an expedition through a difficult country to the river Kibwesi, near Kilimanjaro. There the new station was opened.

With the exception of the months taken for a visit to Scotland in 1898 in order to perform his duties as moderator of the Free Church General Assembly, Dr. Stewart spent the remaining twelve years of his life at Lovedale, placing the school on a still better basis, erecting new buildings, establishing new industries and sending out hundreds of men and women to teach others how to work with the hands and how to live for Christ.

Not only was the school an influence for good, but Dr. Stewart's home was a center from which radiated a helpful Christian influence throughout all that region. Guests were entertained there freely; it came to be unusual to have a day or even a meal go by without at least one visitor. One guest wrote: "It was Mrs. Stewart's kindness and winsome graciousness which made the principal's house the most hospitable in South Africa."

His life won to the cause of missions many who had been indifferent and even scoffers. He would not argue with them, but they could not resist the argument of his life. One man to whom Dr. Stewart sold a horse—soon afterward returning the price when he learned of the animal's death—offered to be of any service to the mission, tho he had before declared he had no use for missions.

Thus, in active, earnest service, the years passed until December 21, 1905, when, at the age of 76, the worker was called home. He was buried in Sandili Kop, overlooking Lovedale. The simple inscription over his grave reads:

# JAMES STEWART MISSIONARY

There is no more significant comment on Dr. Stewart's life than his own words, spoken in a meeting at Lovedale, when he heard something said about the sacrifices made by missionaries.

Sacrifice! What man or woman can speak of sacrifice in the face of Calvary? What happiness or ambition or refinement has any one given up in the service of humanity to compare with the sacrifice of Him who "emptied Himself and took upon Himself the form of a servant"?

"It made some of us feel rather ashamed of our heroics," said one who heard him, "for we knew that, if ever a man since Livingstone had a right to speak like that, it was Dr. Stewart."

# OUR CENSUS OF RELIGIOUS BODIES, 1906

#### CHRISTIANITY IS GAINING GROUND IN THE UNITED STATES

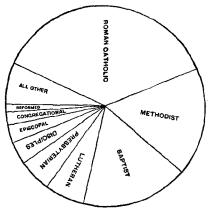
There were in the United States in 1906, the period of the fifth United States census of religious bodies in this country, according to the published bulletin, 186 religious denominations, 212,230 local religious organizations, 32,936,445 church-members, and \$1,257,575,867 invested in church edifices. The following table shows the standing of the denominations:

	COMMUNI-	
	CANTS OR	INCREASE
DENOMINATION	MEMBERS,	OVER
22101211111011	1906	1890
D C 1 11 C1 1		
Roman Catholic Church		5,837,434
Methodist bodies		1,160,554
Baptist bodies	. 5,662,234	1,949,766
Lutheran bodies	2,112,494	881,422
Presbyterian bodies	1,830,555	552,704
Disciples or Christians	1,142,359	501,308
Protestant Episcopal Church.		354,894
Congregationalists		187,709
Reformed bodies		140,056
United Brethren bodies		70,769
German Evang. Synod of		. 0,. 05
North America		105,705
Latter-day Saints		90,522
Tatter day Saints	174,780	41,467
Evangelical bodies		
Eastern Orthodox Churches		129,006
Friends	113,772	6,564
Christians (Christian Connec		
_ tion)	110,117	6,395
Dunkers, or German Baptis	t	
Brethren		23,349
Adventist bodies	92,735	32,244
Church of Christ, Scientist	85,717	76,993
Independent churches		60,313
Unitarians		2,793
Universalists		14,964
Mennonite bodies		13,257
intelligence podices	01,770	10,507

Among Protestants, the Methodist bodies rank first in number of members, with 5,749,838, or 17.5 per cent. of the total, and the Baptist bodies come next, with 5,662,234 members, or 17.2 per cent. These two families together constitute somewhat more than one-third of the entire Protestant membership of the country. these be added the Lutheran bodies with 2,112,494 members, the Presbyterian bodies with 1,830,555 members, the Disciples (or Christians) with 1,142,359 members—each containing more than a million members—the five bodies combined include 16,497,-480 members, or fully one-half (50.2) per cent.) of the membership of all religious bodies in the United States and more than four-fifths (81.3 per cent.) of all Protestant bodies.

The Catholic Church reported the highest number of communicants or members per organization, 969; East-

ern Orthodox churches, 315; German Evangelical Synod, 245, and the Protestant bodies, as a whole, 104, the latter being less than one-ninth the average number for the Catholic Church.



COMPARATIVE STANDING OF RELIGIOUS BODIES IN THE UNITED STATES, 1906

# The Increase in Denominations

Between 1890 and 1906, 12 denominations ceased to exist, 4 were consolidated with others, and 4 disappeared through changes in classification, leaving 125 denominations reported both in 1890 and 1906. By division of denominations 13 new denominations were caused, 11 were the result of immigration, and most of the remainder (37) were the results of the organization of entirely new cults. There are 164 Protestant bodies, the Roman Catholics, the Jews, the Latter-day Saints (2), the Eastern Orthodox Churches (4), and 14 others, including Armenians, Bahais, Buddhists, Shakers, the Amana Society, the Polish National Church, the Society for Ethical Culture, the Spiritualists, the Theosophists, and the Vedanta Society, a total of 181 denominations.

# Protestants Are Increasing

Of the larger Protestant bodies only three show a decline, viz., the Christians (Christian Connection), 3.2 per cent. loss; United Brethren, 4.9 per cent. loss; Universalists, 11.5 per cent. loss. The Jewish congregations have

grown from 533 organizations in 1890 to 1,769 organizations to-day. Adventists have risen from 995 organizations in 1890 to 1,189; the Baptists have a great gain of 11,971 organizations since the last census; the Primitive Baptists, 612 organizations increase; Free Will Baptists, 441; Northern Baptists, 370. The Christian Science Church has had a rapid growth, from 221 organizations in 1890 to 638, a gain of 188.7 per cent. The Lutherans have increased from 8,595 to 12,703, or 47.8 per cent.; the Methodists (including all organizations of the Methodist Church) have added 13,212 organizations in the same period; the Presbyterians report an increase of 2,035 organizations, which includes the growth of both of the Presbyterian large wings of the Church. The number of churches reported by all the religious denominations has increased 47,079 since 1890.

### Males Only 43.1 Per Cent

Of the total number of members returned by sex, 43.1 per cent. were male and 56.9 per cent. female. But for the Protestant bodies only 39.3 per cent. were male, while for the Roman Catholics and the Latter-day Saints the membership was almost equally divided between the sexes. Lutherans showed 46.1 per cent. males, Methodists and Baptists 38.5 per cent. each, Presbyterians 37.9 per cent., and Protestant Episcopals 35.5. Christian Scientists had only 27.6 per cent. and the Shakers 21.3 per cent. males.

#### Eight New Churches Each Day

There was an increase of 50,308 church edifices since 1890, representing approximately 60 new edifices a week. The total 192,795 edifices had a seating capacity of 58,536,830, an increase of 14,976,767, or 34.4 per The seating capacity reported for Protestants was 53,282,445, for Roman Catholics 4,494,377, and for all others 760,008. Protestants and Roman Catholics had the same increase (about 33 per cent.) in seating capacity. The increase in the seating capacity has kept pace with the increase of population, the capacity remaining a little more than 69 per cent. population. Protestant edifices have an average seating capacity of 317, Roman Catholic of 436. Protestants can accommodate three times the average membership, while Roman Catholics have a membership of almost two and one-fourth larger than the seating capacity.

51

## Catholic Majority in Sixteen States

In 29 States a majority of the church-members or communicants are Protestants; in 16 States the Catholics have a majority, and in one State the Latter-day Saints. The States where the Catholic communicants outnumber the Protestants are New Mexico, Rhode Island, Montana, Massachusetts, Nevada, Arizona, New York, New Hampshire, Louisiana, Connecticut, California, Vermont, Maine, New Jersey, Wisconsin, Michigan. This preponderance, however, is more apparent than real, for the reason that the Catholic returns take in all who have been baptized, including even children, whereas the Protestant returns deal with none under 12 or 15 years. In Georgia, Alabama, Mississippi, Virginia and South Carolina a majority of the communicants are Baptists; while the Methodists hold a majority in Delaware, the Lutherans in North Dakota, the Disciples in Kentucky, Congregationalists in Vermont and Episcopalians in the District of Columbia.

#### Numbers of Ministers

The census of the ministry shows a total for all denominations of 164,830 ministers, an increase of 53,794 since the last census. Of these 146,451 are Protestant, 15,177 Catholic, and 3,202 represent other bodies. The Baptists lead the Protestant list with 43,790 ministers, Methodists 39,737, Presbyterians 12,456, Disciples 8,741, and The Protestant Lutherans 7,841. ministry increased 47 per cent. since the last census, the Catholic 65 per The Christian Scientists have 1,276 ministers, as against 26 in 1890.

#### Our Sunday-school Army

An interesting part of the census deals with the Sunday-schools. In all, 192,000 Sunday-schools were reported, with 1,746,074 officers and teachers, and a great army of 15,337,811 scholars. These figures do not include the mission Sunday-schools maintained by some churches. Moreover. 14,508 of the schools reported are undenominational and union, therefore unattached to any particular church. Of the whole number, 165,128 Sundayschools belong to Protestant churches and 11,172 to Catholic churches. The Methodists come first with 57,464 Sunday-schools, Baptists next with 43,178, Presbyterians 14,452, Lutherans 9,450, Disciples 8,078; these five denominations having more than fourfifths of all the Protestant Sundayschools and nearly three-fourths of the total number. The Protestant bodies have 1,564,821 officers and teachers, the Catholic Church 62,470 officers and teachers; the Protestants have 13,018,434 scholars, Catholics 1,481,535 scholars. The Methodists come first denominationally, with 4,472,930 scholars, Baptists 2,898,914

scholars, Presbyterians 1,511,175 scholars, Congregationalists 638,089 scholars, Disciples 634,504 scholars, Lutherans 782,786, Jews 130,085.

# Church-members Increased More Rapidly Than Population

Of the total estimated population in 1906, 39.1 per cent. were church-members. The corresponding percentage for 1890 was 32.7, so that the increase was 6.4 per cent. The relative gain was divided among the three main classes as follows: Protestants 1.8, Roman Catholics 4.4, and all others together one-tenth of 1 per cent.

# The Census Shows Progress of Christianity

The Census shows clearly that Christianity is not losing ground in the United States. The Gospel is being more widely preached. The country is more strongly Christian and the people are more strongly and numerously attached to the Christian Church than ever before. Protestantism in the United States is not decaying as far as numbers are concerned, as some are trying to demonstrate, or growing weaker, but it is progressing.

# MISSION PROBLEMS OF THE WORLD \*

BY BISHOP H. H. MONTGOMERY, D.D. Secretary of the Society for the Propagation of the Gospel

It may be as well if I first enumerate some axioms before I attempt to put mission problems in some sort of order of merit. If these axioms are indisputable, then what follows may be reasonable. At all events, some agreement on first principles often clears the air, and if mission workers are divided in opinion, it may be that they are really divided in regard to first principles.

#### Seven Axioms

- I. The Gospel is good news for man, which it is our duty to spread throughout the world.
- 2. The world has become one, no longer to be treated in water-tight compartments.
  - \* Condensed from The East and The West.

- 3. There is no part of the world which is not now tainted by the evils inherent in so-called Christian races.
- 4. It is doubly necessary, therefore, to follow up the evil with the good, to place Gospel truth beside the evil.
- 5. Races of the world act and react on each other more and more freely, and such action is either good or evil.
- 6. If you neglect a race, your sin of omission reacts upon yourself. You will suffer from evil because of your omission to elevate that race.
- 7. We have no right to say that in God's sight one race is more important than another.

Based upon such principles, how can we place world problems in the

order of their importance to-day? For example, what continent to-day seems to us to demand most attention?

The first answer seems to be that there are spheres of Christian work which run in equal and parallel lines. For example, the evangelization of non-Christian races stands in importance side by side with the preservation of Christendom as it extends its borders.

In regard to this duty of preservation I do not think we need very closely distinguish between white and colored races, between races long evangelized and those recently converted. The two parallel lines of importance may generally be defined as evangelization and edification. If these are parallel in importance, we can take first one, then the other, starting from the same point each time. Over each as a general motto may be written, "The Christian Attitude of Race Toward Race Throughout the World."

I. Evangelization. What continent stands first to-day in importance? All, I think, would agree that Asia stands first. Asia contains the enormous populations. These are "finding themselves" and are stirring into conscious national force; they are imbibing Western learning; they are civilized races; they are increasing, not dying out; they live to a large extent in temperate climes, and consequently possess that force which comes partly from climate.

If we differentiate within Asia, the problem naturally becomes more delicate. India, China, Japan, each has claims; these are so strong that probably the supporters of each must by temperament be permitted to believe their own way.

India's Claims.—This land is under British rule, and therefore it seems to be more the duty of English-speaking people than a region under some other rule. India supports thousands of British sons in good positions. Great Britain has poured more evil into India than into countries not under British rule, because of the greater

opportunity of doing so. Therefore British Christians ought to give India all the good they can. The Christian nation has destroyed the old faith of India by secular government schools Western knowledge, therefore ought not to leave the "chamber empty, swept and garnished." Christians have poured much of the Gospel into India, but have not yet given it a Church natural to the soil. The way must be shown to build up self-government on safe lines, and England should lead the way by dealing first with the things of the Spirit.

China contains the largest population of any one kingdom in the world. It is homogeneous and independent. It is situated wholly in temperate regions, speaking generally. It is a highly civilized race and increasing in numbers. Being independent it is a somewhat incalculable world force. No one knows what China may do some day outside its own regions. is imbibing Western knowledge as fast as it can. Is it to get only secular and anti-Christian knowledge? Christian nations have drenched China with evils-with opium, and its attendant Now that China wants everything she can get from Europe and America, can we refrain from giving her all the Gospel we can to save 400,000,000 of a virile race? They are so conservative that, according to a law well realized also in Africa, what they assimilate in the next ten or twenty years may be held fast for The first step from a 1,000 years. lower faith to a higher seems the most. critical. The second step to a still higher faith is a matter of much greater difficulty and uncertainty.

Japan does not possess a population as vast as China, but by some differences in blood she is much more assimilative, and perhaps, as a problem of climate, much more electric. No one can tell what her ambitions are—at present she is a Far East force. In twenty years she may be a world force. Already her men of science claim first place with any in any land. If Japan and China really begin to

love each other sufficiently to make common cause against other races, Japan will for some time to come furnish the thinkers and leaders. Such a probability makes us ask what Japan may do for or against Christendom. She seems certain to be a force in politics outside her own land; may she not be an equal force in the sphere of religion, destructive or construct-The influence and importance of Japan is bound up with the future of the whole Mongolian or Turanian race, and is its present leader.

A word about world forces may help to make the situation more clear. It seems certain that in the political sphere there will, ere long, be no more room for nations as against races than there is to-day in London as between small shops and universal stores. World forces are simplifying themselves, and this seems to be a natural step toward a higher unity in the end. In Europe it means a mighty German race, a Slav race, a Latin race, an Anglo-Saxon race with its old home Western Europe. In Asia mighty Mongolian race of some 500,-000,000. India's future is dark. Africa a Bantu race, an Arab race, and so forth. In North America the Anglo-Saxon race differentiated. South America, a Latin race differen-In Australasia the Anglo-Saxon race differentiated. Of these, how many are in regions where climate gives force? The Slav, the German, the Anglo-Saxon, the Mongolian; no others with quite equal cer-This militates against any world powers of first rank in Africa, and it leaves India in a doubtful position. But it exalts the importance of the Mongolian race as a factor of firstrate rank either as a help or a hindrance to the Church of God.

There are sections of Asia not touched. It is impossible to do aught but keep to main lines.

From what has been said it would appear that in Asia the Mongolian races are of first importance, as the Church looks out upon Asia to see who are to be her active friends or

foes at the end of this century. fears, or desires the aid of, the great virile races of temperate climes more than those which dwell in the tropics.

Africa is full of surpassing interest to the Church of God. We owe it such an immense debt of reparation. No one expects it to contain a world force equal to those mentioned above; but as we have drenched it with our vices and cruelties, we are bound to give it of our best with both hands. Speaking generally, the two continents for evangelization to-day are Asia and Africa. But besides the duty of quick reparation, there is also the race with Islam. It is doubtful whether Islam has much future anywhere except in Africa; there it meets with animistic faiths which crumble quickly before any higher and more dogmatic religion. The fact is strange, but, I think, true, that once having risen from animism to any higher religion, the next step beyond that is incom-

parably more difficult.

Which part of Africa is of greatest importance to the Church at this time? One is sometimes tempted to answer, "Where there are fewest Europeans except the missionaries." Which is the greatest hindrance? The non-Christian living white man or the propagator of Islam? Where is Islam most dangerous? On this point some experts assert that the missionary's zeal even of El Azhar may not be what it was, that the modernist movement of thought has affected Islam more than many realize. They assert, also, that the pagans south of Khartum have no desire for Islam because they have suffered from it. On the other hand, Uganda fears Islam. So does Zanzibar. So more especially does Nigeria and the region westward of it. The strong races of Africa, apart from the Arabs, seem to be the best of the Bantus in the south, the people of the Upper Zambesi, of Uganda, of Nigeria. It would be terrible to think of these growing races as Mohammedan.

If the record of Africa is to be first slavery, then drink, then Islam, we

may well hang our heads with shame.

Upon the whole, excluding Arabs and French territories, the important centers for the Church in Africa seem to be three in number, because there is a great future for each—Nigeria, Uganda and South Africa. Strong churches in these three centers ought to hold Africa.

II. Preservation and Edification of Christendom. — This is a parallel problem, one the importance of which it is impossible to overrate. The pressing nature of it can be gaged from the fact that it is impossible for those who have once been Christians to relapse into paganism—it is something worse to which they fall. They have tasted of the Heavenly Gift, and they can not relapse into mere ignorance.

(I.) The problem of preservation of the Faith is now no longer a simple one. It does not refer only to white races of Christendom spreading over the world, and needing continuous Christian education and Christian ministrations. It also includes men and women of the second, third, and even fourth generation of Christians of many races.

In India, in the South Seas, in the Americas, in West Africa chiefly, but in other parts of Africa, it is of vital importance to keep savor in the salt, to keep conventional Christianity from stifling the life of the Church.

(2.) But also the old problem includes the welfare of our own European white races in the course of their expansion through all continents. is not an easy problem except in its early beginnings, when men have literally to fight the earth for a bare subsistence. Of course aid must come to them from the older Church centers. But after this stage is past it is exceedingly difficult not to spoonfeed those who could help themselves if they would. I refer to money, not to These living agents living agents. must be supplied for a much longer time. It is possible to take dioceses of similar pioneer character and in the same continent, and to note that the average of self-help in one is three or four times as high as in the other. The existence of a small endowment is sufficient to lower the whole ideal of self-help. Dioceses will lean on a society or the mother Church for money as long as they are permitted to do so in many cases, and long after they should have given up such external props. Again, there are regions where the funds are plentiful, but where there is no desire for spiritual ministration. Are we to consider such regions as non-Christian, however tenderly the phrase is exprest?

The United States has the same problem within its own territory, not so much on the Pacific Coast, but in what they term the Middle West. This region was colonized in the days when the Church for political reasons was at its weakest, with the result that when it gained force it found few members of the Church in the middle regions, and passed over their heads to lands in process of colonization. The American Church is now slowly asserting itself in this middle region. South America is now winning the attention of the Church, and none too That continent is receiving thousands of English-speaking people in the southern regions. We ought to pay far more attention to this region than we have done in the past.

The Action of Governments upon World Problems of the Church.—With deep regret, I must say that there is one government which in some parts of the world, from the side of unbelief, of aversion to all forms of religion, is a most serious hindrance to the welfare of Christendom. I mean the French Government. There are two other governments which on the score of belief in one form of religion are intolerant of all other forms of faith. I mean some parts of the Moslem kingdoms and some parts of the Portuguese empire. I trust I am not guilty of impertinence in placing them together.

In regard to the help or hindrance afforded by the State, the action of the British Government in many parts of

the world has, I believe, a result very different from what was expected. In India, for example, it is hard in the abstract to criticize the action of the State in being neutral in religion. But among Orientals the present neutrality seems to mean unbelief, more than religious neutrality. They seem to ask, "Does the teaching of no religion mean neutrality?" to us Orientals it seems to mean religious indifference. The earnest teaching of all religions, of religion necessarily taught to every child whatever that religion may be, that would seem to be a better definition for the Oriental of a religious but neutral government. What to the Oriental is anathema, is a non-religious government: and here we receive from the East an invaluable lesson for the West.

So important is this question to the Church that I was minded to create a third parallel—to place "Religious Education" in a category by itself as one of such vital importance that it ought to receive all the emphasis that such a method could give it. But on second thought it is clear to me that religious education is a vital part of each of the two parallels already laid down-vital for "Evangelization," vital for "Preservation or Edification." It is the thread inextricably wound through every part of both parallels, vital in the sense that without it both our main duties would die. We must know God if we would know anything.

#### WILL JAPAN BECOME A CHRISTIAN NATION?

Hampton's Magazine for December has a most interesting article on "Will Japan Become a Christian Nation?" which question is answered partly in the negative by the author, Thomas A. Green, a well-known lecturer and traveler in the Orient. He claims "that certain men became Christians with the avowed purpose of seeing what the result and what the benefits might be, much as the 'poison squad' of modern investigation undertakes experiments with questionable diet, or as the devotees of medical science inoculate themselves with disease-germs to make certain, for the general good, of the properties and results of some anti-toxin," and "that it was but recently the decisive intention of the government to make the crown prince a profest Christian, so that, with the accession of the next emperor, Japan would be a Christian power." We are glad that he adds, "this intention has been, for the present at least, abandoned," because Christianity is not put on like a garment, nor is it a creed only, but it is life, life in Christ Jesus, the second birth, and no man, not even the crown prince of Japan, can become a Christian by the decision of any government. Mr. Green powerfully

describes the religious demands of Japan, but he denies that Japan is turning to Christianity, "the enthusiastic statements we hear oftentimes in America about Japan being eager for the Gospel, about so many eminent men becoming Christians, are, unfortunately—I doubt not unintentionally—exaggerated." He mentions the Japanese objections to Christianity, among which he considers the multiplicity of denominations at work in Japan the chief, saying, "If denominationalism is a misfortune at home, it is the absolute paralysis of foreign missions." And, finally, he answers his own question, "Will Japan become a Christian nation?" partly negatively, and says, "Japan will never have a state religion," and, "for the present at least, probably for years to come, she will maintain an absolute toleration so far as religion is concerned, and continue to afford complete freedom of belief."

But Mr. Green does not deny that the Gospel is progressing in Japan. He says, "Christianity is wielding a wide and beneficial influence. It is coloring and influencing even the things it can not regenerate. When one remembers that only fifty years have elapsed since the days of absolute prohibition and persecution, it is evident that there are many things besides converts to be credited to the influences of the West. Christian schools have done much for education, particularly for girls and women. Christian philanthropy has set the example for the erection of hospitals and asylums for the poor, the diseased, the outcast, and the orphan. The Y. M. C. A. along its social and educational lines has made for itself a place of great usefulness." And to the missionaries he pays the following beautiful and well-deserved "The missionaries, as inditribute: viduals, have done glorious work in Japan, not because of their divisions, but in spite of them; not by their preaching so much as by their lives. Almost without an exception they are sincere, earnest, devoted, consistent in every way. As teachers, as examples of disinterested philanthropy, in the

lofty ideals of their daily lives, in their contact with the social life of the people, they have earned and held the confidence of the Japanese."

Mr. Green seems to think that only what he calls practical Christianity has a future in Japan and asks for the sending of more men and money to Japan only "if we are willing to promote works of mercy and philanthropy; if we really believe that schools and hospitals, asylums and refuges, are as really Christianity as are creed and ritual." But we, who know that the Gospel of Christ is the power of salvation are by no means discouraged by his discussion; we are rather encouraged by it, because it shows by his own testimony that our missionaries in Japan are doing their duty faithfully and are preaching the Gospel, and we know that His Word shall not return void unto Him and that Japan some day must bow before the King of kings.

#### AN EXPLORING TOUR IN WEST AFRICA \*

BY WILLIAM M. DAGER, ELAT, WEST AFRICA Missionary of the Presbyterian Board of Foreign Missions

The mission at its last annual meeting asked me to make a trip of about three weeks into a district where the others had not been, for the purpose of finding a location for a new station.

I had sent my carriers ahead, expecting to get along for one night with such accommodations as I might find in the town. I did not expect rain in the dry season, but the unexpected happened, and in a forest about three miles from the next town the rain suddenly began to fall. It came in torrents, and for an hour I pushed my wheel along, and, of course, everything I had was soaked by the time I reached the town. It was then five o'clock and I had to put up for the night. Not a dry stitch of my own and none to be procured in a Bulu town. I tried to

dry myself before the fire. I sat over that fire and steamed. The next day the bearings of my wheel broke and by carrying it for the last hour I reached the town where my carriers were waiting for me, at about six o'clock. We repaired breakages several times, but had no trouble at all in keeping far enough ahead of the boys to have a great number of meetings without retarding our progress at all.

In one of the towns where I was to spend the night, I did a few stunts on the wheel with the usual result, that all the men, women and children in the town were soon chasing around after me shouting, howling and gesticulating. Then we gather about the palace, which is 15 feet long and 8 feet broad and about 7 feet high at the gable, 3 or

<sup>\*</sup> Condensed from All the World.

4 perhaps at the eaves, made of bark with a thatched roof. The king is there. A loin-cloth is all he wears. His claim to royalty is the number of wives he possesses. He is seated on his throne, an empty rum case. This poor man with a woman at his back rubbing the sand flies off his body, has an exalted sense of his dignity and importance. Then, when the people are assembled, it is time to tell the story simply. Love and sacrifice, joy and peace, they do not know. To tell the story of the love of Jesus that these needy ones may comprehend, that is what we try to do.

We passed through still another town where the head man lay dying. lust before I reached the town I stopt to repair my wheel and word went ahead that I was coming, so that when I passed through I obnothing unusual. asked for medicine and I told them I was unable to do anything. my carriers coming on later saw what had been concealed from me. A number of women were bound and they were trying to fasten the responsibility for the chief's death on one of them. We stopt for the night about five miles beyond this town. At 3:30 next morning we were awakened by weeping and the beating of the drums announcing the man's death. From what I had heard I feared that one or more of his forty wives would be accused of having been the cause of his death and would be killed. As soon as possible I was on my way to the town and found crowds were assembling from every direction. About 150 were there when I reached the town and more than double that many when I left. men were seated in front of the dead man's house. Their conversation was almost entirely about the distribution of the dead man's possessions. We secured quiet for a little while and spoke a few words. Gathering first what information we

could get from the women and boys, we came and sat down with the men, and after some conversation about the man and his death, we asked the not uncommon question in this country, "Who killed him?" The dead man's brother answered, "His sons." Then we told this brother, who was a leader in all that was being done, that he would be held personally responsible for any act of violence. Fear of the government no doubt protects some women who would otherwise be accused of the death of their husbands and would be put to death. While much has been done by the government to correct this awful custom, still, women are still liable to be sacrificed when the people are some distance removed from a government station.

A slave came to me one night asking my protection. Years ago he lost in gambling, and as he had not the money to pay the debt, he was taken as a slave. He developed skill and courage in hunting elephants, having killed five. should have more than paid for his ransom, but as he was profitable, charges were trumped up by which he was kept in slavery. Every effort was made to keep him from coming in contact with the white man. I passed his town at noon on Saturday. The Bulu drum had sent ahead a wireless message of my coming, and straightway his master sent him on an errand to a neighboring town. Some one told him that a missionary was passing, and though he did not get to see me at the place where we spent Sabbath, he came in about nine o'clock Monday night, asking if he could go with We decided to provide work for him until he could earn money enough to have the officer decide his case. He has proved a good workman, and it does one good to see him losing that hunted, servile look and broaden out into an expression of brightness and cheer.

#### **EDITORIALS**

## THE SIMPLICITY OF MISSIONARY DUTY

The matter is, primarily, one of simple obedience to our Lord's last command. Here are our marching orders: a true soldier does not hesitate, parley, or even delay to ask a question.

Secondly, it is a matter of love to man as well as loyalty to Christ. Every motive of humanity and piety unite to constrain us to give the Gospel to the world. Huber, the blind naturalist, observed that a wasp will not stop to eat a precious morsel by himself; but goes to the nest and leads others forth to the feast. He that withholdeth corn, the people shall curse him. No monopoly is so inexcusable and monstrous as that in the Bread of Life.

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

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

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

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

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

#### THE WORLD VIEW

The present stage of world-evangelism demands of us a larger view of the whole question than we have been in the habit of giving it. The Friends Missionary Advocate gives the following quotations from the Bible to show that Christians must think in world terms:

"Let (man) have dominion over the earth," said God at creation.

An early prophecy was: "As truly as I live all the earth shall be filled with the glory of Jehovah."

The Psalmist thought in world-terms, as witness these expressions: "All the ends of the earth shall turn unto Jehovah," "Sing unto Jehovah, all the earth."

The devil thought in world-terms also:

The devil thought in world-terms also: "He showeth him all the kingdoms of the world."

The Apostle John says: "The whole world lieth in the wicked one," and "Satan deceiveth the whole world."

John the Baptist introduced Christ as "the Lamb of God that taketh away the sin of the world."

Christ is called the Savior of the world. Jesus came to give life unto the world, "I am the light of the world," said Christ, and "I came to save the world."

He came that the world through Him might be saved.

We are told to pray: "Thy will be done on earth."

The Gospel is that "God so loved the world"

world."

Jesus said to His disciples: "Ye are

the light of the world."

He proclaimed that "The field is the world."

His decree was, "This Gospel shall be preached in the whole world."

His final command to His followers was: "Go ye into all the world."

These are only a few of the teachings of the Bible that if rightfully accepted compel us to enlarge our vision. Viewing the whole world from God's standpoint will enable us to work more intelligently and with a deeper interest in the special field where our labor is bestowed.

William Carey studied the map of the world which he kept before him as he worked on his cobbler's bench, but he labored in India. The world situation was ever before him, and his love reached as far as the love of Christ went, and the broader visions stimulated and inspired him so that his work was in reality for the whole world. So our vision and our purpose and our effort will embrace the whole world if we see and work aright.

#### THE PRIESTHOOD OF BELIEVERS

The Jewish priest performed three functions.

- At the altar, offering sacrifice.
- 2. Within the veil, making intercession.
  - 3. Outside, pronouncing blessing. These correspond in the disciple to Suffering—(self-sacrifice). Supplication—(intercession). Service—(conferring blessing).

The first to hands pierced, as in crucifixion;

The second to hands *clasped*, as in prayer;

The third to hands extended, as in impartation and benediction.

The suffering of saints in all ages is also threefold:

- 1. The temptation of Satan.
- 2. The inappreciation of men.
- 3. The rejection and condemnation of the world.

Such thoughts as these are most pertinent to the understanding of all true missionary service at home and abroad. It is essentially a sacred and sacerdotal service, and identifies the missionary with the Lord Jesus, the suffering servant of God.

How often we shrink from service from a false humility, from a con-

sciousness of

- I. Incompetence, like Moses. Exod. iv., 10.
- 2. Impurity, like Isaiah. Isa. vi., 5, 6.
- 3. Ignorance, like Jeremiah. Jer. i., 6.
- 4. Rashness, like Peter. John xviii., 10, 11.
- 5. Unsatisfied doubt, like Thomas. John xx., 25.

# AN AFFECTING HISTORIC INCIDENT

When Dr. J. Campbell Gibson, missionary at Swatow, gave the synodical address as moderator of the English Presbyterian Church, he referred to the fact that, nine years ago, in the Boxer crisis, the test they applied to native disciples was not any confession or creed, but a simpler and more universally appli-

cable one. They drew on the sand a rude image of a cross, and led their prisoners to it, and bade them, as the price of their freedom and immunity from death, to tread on it and trample it under foot. death and torture facing them if they refused, even in that hour of terror, thousands of men, women and even children would not allow themselves to put a contemptuous foot upon even so rude a symbol of the holy passion of their divine Redeemer; but heroically and unflinchingly died—not as Anglicans or Wesleyans, or Baptists, or Presbyterians; but simply as Christians. It remains to this hour a sacred memory that so great numbers of native disciples so accepted a martyr's death and won the crown of life.

#### THE DECAY OF FAITH

Distinguished leaders of the Church Universal are blowing the trumpet of alarm. The Bishop of Durham, for example, says, "There is with many, just now, a growing intolerance of the revealed and supernatural in every form. Not a few speak as if the acme of human progress was to prove that there is neither Creator nor Redeemer, but man is all in all."

At the late meeting of the Synod of Baltimore, the following overture on "Fundamental Faith" was adopted:

The Synod of Baltimore, being imprest by the prevalent toleration and increasing assertion of doubts and denials, concerning certain Confessional statements, and believing that thereby are encouraged, within the Church, forms of unbelief which unsettle the Christian faith in the fundamental facts of Christianity, overtures the General Assembly of the Presbyterian Church in the United States of America to consider most carefully this critical situation, and to take such action as may more surely protect and confirm the people of God in the faith, once for all delivered to the saints.

#### THE DAY OF PAGEANTS

These imposing exhibitions, processions and parades, with the aid of the spectacular and dramatic element, are becoming the order of the day. The Hudson-Fulton celebration in New

#### STATISTICAL TABLE OF JEWISH MISSIONS THROUGHOUT THE WORLD ON DECEMBER 31, 1908

Compiled by Rev. Louis Meyer, New York City

	Country	Societies	Auxiliaries	Stations	Out-stations	Missionaries		rs of naries	Total Laborers	Number of Those Who Are Hebrew Christians
						Male	Female	Wives of Missionaries	To Lab	Num Those Are E
1	Great Britain.	28	8	135	11	314	269	79	662	166
2 3	Germany	$\frac{3}{2}$	6	8	1	18	10	1	29	8
3	Switzerland	2		4	١	) 5	1		5	4
4 5	France	1		1		1		1	2	<b>.</b> .
5	Netherlands	3 3	1	3	٠.	4	1 11		4	ż
6	Scandinavia	3	1	9	3	17	12	3	32	7
7	Russia	4	· .	4		3	4	1	8	
8 9	Africa	1	2	1		1			1	] 1
	Asia	4		4		1	8		8	1
10	Australia	.2		2		2	J	1:	2	1
11	United States.	45	6	48	3	66	58	23	147	49
12	Canada	3	• •	3	1	6	6	2	14	7
	Grand total.	99	24	222	19	437	367	110	914	245

#### SOME WORDS OF EXPLANATION

1. The specialized statistical tables of which this table is the summary will be published in the "Conference Missions Atlas" of the World's Missionary Conference, Edinburgh, 1910, for which the information was gathered. All the information contained in the "Atlas" will be for the year which closed on December 31, 1908.

2. The lists of societies include large and small ones, and even individual efforts

where persons are doing the actual work of a missionary without having a missionary

organization behind them.

3. Great Britain occupies the first place in Jewish missions still, tho the number of societies in the United States is larger (45) than in Great Britain (28). The number of stations occupied by the 28 British societies is almost three times as large as that of stations occupied by the 45 United States societies, while the British societies employ 662 missionary workers, and the United States societies only 147. The income of the British societies, which is not given in the summary, was six times larger than that of the United States societies in 1908. Great Britain, through its societies, reaches the Jews of almost all parts of the earth except those in the United States, while the United States societies labor among the Jews in the United States, except that one Lutheran society supports one station with one ordained laborer in Russia. The majority of Jewish missions in the United States are of recent date, and the work is so little established that several of the societies at work in 1908 are at this time out of existence or without a worker, while others have been organized since the statistics were collected (but no change in the total number of United States societies has been caused).

4. For the first time an attempt has been made to find out how many Hebrew Christians were among all the laborers of Jewish missions. The reports gave their number as 245, or 26 4-5 per cent only (in Great Britain 25 per cent, in the United States 33 per cent, in Canada 50 per cent, in Germany 27 3-5 per cent, in Scandinavia 22 per cent, and so on). We add, however, that the percentage of male Hebrew Christians is far greater than of female Hebrew Christians, who are laboring as missionaries. We believe that of the Hebrew Christians found among the missionary workers about 170, or almost 70 per cent, are men. A surprizing number of these men have married Gentile wives.

5. An attempt was made to tabulate numbers of baptisms in 1908, and numbers of inquirers at the close of that year, but some of the Jewish missionary societies evangelize only (without baptizing), others have the converts baptized by the pastors of local churches, and still others refuse to give the information. Thus no numbers of baptisms in 1908, and no numbers of inquirers at the close of the year are given in this summary, while the specified tables will contain such information as far as supplied.

#### SOME NOTABLE EVENTS OF THE LAST DECADE

(In General the Notable Deaths Are Omitted from This List)

1900. Ecumenical Missionary Conference, New York.
The Boxer Outbreak in China.

Young People's Missionary Movement organized.
 Australasian Confederation formed.

1902. Hague Peace Tribunal established.
Uganda Railway completed.

Hunan, the closed province of China, opened to missionaries.

1903. United States purchased Panama Canal.

Czar proclaimed religious freedom for Russia.

1904. Russo-Japanese war.

The great Welsh revival.

Colonel Younghusband reached Lhasa, Tibet.

Panama Canal Treaty signed.

World's Sunday-school Convention in Jerusalem.

Cape-to-Cairo R. R. reached Victoria Falls. Death of Rev. Francois Coillard, of Africa.

Death of Rev. Prancois Comard, of Africa.

1905. Death of Rev. J. Hudson Taylor, of China.

Great revivals in Assam, India.

Russo-Japanese war ended.

World Y. M. C. A. Conference in Paris.

The Czar's call for election to the Duma.

1906. Centennial of Haystack meeting.

Great revivals in India.

First Duma met in Russia.

Laymen's Missionary Movement organized.

Conference on Islam and Christianity, Cairo, Egypt.

1907. Fifth Sunday-school Convention met in Rome.

National Christian Missionary Society of India formed.

Anti-opium edict issued in China.

Death of Bishop Schereschewsky, of Japan.

Death of Rev. John G. Paton, of New Hebrides.

1908. Wireless telegraphy inaugurated.

A great revival in Korea.

Revolution in Turkey, Sultan deposed.

Chinese Centenary Missionary Conference, at Shanghai.

Death of Rev. Jacob Chamberlain, of India.

Earthquake at Messina, Italy.

1909. Movement for church union in South Africa.

A great revival in Korea.

Death of Emperor and Empress Dowager, of China.

World Y. M. C. A. Conference in Germany.

World Y. P. S. C. E. Conference in Agra, India.

Revolution in Persia, Shah deposed.

Federation of States in South Africa formed.

Damascus Railway completed to Medina.

Semi-centennial celebration of Protestant missions in Japan.

Quarter-centennial celebration of Protestant missions in Korea.

Thirty-million-dollar bequest of John S. Kennedy to charity.

York included some interesting historical features, but involved much useless waste of money. We can not but feel some risks in attending them, especially where historic developments are not faithfully presented.

In the recent church pageant, in Fulham Palace grounds in England, on June last, much hostile criticism was evoked by the evident Romish trend of the whole "open air theatricals." It was pronounced to be a deliberate suppression of historic facts and a falsification and misrepresentation of history.

Certainly one would not have supposed, judging from the scenes of this drama, that there had been any Reformation period. Some of these criticisms are just and deserved. It is hard to believe there was mere accident in the absence of much that belonged to the history and the prominence of much else that was very anti-Protestant in character. A prominent writer says:

"The pageant emphasized Augustine as being sent by Rome; but the people were not shown the struggle he had with the British Church, which was not settled till the days of his successor. . . . The Reformation was the end of that struggle. But, instead of beginning with the casting off of the yoke, the pageant gratefully remembered Thomas à Becket, but not Cranmer, Latimer, and Ridley. It reminded of Laud, who turned back toward Rome; but not of Bonner, who burned the Bibles at Paul's Cross. It was a distortion of history, and gave no place to the Reformation. As a sign of the times it forebodes a loss of Reformation blessings."

#### AN EXAMPLE OF SACRIFICE

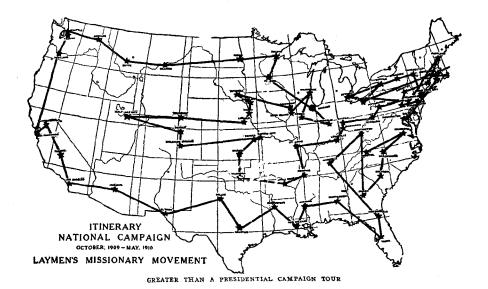
The cost of reaching the North Pole was enormous, both in men and in money. Professor Donald B. Mc-Millan, of Worcester University, connected with the Peary expedition, subsisted for days on the abandoned provisions left twenty-five years ago by the ill-fated Greely party at Fort Conger, seventeen out of twenty-five

of whom perished trying to reach Cape Sabine to meet the relief ship Professor McMillan found relics of the vain endeavors of Commander Hall in 1871; of Admiral Sir George Nares, 1875-76; of Sir John Lockwood, 1883-84; of Amundsen in 1905-06, as well as records left by Commander Peary in 1900 and in 1006. He found "General Greely's coat, card and books, a book of the doomed Lieutenant Kislingbury, photographic plates and films," etc. He also tells how Professor Marvin was drowned. Shall disciples be less ready to search for human souls in captivity to sin and Satan, or less ready to spend money to equip missionary explorers for their work of soul saving?

#### SOME MISSIONARY HEROES

John Williams' life motto was "Trust AND TRY." John Eliot, the pioneer "Apostle of the Indians," not content to do one man's work, during nearly sixty years of his pastorate at Roxbury, Mass., was also untiring in labors among them. After studying their language from an Indian whom he took into his home, he began his work of translation—the Ten Commandments, the Lord's Prayer and a few Scripture passages; then the entire New Testament, completing the work in 1661, and two years later the Old Testament. This translation was the first instance where the entire Bible was ever given to a barbarous people as a means of their conversion.

David Brainerd's agonizing plea was, "O that God would bring great numbers of the heathen to Jesus Christ." Then he responded to God's call devoting himself to work among the Indians of Massachusetts, New York and New Jersey. Among the Delawares—of whom he once said, "Not one in a thousand has the spirit of a man"-a wonderful revival broke out after several months of faithful preaching. In 1747, at the age of twenty-nine, Brainerd ended earthly work, but when he was dying he said, "I would not have spent my life otherwise for the whole world."



#### GENERAL MISSIONARY INTELLIGENCE

#### MISCELLANEOUS

#### Outcome of the Mission Century

Christian missionaries set out a century ago to bring to bear upon the multitudes of men and women in the East the saving Gospel of Christ. save souls" was their mission and their commission. Than this no more To worthy service can be conceived. this they gave themselves with selfsacrificing zeal. To-day, as the results of their efforts, we find the Church of God widely established in the earth among all races; but what is more, and what was not expected at the first, we find a strong, aggressive, Christian social order developing in all of those countries, and the entire East coming out into fraternal relations with the Christian nations, thus demonstrating the true brotherhood of man, which proves the genuine fatherhood of a common God.—Rev. I. L. BARTON, D. D.

#### What Every Church Should Do

According to the "Missionary Evangelistic Subscription Method," which means business in missionary activity, every church should:

1. Establish mission study classes and courses in connection with each department of the church.

- 2. Supply the church with the best up-to-date books, leaflets, and literature on missions.
- 3. Conduct each year, if possible, a missionary institute with courses of mission study and a series of conferences for leaders, inviting representatives of neighboring churches to be present and participate.
- 4. Cooperate with the pastor and church officers each year in a missionary evangelistic subscription campaign looking to heroic consecration of life and funds for furtherance of the Gospel throughout the earth.
- 5. Propagate the missionary institute idea by circulating missionary literature, and through personal representatives of the church assisting other churches in missionary schools, classes, campaigns, and lectures.

#### A World-wide Tour of Missionary Fields

Rev. S. D. Gordon, author of the "Quiet Talks" series of books, has started upon a world-wide tour of missionary fields. After a sojourn in England until June, 1910, he expects to devote six months to Japan, twelve months each to China and East India, and six months to Egypt, Persia, Arabia, Turkey, and the Holy Land. Africa and South America will be visited later. The purpose of Mr.

Gordon's journey is not to see but to serve, and he will be prepared to turn aside from the main centers of activity wherever opportunity for help is afforded. The work will be with the missionaries themselves, then with the English-speaking natives, but also with non-English-speaking natives by interpretation. Mrs. Gordon is accompanying her husband on this journey.

#### **AMERICA**

#### Origin of the Laymen's Movement

The general secretary, J. Campbell White, recently said:

It was at the convention of the Student Volunteer Movement in Nashville, in 1906, that the seed-thought of the movement was planted by the Spirit in the mind of a young business man of the city of Washington. As he saw over 3,000 students considering for several days their relation to the evangelization of the world, this thought came to him -If the laymen of North America could see the world as these students are seeing it, they would rise up in their strength and provide all the funds needed for the enterprise. The providential opportunity for testing this idea came a few months later. The one-hundredth anniversary of the Haystack Prayermeeting was to be celebrated in New York City by a series of interdenominational meetings. It was arranged that one of these should be for laymen, and should take the form of a prayer-meeting, and this was held November 15th, in the Fifth Avenue Presbyterian Church. The afternoon was very stormy, and only about seventy-five were present. Mr. Samuel B. Capen, of Boston, presided. It was really a prayer-meeting, most of the time from three to six being spent in prayer. After an intermission of an hour for supper, the meeting was resumed, consisting mainly of discussion as to what practical steps should be taken. Out of this discussion came a series of resolutions which called into existence the Laymen's Missionary Movement.

#### America's Share 600,000,000

America's share of the non-Christian world is about 600,000,000. There are so many in the fields now occupied by American missionaries. But about 450,000,000 of these are beyond the reach of our present missionary force. Each American missionary has a parish of about 100,000 souls. Such a

field is big enough for four missionaries. If we can quadruple our present force and provide them adequate equipment, it is believed that we can overtake the stupendous task. Even if you eliminate one-half of our present church-members as either too poor or too indifferent to do anything for this work, it would only require one out of 400 of the balance to go as missionaries. The only other question is, could the 399 who stay at home support the one who goes? We spend more than \$250,000,000 a year for religious purposes in this country. Onefourth, or perhaps even one-fifth, of such an amount would support an adequate force of missionaries.

#### Can We Do Our Part?

J. Campbell White has recently said:

If the churches of America can be led to increase their gifts to missionary work abroad, until it is equal to one-fourth of what they now spend for religious purposes in this country, we can probably make the message of Christ known to 600,000,000 of non-Christians before the middle of this century. Money is not the only condition of evangelizing the world, but it is an essential condition. And just now it is the point of greatest weakness. In addition to needing money enough for the work, we also need workers enough to go, and we need the power of God in which to do the work. But the workers are offering to go faster than the money has been available to send them, and the power of God is always available to those who obey and trust Him. The mission-ary leaders of all fields believe that it is now possible to evangelize the whole world in our generation. We do not mean by this that every one will become a Christian, but that an adequate opportunity to become a Christian should be afforded to every person.

#### Votes for Enlargement

At recent conventions of Christian laymen it was voted: In Cleveland to advance the giving for foreign missions from \$53,000 to \$160,000, in Richmond from \$30,000 to \$60,000, Worcester from \$15,000 to \$25,000, and Washington from \$60,000 to \$100,000.

#### What Has Been Done in Canada

Is the Laymen's Missionary Movement accomplishing anything? The

answer comes from Toronto. Increases in mission contributions are reported as follows: In four Methodist churches: from \$8,000 to \$16,000, from \$7,000 to \$15,000, from \$4,000 to \$13,000, and from \$3,000 to \$5,000. In four Anglican churches: \$7,000 to \$15,000, \$5,000 to \$15,000, \$1,000 to \$4,000, \$200 to \$1,000. In three Presbyterian congregations: \$12,000 to \$15,000, \$7,000 to \$12,000, \$6,500 to \$12,500.

#### Model Churches in Philadelphia

On the best of authority the statement is made that the 518 members of the three Covenanter churches in Philadelphia gave \$26,000 to home and foreign missions last year. This was an average of \$7.25 per member to foreign missions, and \$3.00 per member to home missions, which establishes a new record in church benevolences in Philadelphia.

#### Men Who Are Rich Enough

It is reported that Mr. L. H. Severance is to add nothing more to his capital, but to give all his income above living expenses to Christian benevolence. In this decision he imitates Mr. Joseph Shenstone, the Baptist iron manufacturer of Toronto.

#### Presbyterian Share of the Harvest

In India the native Presbyterian church numbers 25,000 communicants; in China, 40,000; in Japan, 18,000; in Korea, 20,000; in Africa, about 10,000; in Brazil, 11,000, and in Mexico, 6,000. In all these countries the churches are well organized and while not entirely self-supporting, they are rapidly becoming so.

#### The Fruitful Substitute Idea

The substitute idea—i.e., the supporting of a native worker on the foreign field in one's stead—founded by Mr. Henry B. Gibbud in 1897, and carried on by his widow since his decease, has progressed rapidly. The total number of substitutes to July 1, 1909, was 3,729, and the total amount of money received was \$98,450. Owing to differences in local conditions,

the cost of maintaining a substitute varies in different countries, and even in different parts of the same country. In India, the price ranges from \$25.00 to \$85.00 a year. In China, \$60.00 will support a native evangelist and \$30.00 a Bible woman. In Africa, the cost varies from \$25.00 to \$50.00.

#### Selp-support on Mission Fields

The Presbyterian Board has issued a bulletin which shows what native Christians are doing to help themselves, and to carry the Gospel to oth-From all native sources the Board received \$350,000, which, taking into consideration the different average wages, amount to something like \$2,000,000 in the United States. In the West African Mission every church is self-supporting, which may not be said of Presbyteries in the home land. This bulletin tells the story of 1,013 Koreans who emigrated to Yucatan, Mexico, in 1905, which company counted 4 who were Christians. Yet in the last year over 250 Christians were added to the church roll, and at the expense of the native church two evangelists were brought from Los Angeles, and these Koreans established in Merida, Mexico, a Presbyterian home. The Japanese on the Pacific Coast gave more for religious work among themselves than the board expended upon them.

#### The Greatest Achievement in Missions

Rev. H. C. Stuntz, foreign missionary secretary of the Methodist Church, expresses the conviction that the most notable achievement in missions or any other religious effort was the translation of the Bible into 500 languages and dialects, making it possible to convey to the people of these tongues a message from God in "No such their own vernacular. energy has been released," declared Dr. Stuntz, "since the morning stars sang together to make for righteousness in everything that Christ has in His program as this putting the Word of God into the hands of the nations. It is the colossal achievement of the

missionary enterprise and has done more to benefit mankind, drive away wrong, and raise the race than any other single accomplishment."

#### Foreigners Flooding the South

We hear often enough about the hordes of immigrants from the Old World which flood the North and West, but not nearly as often of the tide which sets southward. But we learn from the last report of the home missionary committee of the Presbyterian Church, South, that within three years 15,000 have come to Norfolk; in Tampa there are 15,000 Cubans and 10,000 Indians in New Orleans there are thousands of Italians, Spaniards, Syrians and others. In some Texas counties the court records are kept in German; in others the Spanish language alone is heard. While a Mexican Presbytery has been successfully constituted in the Synod of Texas, in the French and Italian fields of Louisiana little has yet been accom-In New Orleans there are plished. only one French, one Italian, and two German churches. The oldest mission work of the Southern Church is among the Indians, and it has 19 churches and 10 pastors among the Choctaws and Chickasaws of Oklahoma.

#### **EUROPE**

#### The London Society Retrenching

At a recent meeting of the directors, by instruction from the board that the expenditure during the year commencing next April be reduced by \$50,000 below the expenditure in the year 1908-09, the finance committee presented recommendations represented a sum total of \$32,000. This result was to be arrived at by the handling over of the Vizagapatam mission in South India to the Canadian Baptist mission, and further, by the relinquishment of the Industrial Institution and the central school at Hope Fountain, Matabeleland, South Africa, by handing over to other missions the work at Barkly West, South Africa, by the handing over to the Methodist Episcopal mission of Canada the work at Chung King, West China, and by other processes.

#### Activity of British Women

The Church of England Zenana Missionary Society publishes monthly India's Women and China's Daughters, which in the November issue tells of a farewell meeting to twenty-two missionaries soon to return to their fields and eleven new workers. Its income is more than \$300,000, and its representatives in the two countries number more than 200.

#### Rome As It Was and As It Is

This cheering report appears in one of our exchanges:

The chief difference which I note after sixteen years of residence in Rome is the attitude of the people toward Protestants and our faith. They are no longer afraid of us, but treat us as friends. known as a Protestant would once have barred one from contact with many persons; now we are respected and gladly received, even in the best social circles. The king himself, a man of much ability and broad views, has not hesitated to receive in audiences Bishop Burt and the representatives of our work. To the common people we are not devils or possest by the "Evil Eye," but are welcomed as those who can help them. The sentiment in Italy is rapidly becoming friendly toward evangelicals, who are now occupying many positions of prominence; these same men would have been ostracized and debarred from public life thirty years ago, solely on account of their religion.

#### Persecution in Portugal

British missionary women are conducting Protestant work in many towns in Portugal and Spain and find their efforts often unmolested. some districts these remain undisturbed; in others virulent opposition is stirred up by parish priests. These can only set going actual persecution in places where they can find sympathy in the mind of the mayor of a Madame Emily Lopez Rodriguez, the English wife of the Rev. Luis Lopez Rodriguez, director of the mission in the province of Gerona, writes that her husband is still in prison, as also are his brother and their schoolmaster. They are confined in a small room lacking ventilation, and are suffering at night the torment of vermin. The case is one of wanton persecution on utterly false charges, but appeals have been in vain, notwithstanding that "toleration" is supposed to prevail in Spain.—Homiletic Review.

#### Opening of the First Protestant Trainingschool for Teachers in Russia

In Astrachanka, in southern Russia, was held the annual great conference of Stundists near the end of September. It was especially important because the first Protestant training-school for teachers in Russia was opened during the meetings. large building with light and comfortable rooms has been erected at an outlay of about \$10,000, which amount was raised by the Stundists them-Missionary Tack, of the Gerselves. man Orient Mission, who is in charge of the mission's work in Astrachanka, is director of the training-school, being assisted by some Stundist teachers. It is hoped that means for a theological seminary, which is much needed, will be forthcoming soon.

# ASIA—MOSLEM LANDS The New Regime in Turkey

Mr. Ralph Darlington, whose work for the Royal Geographical Society of England is well known, has, after knowing for eighteen years the heart of Constantinople, formed a very decisive opinion as to the new régime in Turkey. He speaks in a tone of sunny hopefulness. Only three years ago men in the Ottoman Empire were saying: "If something extraordinary does not come soon, we are doomed." The something extraordinary happened in the deposition of Abdul Hamid and the enthronement of Mohammed V. The result, Mr. Darlington says, is "an air of freedom, of awakening, of joy and zest, and the pervasion of hope in Constantinople, such as has not been witnessed in living memory." One fact he declares is enough to support his statement. "Abdul Hamid lived in such fear of

his subjects that for years no outsiders were admitted" to the royal mosque, but "the present Sultan is beloved of his people, and drives freely among them." The seed planted by the Robert College and other missionary agencies is bearing fruit. "Hope and expectancy are in the air everywhere," and "the new Turk is pursuing his way steadily, earnestly, and judiciously."

#### The Presbyterian College in Teheran Rev. S. M. Jordan writes in *The* Westminster:

The Persian boy is fully the equal of his American brother in mental ability and aptitude to learn. He has good stuff in him, but for centuries he has been spoiled in the making. Nevertheless, he is capable of becoming the equal of the best the world can produce. The young men trained in our school are exerting an influence out of all proportion to their They are found throughout the length and breadth of the land in positions of honor and responsibility. They are under-secretaries in the State Department, and the other departments of the government. They are chiefs of customs and post-offices and telegraphs in various cities. They are found in the banks, for-eign and native. They are teachers and physicians. They are contributors to the newspapers, and some of the best textbooks in the language have been prepared by our boys.

#### The Truth About the Adana Massacres

In the October number of the magazine of the German Orient Mission a number of heartrending particulars concerning the recent Armenian massacres in Adana and vicinity is published. The author of the article is Dr. Paul Rohrbach, formerly German commissioner of Southwest Af-He visited the district almost immediately after the massacres and made thorough investigations, so that his report can be considered reliable. According to him, between 20,000 and 25,000 Armenians lost their lives, many of them after having suffered most brutal cruelties. Almost all Armenian villages and homes between Tarsus and Adana were plundered and burned. The fury of the Mohammedan pillagers was so great that they broke to pieces iron plows and

farming implements which they could not use or carry off. Mr. Rohrbach found complete proof that, like at the massacres of 1895, the Turkish soldiers partly joined the mob. Absolute proofs of the fact that the deposed Sultan, Abdul Hamid, himself ordered the massacres can not be found, but there is a strong suspicion. That the plans for them were made a long time before the massacres is well estab-Dr. Rohrbach calls attention to the fact that the new Turkish Government has made quite insufficient provision for the sufferers, tho it has tried to do a little. These homeless ones are insufficiently clothed, and there is little effort made to provide at least temporary shelters for them during the cold and wet season. Thus help is immediately needed, and the German Orient Mission, Gr. Weinmeister str. 50, Potsdam, Germany, appeals for it.

#### **INDIA**

#### Mass Movements Multiply

Rev. E. M. Wherry writes in the Presbyterian:

It is a most significant sign of the progress of missionary work in India that, instead of reporting the circumstances surrounding the admission of single individuals to the Church, the missionaries of almost all societies are now laboring with the problems connected with the admission of great masses of the people to the Christian fold. At a recent session of the North India Conference of Christian Workers, held in Mussoorie, the whole time of the session, lasting for four days, was taken up with discussions of questions relating to mass movements.

The two leading papers and addresses upon this subject were as follows: "The Problems of Mass Movements" was discust by Rev. J. N. Forman, in a most instructive paper, which was followed by an address by Rev. Dr. P. M. Buck. Both of these men have had great experience in village work.

Rev. J. A. McConnellee, of the United Presbyterian mission at Sargadha, Punjab, gave a brief history of the mass movement in that province, beginning in the bounds of his mission, and extending into the regions

occupied by the Church of Scotland's mission, the Church Missionary Society, and the American Presbyterian The movement began with mission. one man, Ditt by name, who sought baptism, but refused to leave his village. He soon brought his wife and family, and they were baptized. Thus began a work which has added 65,000 people to the Christian Church, of which 32,000 are members of the United Presbyterian Church. writer of this paper has baptized about one thousand souls this year. movement goes on, and in every mission baptisms by the hundreds are taking place.

#### An Ingathering of Shoemakers

On a recent tour from his station at Palni, on the evening of the third day of preaching, at a place called Variapoor, Mr. Jeffery, of the Madura Mission, had a happy surprize. He writes:

I had just put out the light and gone to bed when a lantern appeared at the open tent door, and I heard a voice saying, "Sir! Sir! may we come in?" I at once lighted my light and there entered not only the light-bearer, but a body of stalwart men, partly filling the tent. They were Hindus of the shoemaker caste. They had come to pledge themselves to Jesus Christ. I stood there in my night-clothes and wrote down the names of 51 persons who that night gave up their bloody idol, Kaliammal, and took Jesus to be their God. And standing there in the quiet of that consecration moment, I prayed for them, blest them, and sent them, their hearts filled with peace and with a new sense of being children of God, back to their homes.

The next day 30 more names were added, making altogether 80 new Christians, in spiritual things feeble as newborn babes, to be nurtured.

#### A Buddhist Monk's Disrobing

The conversion of a Buddhist monk is often reported, but from time to time a yellow-robed leader becomes a Christian. In Colombo, Ceylon, on October 3d, in the Maradana chapel of the English Wesleyan Mission, Uva Kotawera stated his reasons for wishing to renounce Buddhism and embrace Christianity. He told his story, and then, while the congregation

bowed in silent prayer, he put off his robes in exchange for the ordinary garments of the Sinhalese man, and returned as a candidate for baptism.

As a priest he also practised as a medical man, and gained a wide reputation for medical skill, especially for ability to cure snake-bite and hydrophobia. He was called in to attend the daughter of one of the Christian Sinhalese, and before she passed away, she did much to win him for Christ. Her testimony to the saving power of Jesus, and her exhortations to believe in Christ and live a good life, made a great impression on him.

Her Bible was given to him after her death, and he read it in the light of the dying girl's testimony and experience, and became convinced that the way for him to tread was not the eight-fold path of Buddhism, but the

way of Christ.

This man is no ordinary convert, for he has been a priest for a quarter of a century and was a novice in the temple several years before that. He is proficient in Sanskrit, Pali, and Sinhalese, and he has traveled in India and Burma, as well as in Ceylon. He will be more fully instructed, and in due time will receive baptism.— THOMAS MOSCROP.

#### Missionary Forces in Southern India

The South India Missionary Union publishes a statistical table for 1908 which clearly shows the steady progress of the Gospel among the Tamils and Telugus. We publish it and place in brackets the figures for 1907, that our readers may judge of There were the progress themselves. at work twenty-nine missionary societies, which employed 564 (542) male and 339 (317) female European missionaries, which were assisted by 427 (407) native pastors and 13,683 (13,582) native teachers and cate-The number of theological students was 676 (624) and that of the pupils in the schools 230,030 (206,-734). There were 490,706 (466,267) baptized natives and 219,413 (207,-260) adherents, whose contributions

amounted to \$118,000 (\$103,000). The increase in membership was larger among the Telugus than among the Tamils.

#### Mohammedan Convert in Assam

Rev. R. T. Jourdain, S. P. G. missionary at Silchar, in Assam, tells of a Mussulman inquirer who came to his house in Silchar in October, 1907. The earnestness of Chand Mohammed (that was his name) made an impression upon Mr. Jourdain at once, but he at first suspected him of being really a Christian who had been obliged to leave his former abode. However, the suspicion soon vanished. Chand had apparently been reading what he could from a copy of Matthew and from tracts given to him by mis-He received instruction and, together with his wife, was prepared for baptism at the Oxford Mission at Barisal. Both won confidence and affection by their humility and earnestness, and were baptized on Easter, 1908, in the presence of Rev. and Mrs. Jourdain. Since Chand was able to read both Bengali and Hindu, Mr. Jourdain put him at once to work as catechist in the tea-garden at Sil-It seemed an unwise experiment, but it turned out well, and Chand has proved faithful and zealous. He is another illustration of the power of the printed Word of God.

#### Progress in Jaspur

The King of Jaspur, East India, is by no means favorable and friendly to the efforts of the white missionaries among his people, yet his opposition can not retard the progress of the Gospel. Missionary John made a journey of visitation through the land last May and 719 inquirers appeared before him and were baptized after a searching examination. A short time later 386 more were baptized by a native pastor. Thus 1,105 heathen were baptized in Jaspur within a few weeks.

#### Movement Toward Christian Union

The Missionary Herald (American Board) publishes these three items:

1. Union continues to suggest the word for the trend of events in this mighty empire. The process of enlargement and unification under the British rule has reached its highest mark up to date. Railroads, postal service, publications in English and vernacular languages, educational requirements of government, and political discussions have all made steady progress toward the weakening of caste, the destroying of religious, racial, and commercial antipathies, and the bringing of the people into a closer life together. Nationalism, especially among the student classes, continues to assert itself, tho held in check as much by the wise Hindu leaders, who know the value of British Government, as by the inertia of the masses and the protective measures of the government. India is feeling her oneness as perhaps never before, in spite of great racial and religious differences.

2. In all this enlargement and unification our India missions have taken no unimportant part in that they have helped to elevate the lower classes, to honor womanhood, and to provide proper education for the masses. Our missionaries are recognized by intelligent men throughout India as devoted and successful laborers in the work of bettering Indian society. Nor has this political agitation and national impulse toward more selfgovernment been without a beneficent influence upon the native Church. It has produced more self-respect and independence, tho this is by no means an effect as far-reaching as one might suppose who has read the press accounts.

3. Our three Indian missions have ever been at the front in union movements among the foreign boards and churches at work in the empire. Hardly a year passes without some new union schemes being reported as an advance upon those preceding. We in America would do well to study such movements toward organic unity and federation upon this mission This can be said even tho all the plans for union proposed and adopted have not yet become fully operative. Last year we reported a union of Presbyterian and Congregational churches into a "United Church of South India." A Union Theological College for South India is to be started within a few months, to be supported by the missions of the London Missionary Society, the United Free Church of Scotland, the English Wesleyan, and the Dutch Reformed Missions, and if possible by our own Madura Mission. In the Marathi field we hear of a proposed scheme of federation where organized union with missions of other churches is not yet feasible. A union paper is now in vogue in Madura.

#### CHINA

#### Denominationalism at a Discount

In an interview published by the Sunday School Chronicle, Rev. F. B. Meyer gave some impressions derived from his recent travel to the farther East. He thinks that denominationalism is largely a spent force in the mission fields. "There is little doubt that if the European and American missionaries were withdrawn to-morrow. the native Christians (in China) would flow together into one great church, the basis of which would be Presbyterian, with bishops as perpetual moderators." He cites the success of the Y. M. C. A. in China as a further proof of this and adds: "None of us can lament the decline of denominationalism, but we must carefully disbetween that and Christinguish tianity." To the question whether Christianity is a spent force he gives a decided negative. "If ever the hour should come that the religion of Jesus should become extinguished in these western lands, I believe that reenforcements from China and Japan would be forthcoming, and that the East would a second time give to the West the pearl of immeasurable price."

#### The New University for China

The demand for advanced university education is growing among the Chinese. As many as 7,000 Chinese students were recently enrolled in the University of Tokyo, and large numbers of them are studying in Europe and America. In China itself schools and universities are being founded, but are not very efficient in general, and are, alas! of a strongly materialistic bias. Hence there is special need of Christian university training. large commission, with graduates of Oxford, Cambridge, Harvard, Columbia, Chicago, Stanford, and other American universities on it, and a local commission composed of representatives of various missions, met recently. It was decided to follow the English plan of a group of independent colleges, each more or less complete in itself, but gathered about a common

center, with a common standard, a common examination, and a certain number of common professorships, and to utilize already existing institutions in China. The movement is religious and it includes all those who call themselves Christian. University professors and teachers must be men of strong Christian beliefs and with keen sympathy with missionary ideals. The locality which finds most favor is Wuchang, the seat of the vice-regal government of the two great provinces of Hupe and Hunan, with a metropolitan population in three contiguous cities of over two million people. It is a famous seat of Chinese learning and contains the educational institutions of four leading missionary societies. It is also a commercial and geographical center and its mandarin dialect is understood by all Chinese.

#### Chinese Home Missions

Missions in China are no longer wholly the work of foreigners, for the Chinese Congregational Missionary Society was started by the Christian Chinese at San Francisco in 1884 for doing missionary work in the Kwangtung provinces, from which have come most of the Chinese in the United States. While independent in its organization, the society keeps in close touch with the A. B. C. F. M., takes counsel from the American missionaries, and relies upon them for a certain supervision in both spiritual and financial administration. It has one station, five out-stations, one pastor, four evangelists, and one Bible woman, and supports three schools for boys and two for girls. Its work is most encouraging.

#### Advance in the Canton Region

Rev. H. V. Noyes writes in the Herald and Presbyter:

I held communion services at 20 chapels during my trip, and one of the Chinese ministers at three. I found 19 of our old Fati students at work at these different places. There were also some Bible women at work who had been educated in Canton. Two things imprest me. One was the number of women who are joining the Church. Twenty-five years ago they were very few. Now, at

several of the localities, the women present and partaking of the communion outnumbered the men. The other was the very different feeling toward our work on the part of the people generally. There was no rudeness anywhere, and nothing of the usual curiosity-attracting crowds. The new railroad, made entirely by the Chinese, makes the traveling easier and quicker. The center of one field can now be reached in twenty-four hours from Canton, whereas it formerly took five days.

#### Fruits of a Revival

The recent revival in the Methodist Mission in Hinghwa City, China, continued for over seven weeks. The remarkable things about the revival was the steady stream of confessions of almost every conceivable sin. The following are a few instances:

The first confession was made by a Biblical school student. He confest to smoking tobacco and to having secured \$2.20 of "unrighteous money." He gave his tobacco box and the \$2.20 to the pastor. A merchant who had been using morphine to compound pills purporting to cure the opium habit turned over to the pastor his entire stock of morphine, valued at \$180. Another merchant turned over his entire stock of cigarets. An old man confest that when a boy he had helped his father to bore out the eyes of a thief who lived in their village. As the victim is still living and in great poverty, this man resolved to ask his forgiveness and share his own living with hm.

#### The Record of One Girls' School

The Fu-chau Girls' Boardingschool, the oldest Methodist school for girls in Asia, celebrates its fiftieth anniversary this year. Some interesting facts concerning this school have been carefully compiled by Miss Bonafield and Miss Hu, from which the following are culled:

The enrolment for the present term is 182, of which 166 are Christians. The plant consists of four buildings valued at \$10,000 gold, and four and one-fifth acres of land are owned, valued at \$5,000 gold. The staff of native teachers consists of 4 Chinese professors and 12 instructors who are graduates of the school. Altho the school was established in 1859, diplomas were first granted in 1888. Since the latter date there have been 117 graduates, 4 of whom have gone to Japan for further study, while 5 have been sent to the United States for the same purpose. Eleven of the graduates are physicians;

8 are kindergartners; 23 have become preachers' wives, and 40 are teachers. Five are teaching in government schools.

#### Rome's Work for the Celestials

The first representatives of the Papacy entered China before the close of the sixteenth century. 1810 the numbers are given as 215,-000. In 1906 the baptized Christians connected with all the Roman Catholic societies together numbered 952,935---after sixty-four years of the freedom of treaty rights. In 1902 the communicants of the Protestant churches numbered 112,808, and the baptized were probably over 200,000. There were 1,773 Roman priests, foreign and native, in 1906; and the foreign missionaries, including laymen and ladies, of the other societies in 1902 were 2,785.

#### The Growth of Thirty Years

For our encouragement it is well to recall some statistics published at the Centenary Conference, giving some idea of the growth of the Protestant Church in China the past thirty years:

	1876	1906
Missionaries	473	3,833
Stations and sub-stations	602	5,734
Ordained native preachers	73	345
Unordained native preachers	511	5,722
Bible women	90	894
Churches	312	
Communicants1	3,035	178,251
Contributions, Chinese silver		
dollars	9,271	301,263
Number of societies at work	29	82

#### KOREA

#### "A Million Souls for Christ"

This is the watchword adopted, October 9, 1909, by the general council of the Protestant missionaries in Korea at the annual meeting in Seoul. This is one soul a month for Christ for each of the 80,000 Christians in Korea.

Already plans are being made for: First. United prayer by missionaries and Christians for the outpouring on all Christians and upon the unconverted, convincing of sin, of righteousness and judgment. Second. A house-to-house visitation

with a personal invitation to accept Christ as a personal Savior from sin. Prayer and daily personal work by each Christian in Korea. Third. A wide circulation of the Word of God. Pray that a copy of the Word may be carried to every home and reach every person in Korea with its influence.—Christian Observer.

#### Progress in Korea

Remarkable results have been achieved by the missionaries of the Northern Presbyterian Church. worker writes that during eleven months ending May 31, 1909, there were 6,532 adult baptisms; 23,892 catechumens are on the roll; 87,177 are in Sabbath-schools; there are 120 students for the ministry; and the mission has 840 church buildings. The members, numbering 25,-057, gave \$80,499 in United States gold. This, considering the small income of the Koreans, would mean at least ten times what it would in America, or \$800,000.

#### The Korean Presbytery

Rev. W. B. Harrison writes in the *Christian Observer* of the recent annual meeting of this body:

It was composed of about 12 Korean and 30 foreign ministers, and 65 elders. The average attendance of visitors was equally as large as the number of delegates. The new spacious theological seminary building furnished an admirable place for this gathering. The meeting throughout was orderly, earnest and spiritual. A very interesting session of the Presbytery was held in the Central Presbyterian Church for the ordination of 8 candidates to the full work of the ministry. The congregation was limited to 2,000 by the size of the building. In reply to an earnest call, one of these ordained men is to go as an evangelist to to the Koreans in Russian territory just north of Korea, where several groups are already established. The salary of these evangelists is paid by the Korean Church at large. In the case of the other ordained men, the church or group of churches calling them provide their salaries.

#### Presbyterian Part of the Harvest

At the annual meeting of the Korea mission, and the twenty-fifth anniversary of the founding of Prot-

estant mission work in Korea, held in the city of Chai Ryong, a few months since, the key-note which was struck in all the exercises seemed to be "How wonderfully God hath wrought."

At the close of this twenty-five years of seed-sowing and harvest gathering there are in Korea, in connection with the Presbyterian Church, nearly 100,000 Christians, of whom about 25 per cent are baptized members of the Church.

There are 1,000 helpers, colporteurs and school-teachers, but these do not include the army of unpaid leaders and unordained pastors found in every one of the more than 1,000 groups. Ninety per cent of the paid workers are paid by the Koreans themselves.

#### **JAPAN**

#### Jubilee Celebration

Rev. J. D. Davies writes as follows in the Advance:

The semi-centennial conference in commemoration of the planting of Protestant Christianity in Japan was held in Tokyo, October 5-10. This gathering was characterized by the utmost harmony and was largely attended, especially by representatives of the Japanese churches. The sentatives of the Japanese churches. spiritual tone of the conference was of high order, and its results will be of great benefit to the work in Japan. These are, in brief, as follows: 1. The conference showed that, with a single exception, the Protestant churches in Japan are one in heart, in aim, and in work. 2. It showed the cordial union and cooperation of the Japanese and foreign workers. 3. It will be a help toward the union and federation of the different churches in Japan. 4. It emphasized the greatness of the work yet to be done.

The one great hindrance to the perfect success of the conference was the attitude of the bishops of the American and English Episcopal Church. They united in a communication to the conference to the effect that, as some of them were excluded by the name Protestant, they could not come into any formal relation to it altho they extended brotherly greetings.

Growth of a Half-century

There are nearly 600 organized churches, of which more than one-fourth are self-supporting, including the pastor's salary. These churches

have a membership of over 70,000, and the church-membership was increased last year by over ten per cent. There are nearly 500 ordained Japanese workers and over 600 unordained male workers, and over 200 Bible women. Nearly 100,000 scholare are being taught in more than 1,000 Sabbath-schools. Several of the larger churches have organized missionary societies which are extending the work in Japan, and some of them are supporting evangelists in Formosa, Korea, Manchuria and China.

An independent, self-supporting, self-propagating church has been begun, which is rapidly gaining in numbers and influence. The Protestant Christians gave for Christian work last year nearly 300,000 yen (\$150,000). There are nearly 4,000 students in Christian boardingschools. There are also nearly 600 Christian kindergartens and other day-schools where 8,000 students are About 400 students being taught. are being trained in the theological schools, and 250 women are being taught in Women's Bible schools.

#### Japanese as Toilers and Givers

According to *The Pacific*, the Japanese church of Seattle, Rev. M. Kubushiro pastor, has during the year 21 members of whom 15 joined upon confession of faith, making a total membership of The pastor is a graduate of Pacific Theological Seminary. cently Mr. Mayagawa, one of the foremost Congregationalists of Japan, addrest a number of meetings under the auspices of this church, filling a large hall with audiences of Japanese, many of whom had no previous interest in Christianity. treasurer of the church raised \$600 from the Japanese of the city for the expenses of these meetings.

Miss Alice P. Adams, of Okayama, Japan, has recently been presenting to audiences of Japanese in the cities of the Pacific Coast the needs of her social settlement work. She has not appealed to the American churches but to the Japanese themselves, and they have publicly thanked her for giving them the opportunity to help in work for their own country. Miss Adams secured recognition for her work and a subscription from the Japanese consul in New York, and from the Japanese minister to the United States.

#### A Japanese Institution

In acknowledging gifts toward the support of the Kobe Orphanage, Japan, sent by readers of *The Christian*, Mr. Arthur Stanford gives the following information:

This orphanage is one of many and various indirect results of missionary labor. It was started by Japanese Christians without suggestion from any missionary, and during the eighteen years of its life has been wholly conducted by these Christians. There is a good plant, with healthy location and buildings; there is a small industrial department, where a few of the older boys are taught shoemaking; other older boys are apprenticed to various callings. Older girls are placed in suitable positions.

There are about 100 orphans in the buildings—many of whom, boys and girls, are sent regularly to the public schools. The Christians in charge are members of the Kumi-ai (Congrega-

tional) Church.

#### **AFRICA**

#### Assiut Presbyterian College

A recent report states that the present session has the large attend-The enrolance of 600 students. ment for the last college year, 1908-09, was 787; the enrolment of the Pressly Institute—the school for women -was 315, making the enrolment for the two schools 1,102, and the indications are that the enrolment for 1909-10 will exceed that of last The faculty consists of 27 membership, 14 Americans and 13 Egyptians. Of these the permanent American staff now consists of 5 members.

#### Methodists Work in Algeria

Rev. E. F. Frease reports:

Our women missionary workers in Algeria have some 150 French and 150 Kabyle women and girls under regular

instruction, the number being limited simply by their strength. It is a most remarkable record. The urgent need is for a corresponding work among men. In Tunis the missionary has done effective work among both Mohammedans and Jews, and the women missionaries have not only Mohammedan classes for women and girls, but also access to about 100 Moslem houses. A more promising opening could not be hoped for. But the Berbers or Kabyles are the most reachable Moslem people—being the descendants of the early Christians of Africa, largely European in blood and complex-Independent missionaries, poorly equipped and supported and unorganized, have yet won remarkable successes. one station I visited there was a large Christian community. I know nothing like it in Mohammedan lands. The Berbers or Kabyles are our opportunity--perhaps the key to the Moslem line. There are a number of qualified Christian Kabyles available for employment as mission agents.

#### How Native Christians Give

In a recent letter, Rev. A. F. Hensey, of the Foreign Christian Missionary Society, gives the following interesting particulars of the liberality of the native Christians:

The Church at Bolenge understands that giving is as much a "grace" of the Christian as are brotherly love and prayer and charity, and as such must be maintained. The members think of nothing else but conscientiously consecrating to their Savior and Master a proper proportion of their entire income, no matter from what source it may come. A gift is shared even as one would share a blessing with a friend. There is no thought of duty in the sense of an onerous burden, but they give because they feel that it is the only proper way and relationship to their Father.

#### Cannibal Now a Preacher

Royal J. Dye, a medical missionary of the Disciple foreign board, at work in the Kongo Free State, relates a story of conversion which is worthy to be bound up with the most brilliant chapters of "modern miracles" in non-Christian lands. Bonjolongo, the head of an important family in one of the most blood-thirsty of the Kongo tribes, served seven years in the native troops of King Leopold.

Participant in many of the "puni-

tive raids" ordered by Leopold's officials against towns that did not pay the tax, Bonjolongo was especially prominent as a leader in the expedition against the village of Isaka, because the people there were hereditary foes of his own tribe. The raid on that town gave him opportunity to execute a vengeance, that he had been taught to cherish from childhood. He feasted gluttonously off the bodies of his dead enemies.

When Bonjolongo had served his time in the military levy, he returned to his own village, and there for the first time heard the message of Jesus Christ, preached in Injolo by itinerants from Dr. Dye's station at Bolenge. Curiosity led him to visit Bolenge. When he found that he could not tempt away the native Christians there to take up the old heathen practises again, he was so imprest that he paid more and more heed to the Gospel, and finally with his whole heart accepted it.

Returning forthwith to his home town, he amazed his neighbors by freeing his slaves, renouncing his plural wives and redeeming at great cost the little daughter whom he had sold to be the slave wife of a chief—sacrifices that wiped out his wealth. Then he preached to his fellow villagers so earnestly that a great number of them embraced the faith and joined him in building a chapel.

#### Opening of the Cairo Y. M. C. A.

A branch of the Y. M. C. A. was opened in Cairo, Egypt, a short time ago. Its rules and regulations will be, as closely as possible, those of the Central Y. M. C. A., and the usual activities will be carried on. The membership is confined at present to men of British and American nationality. The National Council of the Y. M. C. A., London, has appointed a full-time secretary for organizing the work, who will proceed to Cairo at once. The rooms are at 29, Charia Abd-el-Aziz, in a conveniently central position.

#### The Quick and Powerful Word

Kagoma, a native Christian at Luanza, in the Kongo Free State, can explain his conversion only in the quaint words, "I was startled to find that Christ could speak Chiluba (Kagoma's native tongue). I heard Him speak out of the printed page just as surely as a white man can hear his father or mother speaking to him in a letter thousands of miles away."

While attending the missionary school Kagoma received a copy of the Gospel according to John, in his own language. As he became too big for the elementary school, he went his way in sin, but he clung to his Gospel as a fetish. Speedily he was becoming the usual bleared-ofeye negro in whose unhallowed hut Jesus Christ is the Great Unmentionable, but he was reckoning without God and without the Word of God, which is not bound, and to which he continued to cling, and which he read. One day the assertive call, "Follow me!" came from its page to the sinstricken heathen. God stared at him from every page and shouted in his ears, until at last, by the power of the Holy Spirit, the simple word of God brought about his conversion.

#### An African College Graduate

Twenty years ago Miss Elizabeth McNeill, a Methodist missionary at Cape Palmas, Liberia, was the means of rescuing a young woman of the Grebo tribe from a cruel death. The woman was converted and was baptized with her baby girl, whom she later entrusted to Miss McNeill with the request that the child be trained for Christian service.

Bralah, as she was called, made a brief visit to this country in 1892, when she was three years old, but speedily returned to Liberia and remained in the mission until 1896, when she was brought again to this country. After four years in the public schools in Philadelphia, she went to Inhambane, Portuguese East Africa, for two years, during

which her education was continued under the care of the missionaries. Then she returned to the United States and attended the High School in Monrovia, Cal., and finally entered the University of Southern California, from which she received her degree a short time ago.

Her case is cited by her instructors as "big with promise for those who believe in a future for the negro race." She herself has exprest the opinion that with the same advantages which she has enjoyed, and with the same tender, loving care as was bestowed upon her by her friends, the whole Grebo tribe might be changed in a single generation.

#### Henry Henderson Institute at Blantyre

An interesting ceremony took place one day last August, at the Blantyre Mission of the Church of Scotland, which is located in the Shire region, south of Lake Nyasa. Mrs. Bruce, daughter of the great missionary explorer David Livingstone, laid the foundation-stone of the Henry Henderson Institute. Institute is to provide facilities for the higher education of native young men connected with the mission, and it is named after Henry Henderson, who selected Blantyre so wisely for the site of that important and remarkably successful mission. Mrs. Bruce met with a warm welcome on this her first visit to the scene of her father's explorations.

#### Roman Catholic Missionary Zeal

The German Colonial News reports that the steamer Herzog alone landed 36 missionary laborers in the end of August in German East Africa. Of these four only were Protestants, the others all being Roman Catholic reenforcements. The four Protestants, nine priests and eight nuns went to Kilindini, British East Africa; two priests and one lay-worker went to Dar es Salam, in German East Africa, and the other ten priests and two nuns were destined for Chinde, Portuguese East Africa. Well may German mis-

sionary papers call attention to this increase of Roman Catholic workers, because on account of the well-defined policy of that Church it threatens already existing Protestant missions to a large extent.

### The Fight Against the Sleeping-sickness in Africa

The Berlin Missionary Society has received a peculiarly valuable and most suitable gift. Professor Schilling, the great medical authority, has presented to it the manuscript of a treatise concerning the fatal sleeping-sickness, its origin, prevention, The treatise is to be and cure. printed in the missionary printing establishment, and copies are to be sent to every missionary of the society in Nyasa, Africa, because the fearful disease has been discovered upon the English shore of Lake Nyasa also. God grant that a remedy for it will be soon discovered.

# ISLANDS OF THE SEA A Hero in Life and in Death Says the Interior:

Captain A. C. Walkup, the missionary sailor of the South Seas, who died of exposure endured during twenty-two days of drifting in an open boat after his vessel, the Hiram Bingham, was wrecked in a storm, was a country preacher in Illinois twenty years ago. He gave up his charge in order to go out under the American Board as a missionary in the islands of the South Pacific, in a region where mails came and went only once a year. His wife died after some years, and he came back to America with his three little children, but as soon as he had found a home for them, he hurried away to his voluntary exile again, far too shy to accept the many invitations that came to him to stay and lecture in the churches on his work. The Board made him captain first of the Morning Star and then of the Hiram Bingham. But his promotion did not make him a whit more able to talk about himself. He still went on his quiet way, sailing from one to another of the myriad islands. Thousands of the natives he knew by name, and he treated them with a genuine personal brotherliness. The story of how heroically he cared for his black crew during these terrible three weeks adrift, saving at length all lives but his own, will remain for many a generation one of the most noble stories of missionary martyrdom.

#### Opium Prohibited in the Philippines

The spectacle of a nation renouncing a large revenue on moral grounds has been before the Eastern world for more than a year. American Government has prohibited absolutely the traffic in opium in the Philippine Islands, and made its use in any form a crime, and the possession of it by any person a At the same time, the medical use is safeguarded by stringent laws that do not allow indulgence in the drug. This prohibition of opium has now been in force long enough to make it interesting to our readers to know some of the results. quiry from reliable sources shows that the law is enforced, that prohibition is absolute, and that American officials in the Philippine Islands have succeeded in largely stamping out the habit, and they are determined to prevent opium entering the Islands by smuggling.

So it can be said without fear of contradiction that the opium traffic in the Philippine Islands has been supprest, or, at least, is classed as extra hazardous, and is on a par with dealing in illicit firearms. That such results have been obtained is cause for congratulation to the United States Government. Would that the British Government took a similar stand with reference to the opium traffic, but in India Government has the monopoly of its manufacture. It will have first to rid itself of being accomplice in the fact before it can make the traffic illegal.—Indian Wit-

#### OBITUARY

ness.

#### Dr. Robert Cust, of England

The news of the death of Robert Needham Cust evokes the feeling that a truly great man has fallen. He was a wonderful linguist, for he had a working knowledge of eight European and eight Asiatic languages. great works on the languages of Africa and the languages of the East Indies laid the foundation of modern scientific research with regard to them. Thus he was a valuable and industrious member of the committee of the British and Foreign Bible Society. the Royal Asiatic Society, and the Royal Geographical Society.

Mr. Cust's services in India were especially distinguished, and his stedfast declaration of his faith in the Lord Jesus Christ was a great aid to missionary effort. Once, when commissioner of Amritsar, he publicly attended the baptism of several con-The Calcutta Government called him to order for it, but he boldly and successfully vindicated his Christian right to be present.

During the closing years of his life he was closely connected with the work of administration of missions, and became a vice-president of the C. M. S. Committee and a member of the London Jews Society Committee, at the same time always ready to help other missions also. He had a large share in managing the General Missionary Conferences of 1877 and 1888.

#### Rev. W. T. Gidney, of London

The cause of Jewish evangelization lost one of its ablest and most eloquent advocates when Rev. William Thomas Gidney died in London on October 11. 1909. He was only fifty-six years of age, and for exactly one-half of that time he was connected with the secretariat of the London Jews Society. Graduated in 1875 from Jesus College, Cambridge, he held the curacies of several congregations of the Church of England until he became deputation secretary of the London Jews Society in 1881. Soon he became association secretary, then assistant secretary, until in 1900 he was appointed secretary, which office he held until his death.

Mr. Gidney was a very quiet and serious man, difficult to get acquainted with, as it seemed to the writer when he first met him. But he was a loyal friend, whenever he gave his friendship, a true Christian, and tireless in his abundant labors for the Master in the sphere of missionary activity to

which he had been called. He was an earnest student of the Jewish problem, of sound judgment, and of great historical knowledge as far as Jewish missions are concerned. He was intensely loyal to his Church and to his society, of which loyalty his many books bear abundant testimony. His latest and most important work was "The History of the London Jews Society from Its Foundation in 1809 to Its Centenary." We noticed and praised it in our columns at the time Others of his of its appearance. books are, "Missions to Jews," "Sites and Scenes," "At Home and Abroad," and "Jews and their Evangelization," which all will continue to prove helpful and stimulating to the student and the friend of Jewish missions.

We have scarcely ever met a Gentile Christian who understood the difficulties and hindrances of the work of evangelization among the Jews as well as Mr. Gidney did. He was always seeking to remove the hindrances, to overcome the obstacles, and to enlarge the work. Under his guidance, by the blessing of God, the work of the London Jews Society has prospered, while his influence was beneficial to the work of Jewish missions in general. His death will be felt by the cause at large, and our sympathy goes out to the London Jews Society in an especial manner, as its chief counselor has entered into rest.

#### Mrs. Schereschewsky, of Japan

The widow of Bishop Schereschewsky died in Japan on August 20, 1909. Miss Susan M. Waring went to China as a missionary of the Protestant Episcopal Church in 1867, and two years became the wife of Rev. Schereschewsky, who was then just commencing his great life-work of To him she was a true translation. helpmate indeed. Through the long years of his practical helplessness she supported and cheered his efforts. All his private letters were written by her and he frequently mentioned her devoted cooperation. Altho nearly blind for the past seven years, she never

faltered in her work of love and aid till the Bishop died. Since then she has lived with her daughter in Japan.

#### Charles N. Crittenton, of New York

The founder of seventy-three Florence Crittenton Rescue Homes and Missions for Girls all over the world. Charles N. Crittenton, died of pneumonia on November 16, seventy-six years of age. After the death of his youngest child, Florence, in 1882, Mr. Crittenton, who had built up a large wholesale drug business in New York, decided to devote himself to evangelistic work and spend his entire time in endeavoring to better the condition of unfortunate girls. He spent the next four years in night work in the slums of New York, but, after a trip to the Holy Land to strengthen his broken health, he visited all the larger cities in the world, studying the condition of the poor and finding out their needs. A chain of more than seventy rescue homes and missions in various cities here and abroad, all bearing the name of Florence Crittenton, was started and the National Florence Crittenton Mission was incorporated. The homes are for mothers, children, and helpless There are two in New York City, one in San Francisco, one in Tokyo, one in Shanghai, one in Mexico City, and so on in the big cities. About five years ago Mr. Crittenton purchased a private car and fitted it up as a home for himself and coworkers, making a tour of visiting the different missions scattered across the continent twice a year. While he was on such a tour of inspection, he caught a bad cold in San Francisco. Pneumonia developed and quickly ended his useful life.

#### Inspector Rappard, of St. Chrischona

The Pilgrim Mission of St. Chrischona, Switzerland, suffered the loss of its inspector, C. H. Rappard, on September 20. Born in 1837, he was educated in St. Chrischona and in Edinburgh and, after brief missionary activity in Alexandria and Cairo, became director of Chrischona in 1868.

#### FOR THE MISSIONARY LIBRARY

HISTORY OF CHRISTIANITY IN JAPAN (A). By Otis Cary, D.D. 2 vols. Illustrated 8vo, 800 pp. \$2.50, net, each. Fleming H. Revell Co., New York. 1909.

Here is a monumental work. It is an achievement worthy of a man who for thirty years has wrought in Japan as a missionary field. Dr. Cary has spared no pains to give to the public a careful, candid and exhaustive history of mission work in the Sunrise Kingdom, and incidentally he has furnished no small part of the history of the Island Empire itself.

Of these two volumes, the first is given to Roman Catholic and Greek Orthodox missions, and the second to Protestant. The whole work embraces nearly 800 pages. When we began to read it, it was not without apprehension of finding it somewhat tedious, if only from length, and a rehearsal largely of familiar facts, for Japan's last half-century at least, has not been hid in a corner. But, despite all that has previously been written on Japan by so many gifted pens, we found Dr. Cary to have the rare gift of clothing much that is old with a new charm, beside bringing to light much that is novel and valuable.

The work is, in a way, an encyclopedia of the subject it treats, and, so far as we have yet examined, we have found these volumes classic in style and comprehensive in matter, charitably generous, and judicially impartial, while the author shows exceptional talent in making his narrative spectacular and pictorial in vividness. It is not only a great work of reference, but makes exceptionally delightful reading.

All lovers of missions will wish to read Dr. Cary's work, and especially those who are interested in that remarkable nation that, more than any other in the Orient, has during the last half-century made mighty strides forward toward the leadership of Asia.

RECENT CHRISTIAN PROGRESS. By Lewis Bayles Paton. Macmillan Co., N. Y.

The seventy-fifth anniversary of Hartford Theological Seminary suggested a series of papers on recent developments in those departments of

study, both theoretical and practical, which are connected with such an in-This book contains from stitution. eighty to ninety papers, prepared by almost as many writers, and covering a wide range of themes, from Semitic philology and Oriental archeology, through the various departments of Biblical study, modern church creeds, politics, pulpit and pastoral activity, worship, the Sunday-school and young people's societies, schools, colleges, the press and its products, the family and social life, home and foreign missions, etc. It is in its way encyclopedic.

Where scores of writers contribute on a vast variety of topics, neither unity of sentiment on their part, nor uniformity of acceptance on that of readers could be expected. Some views, here embodied, are very radical, others equally conservative; some flavored with extreme "higher criticism," and others moderate, reverent, devout and practical.

THE MISSIONARY MANIFESTO. By Rev. G. Campbell Morgan, D.D. 12mo, 157 pp. 75 cents, net. Fleming H. Revell Co., New York. 1909.

This is an able exposition of the great commission of Christ to His disciples. Dr. Morgan analyzes the words of the Master found in the four Gospels and discusses the fundamental principles of missions contained in them—the authority of the King, the evangel to creation, the witnesses, the remission of sins and the resource and responsibility. Here is an unanswerable statement of the duty of the Church to conduct worldwide missions. A pastor who follows the argument must of necessity become a missionary advocate. cure for lack of interest in worldwide work is a closer fellowship with Christ.

The Original Religion of China. By John Ross, D.D. 8vo, 327 pp. 5s, net. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

In the popular mind Confucianism is looked upon as the religion of China—tho it is in reality not a re-

ligion but a system of ethics. Dr. Ross treats of the early religion which prevailed in China centuries before Confucius and which forms the basis of their religious ideas. It is the most ancient religion of which there is any trace—The Chinese ruler Fu Hi antedating Noah and the flood by five The early religion, as it centuries. was developed three thousand years ago, gives the first clear idea of their religious beliefs. The people worshiped and offered sacrifice to the Lord of Heaven—the one and Supreme God. They believed in demons and spirits, subject to God, and trusted in the care of an intelligent, just, allwise, benevolent and almighty provi-They used no idols or images in worship; there was one temple dedicated to the worship of ancestors, but none dedicated to the worship of God. An altar to God could be erected anywhere. There were no special priests, goodness was enjoined and wickedness denounced. Prayer was made not for pardon but for guidance and for future favors. There was a belief in future rewards and punishments, and a heavenly life in the presence of God.

Here is no evidence of an upward evolution of religion in China but rather a subsequent decay. The book is a distinct contribution to the study

of comparative religion.

THE CHINESE. By John Stuart Thompson. Illustrated. Maps. 8vo, 441 pp. \$2.50, net. Bobbs-Merrill Co., Indianapolis. 1909.

We know of no very recent book on China that is of more general interest in its range of topics and that at the same time is of such real value as an introduction to the study of the Chinese. Mr. Thompson describes the daily life, the humor, the politics, the art and literature, commerce and business, diseases, superstitions and religions of the Chinese.

Mr. Thompson looks upon the remission of the Boxer indemnity on the part of America as a move of unusual brilliance on account of its influence on China in welcoming American trade and education. He also

commends most highly the Yale and Pennsylvania missions as giving unlimited opportunity for influence. The five millions spent in missionary work each year is held by the author to be a very small return for the trade which Europe and America enjoy with China.

The notes on missionary work are few but friendly, for the purpose of the book is not to show what the Chinese need or what is being done for them, but to show what the Chinese are in character, surroundings and customs.

FIFTY YEARS IN CONSTANTINOPLE. By George Washburn, D.D., LL.D. Illustrated, 8vo, 317 pp. \$3.00, net. Houghton, Mifflin Co., Boston. 1909.

Dr. Washburn's history throws a flood of light on many features of the situation in Constantinople and the "storm center" of Europe. Probably no living man is better qualified to write on Robert College than the recent president, who resided in the Turkish metropolis for nearly half a century. He has known the college from its foundation. The description of Constantinople and the story of Turkish history are merely the background of the picture and story of the college.

In a seventeen-page introduction, Dr. Washburn gives a brief history of the progress of events in Turkey during the past fifty years and points out their influence on the recent revolu-For sixteen centuries Constantinople has been an imperial city first, as the chief city of Christendom; and now, for nearly five hundred years, the capital of the Moslem world. In the last half-century it has changed from a free, easy-going city of the Orient to a commercial center with modern bondage and bustle. last fifty years the Young Turks have grown in power and American missionaries have brought in new ideas of education. This period has been full changes, with bloodshed, riot, tyranny, oppression. A tribute is paid to the ability and energy of the late Sultan, Abdul Hamid, while his selfish,

cruel and oppressive spirit is recog-

The history of Robert College is remarkable and full of interest. was founded and built up by strategy and perseverance and, for its size, has few equals for influence on history. Here have been trained many of the leaders in Turkey and the neighboring countries—Greece, Egypt, Bulgaria, The recent bequest of Rumania. \$1,500,000 by John S. Kennedy will mean a useful increase in their equipment.

#### **NEW BOOKS**

TURKEY IN TRANSITION. By G. F. Abbott. 8vo. Longmans, Green & Co., New York. 1909.

IN THE FORBIDDEN LAND. An Account of a Journey into Tibet, Capture by the a Journey into Tibet, Capture by the Tibetan Lamas and Soldiers; Imprisonment, Torture and Ultimate Release. By A. Henry Savage Landor. 8vo, \$3.00. Harper & Bros., New York. 1909. LABRADOR—THE COUNTRY AND THE PEOPLE. By Wilfred R. Grenfell. 8vo, \$2.25. Macmillan Company, New York. 1909. AROUND ARGUADA LAGGETT S. D. Appleton & Company, New York.

lane de Lacoste. 8vo. D. Appleton & Co., New York. 1909.

NATIVE LIFE IN EAST AFRICA. By Dr. Karl Weule. 8vo. D. Appleton & Co., New York. 1909.

THE CRIME OF THE KONGO. By A. Conan Doyle. 12mo. Doubleday, Page & Co., New York. 1909.

THE HISTORY OF CASTE IN INDIA. By Shridhar V. Ketkar. 12mo. Taylor & Carpenter, Ithaca, N. Y. 1909.

GANGAI'S PILGRIMAGE. By Rev. A. C. Clayton. 2s, 6d. Robert Culley, London. 1909.

My Travels in Northwest Rhodesia. By Rev. G. E. Butt. Edwin Dalton, London. 1909.

Out of the Darkness. By Andrew D. Stewart. 3s, 6d. Religious Tract Society, London. 1909.

THE STORY OF ISLAM. By Theodore R. W. Lunt. 1s, 6d, net. Church Missionary Society, London. 1909.

LIBERTY OF CONSCIENCE UNDER THREE Czars. Struggle for Religious Liberty in Russia, 1856-1909. By Robert Sloan Latimer. Cloth. \$1.50, net. Fleming H. Revell Co., New York. 1909.

THE LIVING CHRIST AND DYING HEATHEN-ISM. Translated from the third German edition by Nell Buchanan. cloth. \$1.75, net. Fleming H. Revell Co., New York. 1909.

CHILDREN OF INDIA. By Janet Harvey Kelman. Illustrated, 12mo, 95 pp. 1s, 6d, net. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

Missionary Heroes in Africa. By John C. Lambert, M.A., D.D. Illustrated, 12mo, 155 pp. 75 cents, net. J. P. Lippincott Co., Philadelphia. 1909.

THE SPIRIT OF YOUTH AND THE CITY STREETS. By Jane Addams. 12mo, 162 pp. \$1.25, net. Macmillan Company, New York. 1909.

THE CLOISTER BOOK. For Shut-in Worshipers and Pastorless Congregations. By David James Burrell, D.D., LL.D. Frontispiece, 12mo, 340 pp. \$1.00. American Tract Society, New York. 1909.

HELEN E. Moses, of the Christian Wom-AN'S BOARD OF MISSIONS. By Jasper T. Moses. Frontispiece, 12mo, 192 pp. \$1.00, net. Fleming H. Revell Co., New Ýork. 1909.

Children of China. By Colin Campbell Brown. Illustrated, 12mo, 96 pp. 1s, 6d, net. Oliphant, Anderson & Ferrier, Edinburgh, 1909.

#### **PAMPHLETS**

A Modern Pentecost in South China. By William Nesbit Brewster. Introduction by Wilson S. Lewis. Illustrated, 56 pp. Single copy 12 cents. Ten for \$1.00. Mrs. W. N. Brewster, 64 William Street, Delaware, Ohio. 1909.

THINKING ABOVE WHAT IS WRITTEN, OR, THE EXALTATION OF HUMAN WISDOM ABOVE THE WORD OF GOD. By I. M. Haldeman, D.D. 30 pp. Ten cents. Charles C. Cook, 150 Nassau Street, New York. 1909.

THE NEW RELIGION; OR, ATHENIAN CUL-TURE AND CHRISTIANITY. By I. M. Haldeman, D.D. 30 pp. 10 cents. Charles C. Cook, 150 Nassau Street, New York. 1909.

THE KINGDOM OF GOD. By Rev. Joseph K. Greene, D.D. 31 pp. Joseph K. Greene, D.D., Constantinople, Turkey. 1909.

Missions Children—Their Teachers and FRIENDS. By William C. Griggs, M.D. Illustrated, 57 pp. Baptist Forward Movement for Missionary Education, Philadelphia. 1909.

IN TOUCH WITH CHINA'S SCHOLARS. By Wm. Wilson, M.B., C.M. Illustrated, 24 pp. 6d, net. China Inland Missions, Newington Green, N., London. 1909.

IN TOUCH WITH CHINA'S SCHOLARS. Supplement. Illustrated, 11 pp. China Inland Missions, London. 1909.



THE CLOSING MEETING OF THE AFRICAN DIAMOND JUBILEE CAMPAIGN, CARNEGIE HALL, NEW YORK

This meeting, under the auspices of the Methodist Episcopal Board of Missions, was held on December 13, 1909, closing the campaign to raise \$300,000 for Africa, which was begun January 19, 1909. The amount raised was \$320,000.

President Tait and Bishop Hartzell were among the speakers in Carnegie Hall.

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec 7),

Vol. XXXIII. No. 2 Old Series

FEBRUARY, 1910

Vol. XXIII. No. 2 New Series

#### SIGNS OF THE TIMES

#### MISSIONS WITHOUT MINISTERS

Think of it! Has the day of mira-Is the millennium at cles returned? the dawn? Fourscore crowded conventions, reaching all the larger cities from the Atlantic to the Pacific, wholly, even exclusively, in the hands of laymen; by, of and for business men alone! If any pastors are present, only "on the back seat," only as interested spectators. Of course, this striking, well-nigh astounding phenomenon attending the current Laymen's Movement means only this: from henceforth the pastors of the land are not to be compelled to do all the planning and supply all the inspiration and energy required in pushing the work of world-evangelization, as hitherto has so generally been the case; but scores, and hundreds, and thousands of business men and professional men will stand shoulder to shoulder with them, both in raising the money required, and in encouraging the brightest and best of our young men and young women to enlist for life in the sublime campaign to possess world for Christ.

The Laymen's meetings in New York, January 8th to 16th, were largely attended, and have awakened an enthusiastic response in the hearts of the men of New York and vicinity.

Many of the denominational bodies decided to double their gifts to foreign missions during the coming year. Dinners were held in Brooklyn and at the Hotel Astor, New York, and a great mass-meeting closed the campaign in the Hippodrome.

The quickened activity of laymen is a sign of return to the conditions and the service of the early Church. When there were as yet few separated and ordained ministers of the Gospel, in the modern sense, those that were scattered abroad upon the persecution that arose about Stephen "went everywhere preaching the Word." It was "lav service." But it was the means of the spread of the story of Jesus Christ, and it sowed the seed of great harvests. Who will say that the present time is not ripe for a like going abroad of men whose hearts God has touched, not ordained to the office of the ministry, to tell where they may the story of Jesus Christ, and invite men to faith in Him?

# LAYMEN'S NATIONAL MISSIONARY CAMPAIGN

Now that the campaigns of the Laymen's Missionary Movement have been held in a number of the seventy-five leading cities which were proposed for the autumn and winter, the impression gains more and more ground that the movement has great possibilities, and that these meetings stir up an unusual interest. The very numbers of men gathered are impressive, and these men are of a type which is rarely seen together in the churches.

The meetings at Cleveland, Buffalo,

Worcester, and Providence, were most successful, while the Washington, D. C., Convention was almost national and international in its scope. Forester Pinchot was chairman of the local committee, and President Taft. the British ambassador, James Bryce, and two Canadian laymen were among the speakers. President Taft was given an ovation, but Mr. Bryce's address was the most impressive. king for his subject, "The Evangelization of the World in this Generation," he placed before his hearers the supreme importance of filling out the void which Western civilization and influence have created in the material conditions of life of non-Christian races, and also in their religious life and customs, showing that in the Gospel alone lie the safety and future hope of the world.

Large numbers attended the Philadelphia Convention, which voted to increase the foreign missionary gifts of the City of Brotherly Love by \$150,000. The daily papers gave a surprisingly large amount of space to the reports of the meetings.

At Harrisburg, Pa., delegates from twenty-one counties of Central Pennsylvania were present, and thirteen hundred delegates were registered. At the preliminary prayer-meeting on the afternoon before the convention, four hundred men attended, and the Harrisburg convention was pronounced the best that has been held.

The Laymen's Missionary Movement is not an administrative body. It gathers no funds for the field; it sends no missionaries. Its one purpose is to rouse men to make known the Lord Jesus Christ through the constituted channel of the different denominations. Its conventions are drawing together

men of active business leadership, not usually available, and are arousing great interest in foreign missions; but they are also increasing men's faith in God, and therefore have a reflex influence upon all forms of church work.

#### THE FUTURE INDIAN CHURCH

At the Danish Mission Conference, held at Kotagiri, India, on June 10, 1909, Rev. J. Lazarus read a paper on "The Future Indian Church," which is of more than common interest, because it is based upon a most intimate knowledge of Indian Missions and Christians.

Mr. Lazarus does not think it at all likely that the various denominations now existing in India will unite and form one grand National Indian Church, but that each branch will continue separately. He says, "A single united Indian Church is a psychological impossibility. Religious speculation is the chief characteristic of the Indian mind," and it will be exercised in producing hair-splitting interpretations of Scripture texts, and new sects, even if the present sects should disappear. A great leader, like Luther, however, might rally under his banner hosts of Indian Christians, but sooner or later divisions would arise among

But, continues Mr. Lazarus, "Tho there will be as many or even more branches in the future Indian Church, I think there will not exist that unfriendliness and aloofness that now exist among them. It will be a time when all foreign aid and foreign control will have vanished. Either monetary considerations or hopes of power and influence, chiefly the result of the present foreign connection with Indian Christian agents, tending to separate

one branch from another, will be utterly absent." He prophesies one united brotherhood, praying and breaking bread, with one accord, and a common fellowship of Baptist, Lutheran, Anglican, Presbyterian, Methodist, and Congregationalist, and annual and other periodical conferences of lay and clerical delegates from all bodies to consider great questions of doctrine, practise, and general polity.

The government of the future Indian Church will be Episcopalian, Mr. Lazarus thinks, because "Central authority is native to the Indian mind." Beautiful churches will be erected, and soft and melodious Oriental music, both vocal and instrumental, will awaken the deepest emotions of devotion and reverence. But there will be danger of excess of ritual and gorgeousness of ceremony, while even worship will tend to become more or less sensuous.

The sine qua non of the existence of the future Indian Church is to be self-support, because even now each Hindu temple, from the wealthiest down to the humblest pagoda, pays its own expenses, and rich and poor are trained to pour in their offerings. Christian patriotism will take the place of dependence upon the benefactions of the mission, which so frequently destroys native Christian liberality.

And, lastly, the future Indian Church will be preeminently a missionary Church, because its spiritual life will be rich and strong. Voluntary preachers and traveling bands will arise, because it is an Eastern Church, and will visit the towns and the villages. Missionary societies will send out laborers to carry the Gospel into non-Christian fields, and honor-

ary evangelists, men of means and learning, will constitute a distinctive feature of church life among the Christian Hindus of the future.

Truly, Mr. Lazarus describes a Church of vast possibilities, by the grace of God, and the power of His Holy Spirit, when he thus pictures the future Indian Church. God grant the speedy realization of the beautiful vision.

# AGGRESSIVE EVANGELISM IN JAPAN

The Spirit of Missions gives this stimulating piece of intelligence:

Japanese churchmen have been commemorating the fiftieth anniversary of the beginning of modern missions in their land by an aggressive evangelistic campaign. Services have been widely held in all the dioceses of the Nippon Sei Ko Kwai, and have been successful beyond the expectation even of the most hopeful. The aggressive leadership of the Japanese clergy has been eagerly followed by the lay people, who have energetically invited friends and strangers to the services. The churches have been crowded night after night. In many places the numbers unable to get into the church buildings were so great that mats were spread for them in front of the churches. In some instances people stood outside in the rain for two hours listening to the service and the addresses.

The boys of St. Paul's College caught the evangelistic fervor, organized a drum corps and marched through the streets of Tokyo distributing invitations. More than 400 of the Tokyo Christians served as volunteer workers. The number of inquirers is so great that the clergy and catechists will be busy for months preparing them for baptism. The success of these meetings has been so marked that a similar effort may be undertaken in Lent. No better evidence than this is needed to show that the Japanese Church is growing steadily in power as well as in numbers. Taken in connection with the work carried on by Japanese churchmen abroad in Formosa and Korea, it demonstrates that the Nippon Sei Ko Kwai is becoming a self-propagating Church. It is already a self-governing Church. It has made a beginning toward becoming a self-supporting Church. It seems quite possible that within the next twenty-five years Japanese Christians will be taking a large share in the evangelization of the rest of Asia.

#### THE LATEST FROM LIVINGSTONIA

The Rev. Charles Stuart writes from Ekwendeni:

We have held our half-yearly communion services, one section of the congregation meeting here, and the other at Usisya at the lake. On both occasions the meetings were largely attended, altho we tried to restrict them to church-members and catechumens only. During the earlier months of the year most of my time was taken up examining candidates for baptism and the catechumenate. had interviews with over 600 people, very exacting and exhausting work, but it was very gratifying to find the advance that is being made in general intelligence. Not a few old people were among the applicants. It gives one great joy to see them coming forward, for it is a distressing fact that comparatively few old people are connected with the Church. From them one accepts a minimum of knowledge, the life being right, while with the younger people we are very much more exacting. From among those thus examined, 255 were received into the full fellowship of the Church by baptism, 178 here and 77 at the lake, while two others were received on profession of their faith, having been baptized as infants. About 200 were also added to the catechumens' class. This is a very large number to receive at one time, and they represent the fruit of several years of quiet teaching in class and school.

#### LARGER LIBERTY IN TURKEY

The Star in the East names these three phases of enlarged freedom now enjoyed:

#### 1. Freedom for General Evangelization

Under the old regime we were permitted to send preachers only to places where there were Evangelical Christians. Throughout Turkey there are hundreds of places where there are no Evangelical Christians. All these are now open. Heretofore it was against the law to do street preaching. Now that restriction has been removed. Cottage prayer-meetings and all religious meetings held outside the church were prohibited; now they are permitted.

#### 2. Accessibility of the Moslem Population

While there is not yet perfect religious liberty, many doors of access to the Moslems have been opened, not by holding special services for, or preaching publicly to them; but by (a) personal, friendly relations, (b) freedom for the Moslems to attend the regular services in the Evangelical churches, (c) freer distribution of the Bible, and (d) distribution of general Christian literature.

#### 3. Possibility of Church and School Buildings

Under previous conditions, it was practically impossible to secure permission for the erection of such buildings. Now permission is granted with comparatively little difficulty. The importance of this may be seen from the fact that many congregations have outgrown their buildings, and must have larger churches. New places also are opening up where congregations are gathering, and the need of a building is felt.

#### **CHANGES IN NEW PERSIA**

The new order of political affairs seems to be fully inaugurated in Persia. The old-school Persian, with flowing robes, has given way to the younger element with European dress. The streets are filled with crowds that seem ready to hustle if there was anything worth hustling for. Dr. Wishard writes:

We can not yet say how this nation will conduct itself under a parliament and a constitutional government. It hardly seems the same place that it did twenty years ago. Beautiful rubber-tired victorias glide swiftly and noiselessly down the Avenue of the Ambassadors, while now and then a motor car is seen.

Over at the Parliament Building the mason and the carpenter are busy restoring the place so as to be ready for the congress that will convene as soon as the delegates can reach the capital from the provinces.

Dr. S. G. Wilson, of the Presbyterian Mission, writes that the Memorial Training School has entered on an era of higher development, owing to the attendance of Moslem students. The number of these enrolled has increased in five years from 5 to 120, in addition to 140 Armenians. Many of these are Khans or nobles, and sons of Mollahs, and Sayids. little objection made to the chapel exercises and Bible lessons in which the Moslems and Armenians are united. Besides the native languages, Arabic, English, French, and Russian are taught. The Persian Schools, which were looted at the time of the abrogation of the Constitution, have again started. The Memorial School easily holds the leading position.

#### PROTESTANT PROGRESS IN RUSSIA

In the beginning of October the Congress of Evangelical Russian Christians met in St. Petersburg. It was attended by delegates from more than one hundred congregations and alliances. The Congress declared that one of the most important problems of the future is the remedying of the lack of scientifically-trained preachers and theologians in Russia. It decided to enter upon the founding of a theological school. Coming almost at the same time when the Stundist Training

School in Astrachanka, in the south of Russia, has been opened, this resolution is certainly a proof of the growth of Evangelical Christianity in the Russian Empire.

# THE BAPTIST SITUATION IN RUSSIA

It is generally realized that the doors for aggressive Protestant work are open everywhere, even among the national Russians, and members of the Greek Church, tho religious liberty really exists in theory mainly. So favorable are the opportunities, and so rapidly is evangelical Christianity spreading in Russia that persecutions ensue here and there. The usual mode of procedure is to accuse churches and individual members of revolutionary tendencies, to cause their arrest, to break up their conferences and meetings, and generally to intimidate the people by these forceful measures.

Baptists especially have suffered from these renewed persecutions, but despite them the Baptist churches thoughout Russia increase in number. Last year the first attempt was made to gather the statistics of all Baptists of Russian nationality. One hundred and sixty churches reported from all over European and Asiatic Russia a membership of 11,256, but it is generally conceded that the total of members is far larger at present. Beside these Russian Baptists there are about 5,000 Christians organized in churches who are really Baptists, but fear to call themselves so because the name is not Biblical. Then there is the much older Baptist Union of Russia. This includes, (1) 79 Lettish churches with 7,609 members, (2) 22 Esthonian churches with 2,424 members, (3) 58

German churches with 15,693 members. Thus the Baptist Union of Russia has 159 churches with 25,726 members, and 121 ordained ministers. In 331 Sabbath-schools 14,609 received training by 1,334 teachers.

A Russian Missionary Society was organized two years ago, and already employs 19 evangelists, while a similar organization in Siberia employs an So far the equally large number. churches, especially the Russian, have been served by comparatively illiterate men. Still, the work has progressed and large numbers of men feel the call to preach. The average Russian has a surprizingly large amount of speaking-and preaching-ability, but the need of a theological seminary is profound and keen, and universal interest is taken in its founding and its location. Baron Uxkull offered his house in Reval. which was declined. The Letts want it in Riga, the West Russians recommend three different places in Volhynia, the South Russians favor Odessa, the Vistula Association desires to retain it at Lodz, in Poland, where a school was provisionally established two years ago, and the Baptists of Russian nationality favor Kiev, Rostov, or Odessa. The question of location will be decided in the near future, and the absolutely necessary seminary will be founded and ministers will be systematically trained through the medium of the Russian language.

The Baptist situation in Russia, in spite of petty persecutions and other difficulties, must be pronounced most hopeful and encouraging, tho the churches and brethren there still continue to look to America and England for substantial help in meeting the great financial needs of the hour.

# DEMAND FOR BIBLES IN BALKAN STATES

Bulgaria has a population of 3,000,-000 Greek Christians and 600,000 Mohammedans, and thus would seem to be an unpropitious field for Bible distribution. Yet the demand for the printed Word of God was so large last year that the agency of the Bible Society could scarcely furnish the needed number of New Testaments, of which three times more were sold last year than in 1906. In Albania and Macedonia also 2,000 copies more of the Bible were sold last year than in the preceding one. When the agent of the Bible Society traveled in Albania, he was kindly received by high and low, by poor and rich, by Christians and by Mohammedans. cities and villages, in stores as well as in homes, he found the Word of God highly esteemed and much read. The only exception was Montenegro, with its black, bleak mountains. There the unfriendly attitude of the government makes the distribution of the Bible almost impossible. No colporteur is allowed to travel about and distribute the Scriptures, and only a few copies of the Bible could be sold by the bookseller in Cettinie, who is under the government's strict supervision. in Servia, where almost the whole population belongs to the Greek Church. two colporteurs have been traversing the land with horse and wagon for years. Among the Greek priests there are some who are very favorable to this work, and last year Christians and Turks bought large numbers of portions of the Bible in their own language. Thus it can be well said that the Balkan States are hungry for the Word of God, Christian England and America must supply the demand.

#### THE STUDENTS AND THE MISSIONARY CAMPAIGN

THE QUADRENNIAL CONVENTION OF STUDENT VOLUNTEERS AT ROCHESTER, N. Y., DECEMBER 29, 1909, TO JANUARY 2, 1910

BY DELAVAN L. PIERSON

Imagine over three thousand delegates from the educational institutions of America meeting three times each day during the Christmas vacation. They sit and listen intensely to the ten or more addresses given daily by missionary leaders. Between times they study the exhibit of missionary literature or hold private conferences with the missionaries and secretaries. Picture this hurrying but orderly, enthusiastic but sensible, eager but courteous, devout but human, zealous but dignified, multitude of young men and young women and you will gain some conception of the grip which the growing foreign missionary sentiment has on the coming Christian leaders of United States and Canada.

The details of organization of the convention were well-nigh perfect. Crowds were handled expeditiously and effectively, assigning entertainment, distributing baggage and mail, giving all kinds of information with the least possible confusion and delay. The Christian residents of Rochester, with delightful open-heartedness, placed their homes at the disposal of the delegates and took every opportunity to extend courtesies and exhibit generosity.

The newspapers that had formerly refused to publish missionary information, or had relegated it to an obscure corner, gave whole pages and leading editorials to the convention and the subjects discust. Railroads ran special trains and the whole atmosphere

of hotels, streets, churches and homes was surcharged with missionary enthusiasm and interest. Not only was the largest convention hall in Rochester filled for every session, but large overflow meetings were held in one of the neighboring churches. It was an object-lesson worth going a long way to see, when in fifteen minutes. without strenuous appeal or pathetic pictures, \$85,000 was pledged for the support of the Student Volunteer work during the next four years. The sums promised ranged from \$1.00 to \$3,000 a year, but the majority of pledges were made for small amounts. Another inspirational sight was when nearly 100 volunteers stood on the closing night and gave reasons why they expected to depart for some foreign mission field during the present vear.

This Student Volunteer movement was born in prayer and has been nurtured by the Spirit of God. The testimony of the people of Rochester is that the delegates brought blessing to their homes and their city. Every meeting was practical and inspirational and many, during the meetings, gave themselves more fully to God and His service, either at home or abroad.

#### The Facts from the Convention

There were 3,624 delegates from 49 States and 29 countries, representing 722 institutions of learning.

The Association Quartet added much to the interest and spiritual

tone of the sessions by their impressive and appropriate songs. These men have sung together for more than 20 years and all are engaged in Christian work. Altogether the music was of a high order.

John R. Mott, chairman of the executive committee of the Student Volunteers, called the convention to order at 3 o'clock on Wednesday afternoon, January 29th, and the large audience of delegates joined in singing "Come, Thou Almighty King." The object of this convention was stated to be "To make the Gospel known to the whole world, that all men living may have the opportunity to know the living and sufficient Christ."

On Wednesday evening, Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, who has recently returned from a tour of the East, spoke on "Changing Conditions in the Orient," noting: Comfort in travel; (2) Political changes; (3) Commercial and economic changes; (4) Intellectual changes; (5) Moral changes; and (6) Spiritual changes. The spiritual forces are one of the mightiest forces now operating in the Orient. Within 50 years from the arrival of the first missionary in Japan there are 65,000 adult Protestant communicants; in Korea, 35,000 after 25 years of work; in China, within 9 years, the number of communicants has risen from 100,-000 to 150,000. Over 2,000,000 converts are enrolled to-day in non-The number added Christian lands. last year was 135,141-an average of 400 a day.

The annual report of the executive committee, read by Mr. Mott on Thursday morning, told of the movement as a recruiting agency for the

foreign field. Since the beginning of the Volunteer Movement in 1886. 4,346 volunteers have sailed under various boards to work in foreign fields. In the four years before the 1902 meeting in Toronto, 780 volunteers sailed. Between 1902 and 1906, 1,000 sailed, and between 1906 and December, 1909. 1,283 volunteers sailed for the foreign field. Gains in missionary giving have been notable. At Nashville in 1906 the students of North America were reported as giving \$87,000 a year to missions. Now they are giving \$131,000 a year, an increase in four years of nearly 60 per cent. The students of Yale head the list, with \$10,000 last year, in addition to \$9,000 given by the faculty and Among women's colleges Vassar heads the list, having given \$3.385 last year. In mission study the advance was also notable. In 1005 there were 1,049 mission-study classes in the colleges and universities of the United States and Canada. Last year there were 2,084. In 1905 the total number of students engaged in mission study was 12,629. During the past year the number rose to 25,629. An acute crisis now faces the Christian churches in non-Christian and Roman Catholic countries, demanding larger gifts in men and money. Men and women of thorough training and of consecration are urgently needed, and the various "forward movements" among different Christian communions give promise of great enlargements in the near future.

Rev. Julius Richter, D.D., of Berlin, Germany, gave one of the most thoughtful and instructive addresses when he spoke on "The Decisive Hour in Protestant Missions." (1) To evangelize primitive people; (2) to

evangelize the old, cultured people of Asia. This is similar to the task of the early Church in Christianizing cultured Greece and Rome, but more difficult, since modern missions deal

# not with one homogeneous mass of cultured heathenism, but with four or five quite different species. (We hope to print this address in full in a later number of the REVIEW.)

#### SOME OF THE MESSAGES

## John R. Mott's Estimate of the Rochester Convention

In all the history of the colleges of the United States and Canada there has never been a convention which presented a summons so impressive, so momentous, so imperative, as that of the Rochester Convention. Watchmen and statesmen of vision and of sound judgment from all of the great battle-fields of the Church presented, convincing force, evidence with showing that the whole world is now open as never before for a really adequate world campaign. before has there been such a synchronizing of crises in the Far East, in the Near East, in Southern Asia, and in the East Indies, in Africa, and in Latin America. There is indeed a rapidly-climaxing world crisis. Never before has the situation been so critically grave, owing to the shrinkage of the earth, and the consequent closer action and reaction of the nations, races and religions upon each other. Never before have the dictates of churchmanship statesmanship, of unselfish patriotism and of loyalty to our divine Lord, combined in such a clear call to college men and women to devote themselves to the cause of the expanding Kingdom.

### Is Our Christianity Worth Propagating?

BY GEORGE SHERWOOD EDDY

There is no doubt as to Christianity being worth propagating. The question to-day for each one of us is, Have I a Christianity worth passing on? What is Christ to me? What are my relations to Him? Have I a vital interest in Christianity? Have I had such an experience in Christ that I have a message I can give?

The men and women to whom we are to go with our message may refuse to read our Bibles, they may not listen to our words, but they will read our lives. Each of us must ask the question—what is my life? What am I before God? Am I a growing man? The old psychology said a man does what he is, the new thought is a man is what he does.

Another question that we must each ask ourselves is, Am I a constructive Bible student? Not do I talk about the Bible to others, join a class or Bible circle, but am I a real student of the Scriptures? Is the Bible to me something dead and dry or a fountain of living water? Is it a fresh blessing, fresh manna and new life to me every day? Another question is, Do I obey its teachings?

A third question that must be answered by us all is, Am I a man of prayer? Not do I talk about praying, but is my life permeated with the presence of God—a life fragrant with prayer? Do I receive answers to my prayers, or is there some unforgiven sin which hides God's face from me?

Another important interrogation is, Am I a winner of men? Not am I a Christian worker, but have I

a deep, consuming love that must speak when I find myself side by side with an unsaved soul?

The last question I would ask each one of you to answer to himself is, Have I victory over sin? Do I realize God's commands in my daily life? Is God able to use me, or am I by some marring sin made unfit for service?

#### The Natural History of Missionary Consciousness in the Soul

BY REV. JOHN DOUGLAS ADAM, D.D.

We are realizing as never before that the Spirit of God is at work cease-lessly in human life. He is seeking to reach beyond the surface of our lives to our elemental being. A large number of people are rarely aware of the vast depth of their lives. Only in some great hour two or three times in a lifetime do they become aware of the currents of their deeper selves. And when the spirit of God is permitted to grasp the elemental life, certain new phenomena begin to manifest themselves in consciousness.

Let me mention three: (I) Selfforgetfulness. The spiritual consciousness ceases to be egotistic. sionate human interest takes its place. (2) The emphasis in service is laid upon the spiritual needs of man. A cosmopolitan interest. Fully possest by the spirit of God, a life develops an instinctive interest in humanity. He has a concern for the man nearest him and for the last man in Africa, in need of a true knowledge of God. We can retard that cosmopolitan consciousness or we can accele-It is the norm of Christian rate it. life. To be without it is to be untrue to the type of life to which we belong.

#### The Multiplying Power of a Life of Obedience to God

BY BISHOP W. F. MC DOWELL

I wish to take two texts, the first the declaration made by Christ concerning himself, "My meat is to do the will of Him that sent me," and the declaration of the Apostle Paul concerning Jesus Christ, "Through the obedience of the one shall the many be made righteous."

We must always interpret great themes in the light of the best personal illustration of those themes. An obedient personality is the best definition of the term obedience. We get our best definition always in terms of life rather than in terms of the dictionary. Following this principle we observe, first, that obedience to God puts life at its highest level. There is an upward lift which every man has upon his own soul and life. A man can not lift himself by his boot-straps, but he can tremendously lift himself by his purpose.

Now in the development of a personality there are four steps, according to the philosophers. There is, first, the step of self-consciousness. One becomes aware of himself as a personality and says of himself "I am." He thus sets himself apart from all others as an entity, a being, an individual. If one never goes farther than this he is simply an egoist.

The second step is the consciousness of power. The personality becomes aware of its strength, and says "I can." And he delights to measure himself against tasks large and small. The growth of this sense of power is one of the most normal and wholesome developments of life itself.

The third step in the development of a personality is exprest, according to the philosophers, in the consciousness of an obligation. In this stage one conscious of himself and conscious of his power has the sense of duty and says, "I ought." Obligation shoots through self-consciousness. tion lays hold of power and one looks upon his strength not simply as a personal asset, but as a challenge to social and missionary service. And this is as far as many people go, for there are many imperfect and incomplete lives. The fourth step in the development of personality is hardest of all to take. To it all the others lead.

At the taking of this fourth step many a person balks. For at this point one says "I will," and gathers up his consciousness of obligation in one magnificent determination that completes the circle. He "Lights his lamp and girds his loins," as Browning would put it. Or one can run the analysis through in a similar tho in a slightly different way by saying that the two marks of personality are self-assertion and self-surrender. The outcome is precisely the same. One takes life and gives it the upward lift and by that very act lifts it as far as it is in his power to do so on the highest possible level. I said a moment ago that one must always interpret a great principle in the light of the best personal illustration of it. Our Master gave us precisely this best illustration. Listen to Him while He says, "I have the power to lay it down. No man taketh it from me." More perfect self-assertion the world never saw. "I lay down my life for the sheep." More perfect self-surrender to the will of God we will never hope to see, we never need to see.

#### Harmony with God

My second proposition is that obedience to God puts life in harmony with the forces making for permanence and for power. It is the divided house that falls. We can do nothing against the truth, but for the truth. All things work together for goodthe stars in their courses fight for the obedient man and his work. The poet was a seer when he said, "What's excellent, as God lives, is permanent." The old prayer runs like this: the beauty of the Lord our God be upon us." But the beauty of the Lord our God comes only in the path of obedience and the work of the hands of such a person is established. There is an old Jewish legend that the true pronunciation of the name of Jehovah has been lost, and whoever recovers that pronunciation will have put in his hands the forces of the universe. It is not wholly a legend. Once there came One who spoke the name of the Father with the proper filial accent, and whose life was a perfect obedience to the Father. To Him the forces of nature and the hearts of men to the end of time are open.

My third proposition is that obedience to God puts life in harmony with God and claims properly the energies of God. It makes one's blood run fast to hear a man saying, "If God be for us, who can be against us?" It makes one's heart hammer to hear one saying, "One shall chase a thousand, and two shall put ten thousand to flight." It fairly rends the heaven and floods the world with light to hear another saying, "I know that Thou hearest me always." It all comes back at last to a perfectly simple philosophy. One and God-one with God, can do incredible things. This is the certain

faith, and this is the victory that overcomes the world, that finds expression in the life of perfect obedience to God.

## The Money Power in Relation to the Plans of the Kingdom

BY MR. A. E. MARLING, OF NEW YORK

Money is a thing we are all interested in. It is a fascinating topic on which to speak, and it needs no argument to say that money when linked with personality is power. The pursuit for the possession of money is perhaps the most potential and evident thing in the life in North America. Some are pursuing it mainly for its possession, others for what it can do in giving pleasure. Others are using it in the dissemination of knowledge. science, invention, and the like. Some are wasting it in riotous living. every phase of life, we find that money when linked with personality means power. And yet it is a significant thing that the founder of Christianity was a poor man. Jesus Christ had no money of which we have any evidence. He had friends who had wealth, but the majority of His friends here were poor. His utterances on the subject of wealth are significant. hardly shall they who have riches enter into the Kingdom of God." His interview with one rich young man ended in that young man's sorrowful departure, "for he had great possessions." Christ seemed to warn every man against the power of wealth; and vet it was He who said, "Make to yourselves friends of the mammon of unrighteousness." With all the dangers of wealth which he recognized he also recognized the power for good which wealth can be.

This leads us naturally to the subject of what wealth there is in North

America. We represent in this convention Canada and the United States. I have gathered some statistics regarding the possessions of wealth in these two countries. Taking Canada first, what do we find? Her population in 1881, 4,325,000; in 1909, estimated between 7,000,000 and 7,500,000. bank deposits in Canada for 1880, \$96,350,000; and in 1909, estimated \$917,300,000. The farm products of Canada yielded last year over \$532,-000,000, an increase of over a \$100,-000,000 over last year. As a friend of mine has recently written me, "There is no estimating the potential wealth of Canada. It is beyond the dreams of avarice."

Now let us turn to the United States. Her population for 1880 was 50,000,000; her wealth, \$43,000,000,000; in 1904, 82,000,000; her wealth, \$107,000,000,000. This was 21 per cent more than four years previously. It is estimated that the average daily increase of wealth in the United States over all consumption from 1900 to 1904 was \$13,000,000 every day!

The savings-banks deposits in the United States 10 years ago were \$2,300,000,000. In 1908 it was \$3,400,000,000, an increase of 47 per cent.

On the authority of the secretary of the Chamber of Commerce of the State of New York, the banking power of the United States is about \$17,000,000,000, which is 40 per cent of the banking power of the entire world. The bank deposits of this country amount to more than double the whole world's known supply of gold.

Now what do these bewildering figures have to do with the extension of the Kingdom of God? We have said that money is power. It is when linked with personality. It is fair to

assume that these almost incredible figures of wealth are in some fair proportion in the hands of Christian people, and that no undertaking for the extension of Christ's kingdom is too large for the money power of these two Christian nations to finance. We pride ourselves on our business enterprises, on our wonderful prosperity, and perhaps rightly so. But until the Christian business men of these two nations devote themselves with as much intelligence and devotion and capacity to the extension of Christ's kingdom, and not merely for the possession and piling up of this money, as would be true stewards of Jesus Christ. We may depend upon it, we shall be held in the last day to strict account for the use we make of these golden talents which God in His providence has laid upon us. And the question that should be before every American and Canadian is, How best can I use this wealth for the extension of Christ's Kingdom?

What has all this got to do with you students? Some of you have none of it. But if I mistake not, in the next 10 and 20 years you will have your full share of it. You have heard during this convention of the rising of the Laymen's Missionary Movement. It means that the men of business are waking up to the duty of Christians to extend the knowledge of Christ throughout the earth. These laymen possess money. They can not themselves go out to the foreign field. But, and this is where you are coming in, vou can make potential the wealth which is in the hands of the Christian men of the Church of this generation. You can devote your young lives to the actual work of the propagation of the Gospel, and perhaps you have come

to the Kingdom for just such a time as this. On the one hand the laymen of the Church with a share of this untold wealth are getting ready, and you on the other hand are getting ready to lay your lives on the altar of service for Jesus Christ. What a splendid partnership this is. The mature Christian men, and you in the flower of your youth and opportunity, a combination which if rightly made and with the blessing of God will be absolutely irresistible, and my appeal to you this morning is that you shall grasp this opportunity and be ready when the call comes to take your share in extending the Master's Kingdom.

## BY AMBASSADOR JAMES BRYCE, OF GREAT BRITAIN

This is a critical moment, and it is also auspicious. Since the discovery of the New World, more than four centuries ago, there has never been a time of such change and advance in the exploration and development of this globe of ours. The process which moved slowly in the sixteenth century has latterly moved so quickly that now nine-tenths of the habitable earth are under the control of so-called Christian powers, and tho vast multitudes remain non-Christian there is scarcely one spot in which the influence of the white race is not felt, and in which the uncivilized or semi-civilized native peoples are not being penetrated by the ideas and habits of those more advanced nations. old religions are shaken; they are crumbling, they are losing their hold on the minds and hearts of the old peoples, and before many years have passed, little may remain of the weaker among them, except some

superstitious usages of scanty meaning and forgotten origin. Others may be strong enough to last longer, yet will be disintegrated. Our Western civilization, borne on the wings of modern science, is shattering the ancient ways of life, breaking up the tribes, extinguishing the customs, the traditions, the beliefs, the morality, such as it was, of these peoples. The customs were often bad and immoral, vet some of the old customs and beliefs had a good influence on conduct. They held society together by ties other than those of force; they inculcated some virtues, hospitality, good faith to one another, compassion toward the helpless. Is not this the time when, having destroyed those old beliefs by which these races have lived, we of the Christian nations should give them that which will fill the void that we have been making? Our material civilization is rooting out the old ways of life; let us implant a new and better faith, and implant it at once, before the instinct which made these people feel that there was a Higher Power above them, an instinct discernible even in the lower races, has faded from their minds. Would it not be a calamity for them if their life came to be a purely material one, the sense of reverence and the wish to worship having wholly died out of their souls? And are not we, whose conquering march has destroyed the old customs and beliefs of the backward races, responsible for their future, and bound to turn to account for their good the changes we have wrought?

Tho you all wish to help missions, you can not all be missionaries; nor is it only by missions in foreign

lands that the world is to be evangelized. Each of you is a missionary, for good or for evil. Each by his acts and words is spreading or retarding the power of the Gospel. "None of us liveth to himself," and his life is a witness to the fulness or to the hollowness of his faith. . . .

Some one has said that the teaching of the saints and the great religious thinkers of the Middle Ages is summed up in a famous line of Dante, "In sua volontade a la nostra pace." (In His will is our peace.)

It is indeed a sentence that has been full of strength and comfort to many, and it expresses one vital side of the Christian life. Contentment and obedience, faith and hope, these which were so needed in the stormy days of the Middle Ages are still needed by us all.

But there is also another sentence which rises to the mind of one who looks upon a great assembly of young men of our own strenuous race, and I repeat it with hopes for the good which you will do, be it abroad or at home. It is a sentence of the first and greatest of all Christian missionaries, the apostle sent forth to the Gentile world. whose life of undaunted courage and untiring service bore witness to his faith: "Wherefore my beloved brethren be stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

## Oriental Students and the Evangelization of the Far East

BY C. T. WANG, OF CHINA

If the Far East is ever to be evangelized, it must be evangelized by the people of the Far East themselves. The history of the Christian Church indicates that each country has been evangelized by its own people. Being a Chinese, I will limit myself, therefore, to the question of how we Chinese are going to evangelize China.

The remark of Bismarck that onethird of the students rule the German empire is significantly true when we apply it to China, for in no country is a student so influential as he is in China. It is in his guidance that the nation has prolonged its life to over forty centuries, so far as the authentic history is able to carry us back, and to-day, with the inoculation of Western education, he is destined to play a more important part in the reconstruction of China.

This being the case, the evangelization of the students is the first step toward the evangelization of China. As they are the hardest class of men to win, we must meet them on their own ground in order to reach them; we must use students to evangelize the students; we must train and produce strong Christian students in order to reach equally strong non-Christian students.

In order to secure these young men in the service of Christ, we must see to it that they get the necessary training, and that they are given a definite responsibility after they are trained. The manner of placing responsibility on these trained men is at the heart of the missionary problem. If the Chinese converts are not given responsible positions we can not keep them in the service of Christ.

In conclusion, I would say that

the native Christians should be called upon to dedicate their lives upon the altar of God; they should secure thorough training for their life work; they should endeavor to win the students as a means of evangelizing China; they should heartily cooperate with those brothers and sisters from Western countries who have given their lives for the welfare of China.

The end of Christian culture is a Christian character devoted to Christian service but, in the education of the race, God is teaching people to be like Him, that they may help Him and that they may be fellows with Him in His life, and love and labor. And the new word that I would propose is the word "Fellowship" with God in service for man.

Are you willing to join an order which might be called an order of the friends of Jesus Christ? I am eager and ambitious that we shall guit being called servants. He said once to a group of His disciples, "Ye are my friends if ye do whatsoever I command you." This is the oath of the new order, "Master, I will follow Thee." This is the badge written across with the words, "I do His This is the grip-hands linked with the hands of Christ and with the hands of humanity in all the world. And these are the privileges of membership, loving obedience to Him; loving service for men with Him; the certain multiplication of the work wo do in His name; the hearing of His secrets and His plans from Him, and the whisper of the word "Friend" in our ears by Him.

#### SOME REASONS WHY VOLUNTEERS GO FORTH THIS YEAR

At the closing meeting of the convention, 92 delegates declared their expectation of going out as foreign missionaries during the present year. Here are some of the reasons given for going:

Because it is more blesséd to go than to send a substitute.

Because the field seems hard and the work is needed.

A conviction that the foreign field is the only place for me.

I have joined the army of the King and the greatest need is at the front.

The need is great, the opportunity is mine; I must obey.

The foreign field is where my life will count for most.

Obedience to the last command of Christ.

The need, the opportunity and my ability.

My Chinese sisters call me to help them.

I desire to invest my life where it be most useful.

An ambition to build on no other man's foundation.

Love to God and gratitude for what Christ has done for me.

The need for a Christian physician in Korea.

A desire to make use of the passing opportunity.

I found the Lord in China and desire to return there to tell the good news of His power to save.

Who can estimate the results of this great convention? Back into over 700 schools and colleges go the nearly 4,000 delegates to stir up the spiritual life and missionary enthusiasm. If this were only a propagandist convention it would be a failure, but it was more—it was a spiritual birthplace of many and a place of vision and inspiration for all. May God give us more such conventions, but may He make us less dependent on them for the vision and dynamic that He is so ready to give to each one who asks and seeks.

## CONTRIBUTIONS TO MISSIONS BY AMERICAN AND CANADIAN STUDENTS DURING 1908-1909

The reports of the institutions of higher learning in the United States and Canada for the academic year 1908-09, gathered by the Student Volunteer Movement, show that \$127,779.92 were contributed for missions. This is an increase of \$11,067.33 over last year.

AMOUNTS CONTRIBUTED TO MISSIONS BY CLASSES OF INSTITUTIONS-1908-09

Institutions	Total No. Institutions	Total No. Reporting	Total No. Contributing	For City and Home Missions	For Foreign Missions	Total Amount	Contributed by Faculty and Friends	Contributed by Students	Total No. Students Contributing	Total No. Students Matriculated
Co-educational For Men. For Women Theological Medical Normal Preparatory Schools Agricultural Bible and Missionary Training Unclassified	379 137 140 134 164 292 121 47	351 56 89 61 53 121 67 19	189 20 64 41 3 86 19 6	\$4,961.00 27,148.00 2,922.00 13,311.38 	\$23,887.38 23,444.94 14,286.95 9,397.43 107.78 1,270.82 1,119.90 375.70 3,018.30 440.00	\$28,848.38 50,592,94 17,208,95 22,708.81 107.78 1,704.82 2,189.24 400.70 3,260.30 758.00	\$7,324.61 36,089.02 2,390.00 14,586,80 35.00 170.00 551.00 20.00	\$21,523.77 14,503.92 14,818.95 8,122.01 72.78 1,534.82 1,638.24 380.70 2,495.30 458.00	12,182 2,951 4,616 1,671 85 2,850 1,217 189 631 650	77,130 18,700 29,400 6.164 23,844 26,485 64,130 54,974
Totals for 1908-9 Totals for 1907-8	I,477 I,477	861 689	442 359	\$50.430 72 40,368.27	\$77,349.20 76,344 32	\$127,779.92 116,712.59	\$62,231.43 54.5 <sup>2</sup> 5.54	\$65,548.49 62,187.05	*27.042 22,172	300,827 294,682

<sup>\*</sup> This number is not complete, as some institutions did not report the number.

#### A HOA—THE FORMOSAN EVANGELIST

BY MRS. ANNE STRAIT JAMIESON

Those whose hearts have been touched and whose lives have been influenced by reading "From Far Formosa," will welcome a word from George Leslie MacKay's first student and faithful companion, Rev. Giâm Chheng Hôa, familiarly known as A Hôa.

This remarkable man came of vigorous Chinese stock, his father being a native of Fuchow and his mother coming from Steep Island. A Hôa was born in Formosa, within the same humble earthen-floored house at Tamsui that later became the residence of Doctor MacKay.

Tho the young boy entered the world amid surroundings so very much favored by nature as to suggest the beauty and plenty of Eden, he awakened to a struggle with poverty; for the father died before his little one saw the light of day. A Hôa, however, proved a filial son and became a comfort to his widowed mother, who still lives. Despite the meager diet of rice and sweet potatoes, the boy grew strong and developed remarkable power of endurance. He studied in the evenings as a young lad, and after the age of ten devoted most of the time to study until he was seventeen. A mandarin engaged him as scullion, but, finding that his intellect was keen and mental capacity higher than the average, soon engaged him as private secretary. In company with this Chinese official, A Hôa traveled on the mainland and spent six months in Peking, where he gained experience which was of incalculable benefit to the cause to which he later gave his life. It was there that he learned to speak the mandarin dialect

and became versed in the art of dealing with representatives of the Chinese Government.

A short time after he returned to Tamsui, George Leslie MacKay ar-



GIÂM CHHENG HÔA

rived from Canada (1872). This pioneer missionary very soon began to make known his message and to meet with bitter opposition from the Chinese.

One day A Hôa visited the Canadian and asked many questions. The intelligence and respectable appearance of the young man, and a certain "downrightness and seriousness" in his manner strongly imprest MacKay, who had been praying for just such a helper. Again and again the visitor came, bringing other Chinese scholars, who were repeatedly defeated in ar-

gument with the "barbarian." Finally, one day, this earnest son of Han returned alone and intimated his belief that the Book which the Western teacher had brought contained the "true doctrine." He announced his determination to study it and to be a Christian, even if the step cost him his life.

From that hour A Hôa entered the battle-field of the Kingdom of Heaven, and no one who knew him through subsequent days of strain and stress and storms of opposition could help recognizing in him the spirit of a true soldier of Jesus Christ. Courageous, stedfast, undaunted, invariably cheerful and ready for action, he accompanied his teacher into every danger to which duty called, and shared with him every hardship.

As student, teacher, preacher, and later as tactful coworker in superintending the mission, Giâm Chheng Hôa proved his worth and that he was Heaven-sent.

He was a public speaker of peculiar magnetism and power, and if he could have used English he would have captivated and stirred any Western audience. Above all things he was practical. Mere theories wearied him. He accomplished things, and wanted to have them done. He knew his people and their way of thinking, and longed to see them won to Christ.

One day, when the writer was a passenger on a steam-launch, she overheard two prosperous Chinese merchants—who supposed her unable to understand their language—conversing about "the Jesus Church," which neither knew except by report. Both decided that it was to be approved, because Giâm Chheng Hôa belonged to it, and Giâm was "not two-faced."

A Hôa had a keen sense of humor, and often merrily laughed when recalling his early experiences as both servant and student; his ignorance of Western culinary art, his pasting newspapers on the walls to make Pastor MacKay's room habitable, or his rising from his knees to chase a cat out of the room while his teacher was at prayer. Pure water was not to be had, and, as Adam's ale must be boiled, Kai Bok-su frequently called for cold tea. Careful A Hôa always had it ready. Wondering at this the head of the house finally discovered his ingenious cook simply diluted a little very strong tea with cold water, and thereafter the mere mention of "leng tê"-cold tea-would set both laughing.

Dr. MacKay one day announced his intention of ascending Quanyin Mountain. A Hôa followed uneasily. What could possibly be the teacher's purpose? Might current stories be true, after all? Would the "black-bearded devil" slay his servant up there where no one could see or hear? The troubled young disciple was greatly relieved when, on the summit, Kai Bok-su took out note-book and pencil and it became evident that all would be well. There, on the mountain top, A Hôa's own soul awakened to appreciation of the beautiful, and it was with intense and ever-increasing enjoyment that in subsequent journeys he frequently paused to gaze at the Supreme Artist's handiwork exhibited in the verdant draperies of the mountains and sparkling waters of the streams and ocean waves.

A Hôa was an enthusiastic student, and delighted in ever-fresh discoveries of the Creator's wisdom revealed in rock and plant, and bird and beast,



REV. GEORGE LESLIE MAC KAY, D.D., HIS CHINESE WIFE AND CHILDREN

as well as within the Sacred Book. Up and down the hills, past the sugarcane, and across the rice-fields, in all kinds of weather, the little band of students accompanied their pastor. As they trudged along they recited or sang and when they stopt at some town or village they spent their time preaching and healing the sick. They ate and slept under the shelter of the



MAP OF NORTH FORMOSA Made by Giâm Chheng Hôa

rocks, or in a boat; and there took notes, or sometimes when squatted on boards in a Chinese inn, wrote by the light of a wick dipt in peanut-oil. Beside a well-beaten path near Patli-hun, A Hôa showed me an old banyan tree, saying, "This was our college; when people crowded around, we climbed up into those long branches and took notes." From the foot of the tree giant roots radiated in all directions gripping the soil. "See," he said, pointing to a round, gnarled knot close to the trunk, "that was Pastor MacKay's pillow, and I slept on this side of him and Tân He on that, and Khoan-ju here, and the rest over there."

For some time Giâm Chheng Hôa was stationed at Go-kho-khi, and proved a successful evangelist and teacher in charge of that first congregation of worshipers. But it was in later years, when mission stations multiplied, and the care of churches surrounded by heathen became a serious burden that A Hôa's powers were more and more in demand to superintend the whole field. College, girls' school, hospital, and mission dwellings were erected at Tamsui, and he had to take long journeys hither and thither on all sorts of errands connected with medical, educational and evangelistic work. Not a little of his work was diplomatic, for the mission continually encountered all kinds of schemes and plots against converts. A preacher would falsely accused and cast into prison and any hour might have his head cut off; heathen relatives sometimes refused to permit Christian burial; a church-member might be waylaid and maltreated and then charged with having assaulted his persecutors; or church property might be stolen. Then there were chapels, destroyed by typhoons, white ants and earthquakes, that must be rebuilt, with assistance of converts. It would take volumes to tell of the errands that for years kept A Hôa busy. Up and down the college walk would he pace, in close conversation with Doctor MacKay, and then post off again to the country to carry out some plan agreed upon, traveling by night if any advantage was to be gained thereby.

Whether with shoes in hand wading through the mud, or in satin robes

ceremoniously visiting the Chinese Governor, he was the same earnest, devoted, courteous Pastor Giâm—for in due time he was ordained—a Christian gentleman, honored and beloved by rich and poor.

Rev. William Gauld, who so ably conducted the work at Tamsui in Doctor MacKay's absence and after his death (in 1901), and whose self-denial for Christ's sake keeps him at present laboring in Formosa without

very high executive ability, which has improved by twenty years of experience. He knows his own people, from the governor of the island to the ragged opium-smoking beggar, and has influence with them all. His services in the mission are invaluable.

A scene that revealed to the writer the very core of A Hôa's life remains vividly imprest on her mind. It was in 1884. For weeks Doctor MacKay and he had been working night and day to prepare Christians in the



OXFORD COLLEGE, TAMSUI, FORMOSA

companionship of his wife and children, thus wrote regarding A Hôa:

The longer and better I know him, the more I can love hm, trust in his honesty, and respect his judgment. In cases of difficulty that have arisen he has invariably been deputed to visit the locality in which the disturbance took place. On his return his smiling face no less than his words invariably announced his success in restoring harmony. Yet this man receives only \$11.43 (gold) per month from the mission for his services. . . . Pastor Giâm Chheng Hôa is a remarkable man. Well taught in the doctrines of the Gospel, he preaches them with faithfulness and power. By nature he has

country for dangers to which they would be exposed in case Formosa became the field of conflict between France and China. Both men were exhausted; A Hôa came down with fever and Doctor MacKay was very seriously ill. The resident physician and the doctor from a British gunboat guarding the port said that the one hope left for saving MacKay's life was through application of ice to his head. Ice!-in that climate, and in August! Bombardment by French vessels had silenced Chinese forts, but at intervals bursting bomb-

shells were still falling around us. There were others caring for Doctor MacKay, and, as I was just recovering from fever, about I A.M. I left his room to lie down. Presently Sêng-a called me: "Come! Quick! Pastor MacKay's dying." The watchman helped me over the wall and through the open window-doors. Close to his teacher, where he had been supporting him, sat Sun-á, with the tears streaming over his face. Mrs. MacKay and other students near were in great distress. Doctor MacKay was, for the time, perfectly conscious. Grasping my hand with his burning fingers, he said, "Good-by, Mrs. Jamieson, I'm going home, I'm going home, I'm going home!" He loved his work, but when suffering often longed for the rest beyond this world. A messenger had hastened to bring A Hôa, and he was carried in a sedan-chair to the door. Quietly entering, he seated himself by the bed and placed his fingers on his teacher's pulse. Later he told me of what that pulse warned him. When he was deeply moved, no word would fall from A Hôa's lips, or sign be seen in his face. Presently he said, "Kai Bok-su!" In a single Chinese word his teacher asked. "What is it?" No reply. Again. "What is it?" No answer. A Hôa could not speak. A third time, the same question. Then, strong, invincible, soldier-like A Hôa bowed his head, and, with a great sob, asked, "What about the Church?" In that hour of testing it was not of himself or of any individual need he was thinking, but of the need—the deep need of the Church that he and his teacher loved supremely, and for which both had risked their lives. Words can not describe that scene.

but those who saw and heard can never forget.

God saw, too. In the morning a merchant-vessel appeared beyond the bar. She had ice on board, and the captain sent it with all speed. Some time later A Hôa softly opened the door. I put my finger to my lips, and he withdrew-with a light on his face such as I expect to see there when we meet again. Afterward he brought me chicken-soup and crackers, and we walked together on the veranda talking. At the sudden thunder of cannon and whrr-ish-sh of a shell he thrust me behind a pillar.

A Hôa had his faults, for he was wholly human. Others may be able to analyze his character and point out these failings; but he was God's human instrument. One may well covet in the world to come a place not too far from Giâm Chheng Hôa.

Worn with nearly thirty years of unremitting exertion and often exposure to trying conditions of life, the passing away of his teacher in 1901 proved a severe blow. Altho he later took part in the work, he was never after the same vigorous A Hôa as before

Last spring, upon returning home from a visit to the East coast, a cold took hold upon him. Other disorders followed, and he gradually failed until at twenty minutes past four o'clock in the morning of the second day of June—the same date on which eight years before his beloved teacher had been taken "home"—the tolling of the chapel bell at Tamsui announced the death of the central figure in many stirring scenes of the past, the man who had fearlessly faced Chinese mobs for his faith, who passionately loved the teacher who had brought to

him knowledge of the true God, and who had lived to serve Jesus Christ.

The following is a translation of his last letter to a friend in America:

TAMSUI, FORMOSA,

March 1, 1909.

DEAR MRS. JAMIESON—To-day while I was just preparing to set out for Kaptsú-lan, your letter came in. I am very glad to have it and the message enclosed for Lam-hong-ò people, and will read the letter to them when at that village.

However, the old Christians who used to be there have removed beyond the mountains, and others have taken their places. Over ninety of the present residents attend worship, and the preacher is a Pepohoan.

A native pastor now stays in Kap-tsulan and superintends all the work in that valley.

Here at Tamsui there are thirty girls in the girls' school, and two lady missionaries from Canada are very earnestly at work teaching them. A Japanese lady is also engaged to teach the Japanese language.

Many people come to the hospital for treatment, and Doctor Ferguson is spending his strength daily in healing and teaching. Not a few patients thus gain some knowledge of the truth, and from this work goes forth an influence that greatly helps to attract unbelievers to the Christian faith.

The new missionary (Mr. McLeod) is busy studying the language.

Mr. Gauld, Mr. Jack, and I teach students in the college through the week, and on Saturdays go into the country to preach at different chapels, returning on Monday to teach again.

In North Formosa there are now four Canadian and five native ordained pastors, fifty-seven native evangelists, and sixty churches.

I just wanted briefly to mention to you these few facts regarding the present state of the work here; because I am now broken down in health and truly weak and old; being this year fifty-eight years of age. For more than thirty years have I been a servant of the Church. During all that time God has tenderly

guarded and kept me, the Presbyterian Church in Canada has been very kind to me, and altho for the name of our Savior Jesus I have suffered much, I gladly toil and will toil for Him till my last breath is drawn.

Continually do I cherish the memory of my teacher, Pastor MacKay, who labored here with all his might till he laid down his life for the Master. What unspeakable joy is his at last in being with that Master forever.

I wonder whether or not you have yet seen George W. MacKay.

My heart longs for the sight of your face and to sit and talk with you, but I am now giving up all hope of that in this world. We shall certainly meet by and by in God's kingdom.

Unceasingly do I pray for you. May our Heavenly Father and our Lord Jesus Christ give you health and strength and peace.

GIÁM CHHENG HÔA.

#### FROM THE ROCHESTER CON-VENTION

"Obedience is man's way of lifting himself to the highest possible level. It is the upward push that a man can give his own life."—BISHOP McDowell.

"'Like a mighty army moves the Church of God"—in the hymn-book, but not in Western Asia."—Dr. S. M. ZWEMER.

"Nowhere in the record of the history of the Christian Church do we find a nation that has not been ultimately evangelized by its own people."—C. T. WANG.

"The laboring man, who was the mainstay of the early Church (in China), was too weary to care if some foreigner in a broken tongue managed his church; but the professor of a government college does not understand why his religious policy should be determined in New York."—ARTHUR RUGH.

"I have spoken of the harm done by members of Christian nations who disregard the teaching of their religion. But apart from those more flagrant cases, the greatest hindrance to the spread of the Gospel abroad is the imperfect power which it exerts at home. I don't mean merely that there is all around us in the lowest parts of our cities a mass of practical heathendom! I am thinking rather of the contrast between the standard of Christion life the New Testament gives, and which we all profess to accept, and the faint efforts we make to reach it."— Ambassador Bryce.

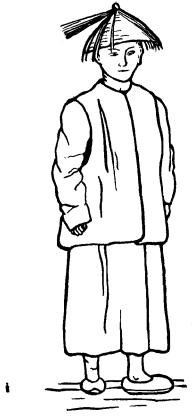
#### THE PRESENT MISSIONARY CRISIS IN CHINA

BY D. WILLARD LYON, SHANGHAI, CHINA

China was never so susceptible to Christian influences as she is to-day. It is only a few years since the last closed province threw open its doors to the foreigner; now there is not a village in the empire where the missionary, under ordinary circumstances, may not visit in perfect safety. Even so recently as when I arrived in China in 1805, the number of missionaries, so far as I could learn, who were given opportunity to maintain social relationships with any but the middle and lower classes was exceedingly At present there is scarcely any class of society which the missionary may not approach. missionaries now are embarrassed by their want of time to follow up the opportunities which come to them for enlarging the circle of their friendships among the upper classes. Thirteen years ago among the literati there were here and there a few who were bold enough to venture into mission chapels to see the foreigner, and to study his motives, if not his message. Now they and their successors are most eager to avail themselves of every opportunity to acquire the latest available knowledge and the most accessible expert advice on educational, political, economic and social ques-The great Centenary Conference of missionaries in China in 1907 gave expression to its sense of the wide-open door in the following words: "We give thanks to God whose grace alone has so modified the political and social conditions in China as to make it possible now to reach every individual in the empire with such a knowledge of the world-saving mission, the redeeming death resurrection, and the heart-transforming power of Jesus Christ, as will suffice for an acceptance of Him as a personal Savior."

But the present-day missionary has a more valuable asset than mere accessibility. He has the confidence of the people to a fuller degree than ever before. In former days the Chinese did not distinguish the atheistic or agnostic foreigner from the Christian. The consular agent, the merchant and the missionary were all alike to him; their common mission was assumed to be political; their motive selfish, and their religion an external formality. But to-day such mental confusion is more rare. Each foreigner stands on his merits, and the one who is worthy of confidence is likely receive it. The same is true of missions and mission institutions. The Chinese are good judges of real worth and are too practical not to lay store by it. It is no uncommon occurrence to hear of directors of government schools who prefer to send their own sons to mission schools, because of the superior instruction or the higher standard of morality which they find there. Few of the 389 mission schools above the primary grade are not taxed to the limit of their capacity in caring for their 15,137 students; in fact, many are obliged to turn away more applicants than they can accept. What is true in education is true likewise in other branches of the missionary enterprise. The medical missionary's services are sought not only, as before, in cases of actual sickness, but also in such general matters as sanitation, water-supply and med-Over two million ical education. Chinese patients are treated annually in the various mission hospitals and

dispensaries, which means that each of the three hundred fully qualified medical missionaries is privileged, on the average, to come into a relationship of unselfish service each year with



THE NEED—AMERICA VS. CHINA

The size of a minister's average parish in America compared with the size of a missionary's average parish in China

over 6,600 of the sick and suffering, who thus are taught to know something of the love of God for sin-sick men. In the realm of what is generally called evangelistic work the willingness of the people to listen to the Gospel message is so wide-spread that the missionary is, perforce, driven to multiply his evangelistic output by giving an increased amount of time

and strength to the training of Chinese evangelists. The attitude of old China was one of self-sufficiency; the new China is teachable.

Along with this teachableness there is manifest, however, a growing spirit of self-reliance. When the Chinese began to realize that in material progress they were far behind the people of the West, they were at first inclined to be disheartened. successful career of little Japan, culminating in her victory over European power, has encouraged them to feel that they need not despise their Orientalism. They are coming into a consciousness of their own capacity for development. They realize that they need not always be dependent on the instruction and cooperation of outsiders. This spirit is to the missionary a sign of great encouragement. In it he sees the hope of a self-propagating church, and on it he bases his plans for the wider proclamation of the truth. This same spirit is also a sign of an impending crisis. The day will come when missionaries will not be wanted in large numbers in China; the Chinese Christians are beginning to assume the leadership in affairs pertaining to the Church. And the missionary welcomes the day as the consummation of his lifelong hopes. But in the meantime he is naturally anxious that the churches of the West should make the greatest possible use of their present opportunities, in order that when the spirit of independence takes full possession of the Chinese Church she may have the numbers and the spiritual power sufficient to carry the conquest on to complete victory.

Homer Lea predicts that "the awakening of the atheistical Orient, numbering more than half the people of

the globe, will mean not only the doom of Christianity in China, and in the East, but in the whole world. It will be a contest between the East and the West, between faith and materialism." That his opinion is based on what he has seen, or failed to see, is manifest in his further statement, "There may be a Christian Chinaman, tho I have never seen one, but there is absolutely no possibility of a racial Christian tendency in China." Our view-point, however, is from the opposite angle. Our knowledge of the achievements of missions and our faith in the Omnipotent Christ make us confident that His Kingdom will be established in China, and therefore in the whole world. But such an optimism ought not to blind us to the fact that there is an impending crisis. As General Lea affirms, it is not merely a contest between the East and the West, but also one between faith and materialism. We are now at the flood-tide of missionary opportunity in China. The position of Christianity in China fifty vears hence will, I believe, be determined more by what is done within the next decade than by what may be done during the remaining forty vears. When the tide has turnedand it may turn within five years what we do will be done with increased difficulty, and, furthermore, there will be much that we shall not be able to do, because of what we have, in the meantime. left undone.

The call of the hour is therefore an urgent one. I am convinced that the next five years constitute an exceedingly critical period in the conquest of China for Christ. If we fail to advance along the lines which God has made possible for us, neither we nor our sons

are likely to have the opportunity to retrieve the loss. Our present advantage may not last long. We must press it now and press it with tenfold vigor. It demands the increased economy and efficiency of cooperative enterprise, and the strength of all Christendom. It calls for statesmanship and courage, for vigilance and faithfulness, for sacrifice and prayer. In proportion as we fall short of this ideal we shall fail to do for China what we ought to do, and at the same time imperil the safety of our own home base. There is no vellow peril if we carry out the Great Commission.

## CHINESE TESTIMONY TO BIBLE WORK

A wealthy Chinese merchant, much esteemed by his fellow countrymen for piety and integrity, says:

This work of Bible distribution is surprizingly precious and honorable. It is a means of bringing men into the heavenly way. I remember the great grace I received from God through the Bible distributors. By their books and preaching they bring men into the way of salvation. In 1866 three of them came to our village to sell Scriptures and spread abroad the Gospel. I was moved through them, and purchased 52 parts of the Scriptures to give to the villagers. From that small beginning, over a thousand persons have helped Godwards. Seventeen churches have been established. Eleven persons have become evangelists. Christian students have been gathered by the hundred. The value of one soul is more than a world. What then is the value of all these souls gathered by Bible distribution! Let the agent consider all this, and not restrict his operation. I send this to show I was saved from death (through Bible distribution), and to salute the agent.—I am his younger brother,

Fong Tek-Heng, of Hinghoa.

—Bible in the World.

#### THE MONGOLIAN'S BURDEN

BY FRANK RAWLINSON, BALTIMORE, MARYLAND

A young Chinese official, after examining various diagrams exhibited in the Chinanfu Institute, Shantung, returned home and reported that "the only thing in which China is ahead of other nations is population." An increasing number of Chinese are beginning to realize their position and are beginning to feel the burden of responsibility for progress. The 2,000 years that mark the distance between the present conditions in China and modern methods of nations show the distance that the Chinese must travel to make up for slow progress. task they face is that of their own development. The Chinese are not now troubled with imperialistic views. The sons of China are equal in number to the whole British Empire or the entire native population of all the other leading nations, and yet there is room for the Chinese to grow in their own clothes. What they have demands attention; they do not need to look with greedy eyes at the possessions others. Ever before the minds of thoughtful Chinese is the fate of sliced-up Africa or gobbled-up India, and they begin to realize that to ward off some such fate from themselves they must use what resources they have and use them wisely.

China's tremendous possibility of material development is suggested by the following facts: They have some of the finest resources of coal and iron of any country in the world, and these are yet practically untouched. In 1900 there were only about 3,000 miles of railroad in the empire, and yet the territory open to railroad development is certainly as extensive as that in the United States, which for the population of China would mean seventy-

four times as many miles of railroad as are now open.

If China should decide to put herself on the same military footing as the United States, she could put an army into the field equal to the combined forces of Great Britain and Japan; if on the basis of Great Britain, the army of China could outnumber the combined forces of Germany, Russia, Great Britain and the United States. We do not venture to surmise the result if the military forces of China were put on the same footing as those in Germany. We do not attempt to prophesy what this army could do, but equipped with modern weapons it would present a proposition to be considered before rushing to an encounter.

But we are not so much concerned with the burden of China's material development as we are with the burden the Chinese have in raising themselves to a higher plane of living. Some significant steps toward this have already been taken. Ideas that have long held sway are crumbling, for China begins to realize that she suffers from hypertrophy of bulk with atrophy of brawn. Comprehensive plans are also being made for building up the wasted national and domestic tissue. This burden of elevating such hordes of humanity as eddy and swirl in China include the salvation of the body, the salvation of the mind, and the salvation of the soul.

What must China do to bring about the salvation of her body? How may she escape the terrible results of the ignorance of most physical laws and the neglect of most of those known? China is the paradise of bacteria; germs riot unrecognized and unhin-

Hygiene and sanitation are sealed mysteries. Yet there is creeping over China a feeling-not without its painful side—that the "foreign devil" knows how to care for his body better than those who have looked on him as "barbarian." The bacterial battalions are being flurried and the wall of prejudice is being undermined, as is proved by the treatment of about 2,000,000 patients by 461 medical missionaries and 5,000 native assistants. In this way the veriest mite of the burden is being lifted. The size of the task may be seen in the following comparison: In the United States there is one physician for every 700 of the population, and yet a reputable magazine prints the statement that "those unable to procure the medical aids offered with lavish devotion and free of charge by scientific men is tremendously on the increase."

To give China as good a chance as ourselves for medical treatment there are needed an army of 571,000 physicians. That means that the present number must be increased about 1,200 times; the entire medical force multiplied 100 times and all made doctors. This army must come from China's own sons.

There is also the burden of the salvation of the mind. China has come late to school and arrives to find herself nearly at the foot of the class. To remedy this the government has appointed a board of education, which has already worked out a course of study for the schools of the empire. A decree has been issued doing away with the old method of education and ordering the study of modern subjects in their place. To be on the same educational basis as Japan, China must provide school facilities for about

55,000,000 pupils—more than half the population of the United States and three times as many as there were in all the schools of the United States.

China has great plans, pupils galore, and resources that can be developed to meet the financial strain-but where are the teachers? An attempt was made to train them by sending young men to Japan, and as many as 15,000 Chinese were studying there at one time. But the short period could not produce teachers and the number has dwindled to 8.000. The number sent to other countries is so small, compared with the need, that they need not be more than mentioned. is needed in China an army of teachers numbering 1,150,000! Whatever the degree of strenuousness animating the Chinese Government teachers can not be produced in a few months. army must be found and brought into touch with Western knowledge for a sufficient length of time to enable them to teach others. This army also must be recruited from the ranks of China's sons and daughters.

The minds of the Chinese in addition to being cultivated must be fed. Here is this mighty nation with a rapidly growing hunger for information. Dr. J. Darroch, of Shanghai, says that the supremacy of the Chinese classics has passed to text-books on science. He also shows that a beginning has been made in meeting this need by stating that in 1905 about 1,200 new publications were issued. Yet the men who are giving themselves to the production of the new literature demanded by China are pitifully few. In 1907 there were published about 8,000 new books in the United States, and we are one-fifth the size of China. To furnish China

with uplifting ideas there is needed another army of men, the size of which it is difficult to suggest. In the uplifting of her mental life, China must do in a decade or two what England and America have accomplished by the slow growth of centuries.

Again, there is the burden of the salvation of the soul. It must be frankly admitted that this phase of the burden is little realized outside the ranks of the 200,000 Christians in the empire, and yet there is a measure of recognition that Protestant Christianity brings many benefits. country is open to this propaganda, and tho not discerned by many, this phase of the burden is as real as the others. We can not properly care for the body and train the mind while we leave the soul to shift for itself. Such a course would give the mean and little soul greater opportunity for what is sordid and evil. There is no real greatness except the greatness of the soul. Those who would remove this burden also must be mainly Chi-What is to be done here is clearly seen. There are in China today about 13,500 who make it their special business to attend to removing this burden, between two and three only at each soul-saving station. ready two-thirds of these are natives. Dr. Griffith John has recently said that we need 10,000 missionaries and 100.-000 native workers. A tremendous increase, but is it sufficient?

The Chinese are entitled to as good a chance for salvation as we—they are twenty-five times as old—but to meet this burden of soul-saving they need an army of at least 666,000 evangelists and teachers devoted exclusively to this task. To reach that number the present force must be multi-

plied at least fifty times. Even if we could multiply the present church-membership three times and turn each man, woman and child into an evangelistic worker, China would not have as many as America in her ability to bear this burden. If we are short of workers, how is it with China?

All that has been said points to this: "The Mongolian's Burden" is the Christian's opportunity! China's great need is for those who will help her develop leaders among her own peo-This army of leaders, in all 2,387,000, need not go from the West to the East! But the builders and molders of them must! No words are too strong to represent the magnitude of the opportunity now confronting Christians; not an opportunity for personal victory so much as an opportunity to prepare other leaders to victory. Christianity has not yet come near to giving its full quota of leaders for those contingents of the Army of the Cross in heathen lands. Those who help train this army of physicians will help engender a gratitude that will stand the strain of commercial com-Those who help mold this army of teachers will help mold the thoughts of China's leaders; at present the scholars are the aristocrats. This will go far to soften the suspicion that the East feels toward the West. Those who help equip this army of preachers will help hold up before the eyes of China the only ideal and the only power that can make her a comfortable member of the family of nations.

It is well, with the question of the supremacy of the Pacific looming up, to remind ourselves that Americans have a special relation to the "Mongolian's Burden." We are nearest of the Christian nations to this titanic

struggle. Of the mission colleges in China 85 per cent are American, and of the members of the influential Educational Association of China 77 per cent are American. Add to these figures the fact that 41 per cent of the missionaries in China are Americans and we are safe in saving that America is well in the forefront of China's helpers; but we are still far behind in our duty and the possibilities of supplying the needs. The great work yet to be done in supplying China's need for model hospitals, schools and leaders of all kinds should be borne mainly by the Christians of the United States.

One day on the banks of the Grand

Canal there approached me a very small donkey with two fair-sized bags of grain upon his back. His legs seemed disinclined to perform their functions. To my surprize he suddenly laid down gently in the middle of the pathway. I expected to see rather drastic measures used to restore his failing strength or willingness. It was therefore somewhat of a surprize when the driver, with a gentle smile, walked up and lifted one of the bags of grain to his own shoulder. Thereupon the donkey arose leisurely and proceeded.

Moral: Helping to bear the burden is more effective than beating the burden-bearer.

#### THE DIVINE PROGRAM FOR WORLD REDEMPTION

REV. CHARLES R. WATSON, PHILADELPHIA, PA.
Secretary of the Board of Foreign Missions of the United Presbyterian Church

The existence of a divine program for world redemption is scarcely a matter for debate. In innumerable places the Scriptures hint at the existence of such a program. Indeed, it would be inconceivable that, given a God of reason and wisdom and love, His passionate desire for the redemption of humanity should not work itself out in a progressive, orderly, logical plan.

It is necessary to remind ourselves that for this divine plan and program we are to go, not to human history, but to the revelation of God's will in the Scriptures. We do not get the supreme wish of the father for the development of his son's life, from the wanderings of the prodigal son in the far country. We do not get the highest thought of the God of Israel for His people from the wanderings of

Israel in the desert and their shameful failure of faith at Kadesh Barnea. When I take up some volume of universal history, I do not hold in my hand an illustrated edition of the ideal thought of God for humanity. Not even when I take up some volume of church history, do I hold in my hand the divine plan for God's people. Not to history, but to the revelation of Scriptures must we go to discover the divine plan and pattern and program for world redemption. This much needs to be said, for we are too often found trying to justify pages of history that ought to be roundly condemned. We are all too prone to substitute human history and human precedents for divine precepts and the divine program, in mapping out individual and ecclesiastical duty. Scriptures refer occasionally with approval to past history and to the examples of the fathers; but, for the most part, it is to say, "Howbeit with most of them God was not well pleased. . . . Neither let us make trial of the Lord, as some of them made trial and perished." Not from history, but from the revealed will of God, do we discover the divine program which we are to follow.

Another important observation is that in the divine program not only the events, but also the order of the events, are of supreme importance. This order is natural, logical, necessary, irreversible. We recognize order in Nature, "first the blade, then the ear, then the full corn in the ear." We recognize order in individual salvation: sanctification comes after regeneration and not regeneration after sanctification. There is a divine order which must be observed.

#### The Divine Program

First, the Incarnation: "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law."

After the Incarnation came Calvary: "In due season Christ died for the ungodly." This event in the divine program was pivotal and it came in its right order.

After Calvary came the Resurrection: "This Jesus did God raise up, whereof we are all witnesses." How fittingly, how naturally comes this event in the unfolding of the divine program.

After the Resurrection came the Ascension, and to-day Christ is seated at the right hand of God the Father.

After the Ascension came Pentecost, according to the prophecy quoted by Peter: "And it shall be in the last

days, saith God, I will pour forth My spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Not earlier in the divine program could Pentecost have come, not longer could it have been delayed.

Thus was the divine program realized; thus was the divine order observed in the Incarnation, in Calvary. in the Resurrection and in Pentecost. And now after Pentecost what? Yes. what? The disciples of old came to their Lord and, spreading their crude national hopes before Him, they said: "'Lord, dost thou at this time restore the kingdom to Israel?' Is this your great Next?" With less ness, perhaps, but yet with like curiosity, we in our day spread before our Lord our hopes, millennial hopes, pre-millennial hopes. post-millennial hopes, and, perhaps using a phrase of Paul, we say, "Dost Thou at this time 'sum up all things in Christ?' Is this the great Next immediately at hand?" With us to-day, as with the disciples of old, the Lord deals by setting aside our crude suggestions, and He makes reply, "No; it is not that. Here is my great Next in the divine program of redemption, 'Ye shall be My witnesses.' Evangelization stands next after Pentecost. 'Go ye into all the world and preach the Gospel.'"

Thus does the Great Commission receive new significance. It is not merely a command of Christ, taking its place alongside of other commands such as, "This is My commandment that ye love one another," or "Judge not that ye be not judged," or "Love your enemies." It is more than a command, more than a great command,

more than the greatest command. It is our Lord's announcement of that which stands next in the divine program of redemption. And this event —Evangelization—must be fulfilled ere we can pass to God's Next which lies still further on in His program.

There are, however, two ways of viewing this great event of world evangelization. One is to look upon it in terms of time; as if so many vears or centuries needed to pass before the evangelization period could be accomplished, as if God's decrees were built upon so many blocks of decades and centuries, instead of upon the fulfilment of certain conditions and obedience to certain divinely prescribed requirements. There is a touch of fatalism in this view. It cuts the nerve of human effort. It induces inertia by saying, "God's time has not yet come," instead of saying in true apostolic fashion, "Now is the acceptable time; behold now is the day of salvation!"

The other view is that our Lord meant what He said when He commanded His disciples to evangelize the world: that He meant that long ere this that work should have been accomplished; that He meant that they in their own day and generation should do this; so that fifty-six generations have failed to finish the thing which Christ commanded to be done in one generation, and it is still, in this year 1910, the Church's unfinished task. At first sight, this seems like a daring assertion. It would be pleasanter, too, to justify these centuries of delay, lest our present-day apathy in missions receive too severe criticism. It would be inconvenient, also, to discover that Christ's command was meant by Him, nineteen centuries ago,

to be executed immediately, when we have settled down so comfortably to the thought that, even in this twentieth century, there is no great urgency about the matter. Yet, are there not reasons justifying the view that Christ meant His early disciples to literally obey His command in their own time?

First, was this not the evident meaning of Christ's command? Did He not say, "Go ye into all the world and preach the Gospel to every creature"; and again, "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth." Human language is not so clumsy and rigid that it should not be capable of conveying adequately human thought. Our Lord was surely master of the language of His day. When He says, "Go," shall we interpret His meaning, "Stay"? Does "Ye" mean "Not you, but your descendants of the next two millenniums"? Does "All the world" mean "One-sixth of the world"? Does "Preach the Gospel" mean "Enjoy the Gospel"? If Christ meant to qualify His statements, could He not have done so? If he did not mean what He said, why should He not have said what He did mean?

Further, was it not the actual understanding of the disciples that their Lord's command laid upon them this obligation? We do not say that this obligation was universally discharged. It was not. But it was an obligation recognized by the leaders of the Church and discharged by the majority of the Church's members. In that clear and luminous picture of the missionary activity of the early Church which Harnack has drawn for us in his book, "The Expansion of Christianity," we have one of the strongest

arguments for missions to be found anywhere. And Harnack says, was not merely the confessors and martyrs who were missionaries. was characteristic of this religion that every one who seriously confest the faith, proved of service to its propaganda." And of the rapid spread of Christianity, Harnack gives this summary, "Seventy years after the foundation of the very first Gentile Christian church in Syrian Antioch, Pliny wrote in the strongest terms about the spread of Christianity throughout remote Bithynia, a spread which in his view already threatened the stability of other cults throughout the province. Seventy years later still, the paschal controversy reveals the existence of a Christian federation of churches. stretching from Lyons to Edessa, with its headquarters situated at Rome. Seventy years later, again, the emperor Decius declared he would sooner have a rival emperor in Rome than a Christian bishop. And ere another seventy years had passed, the cross was sewed upon the Roman colors" (Vol. II, p. 466-7). This spread of Christianity was not accidental. miraculous, yet was it based on human agency. The missionary zeal which brought it about had its anchorage in the understanding which the early disciples had of their Lord's command.

Again, was not such speedy evangelization logically—theologically, if you please—required, to make effective Christ's work of atonement wrought out upon Calvary. The atonement of Christ does not work automatically. To become effective in individual salvation, it must be believed; therefore must it be heard; therefore must it be preached. Immediate and complete world evangelization was necessary

unless the greater portion of the human race were to be deliberately excluded from redemption. If Christ's heart yearned for the salvation of the world of His own day, His command must have been intended to urge upon His disciples the announcement of His Gospel to that world. What was logically necessary must have been also commanded.

Still again, did not the disciples come near to doing this very thing. They almost fulfilled, tho not quite, their Lord's command. We are quite familiar with the spread of Christianity northward and westward chiefly through the missionary labors of Paul. The Epistles and the Book of Acts acquaint us with that movement. But we are prone to forget that this was only one of several missionary movements characterizing that first century. While Paul was laboring at Antioch, the Christian religion was establishing itself at Alexandria. spread up the Nile, to the first cataract, past the first cataract into Nubia of to-day, past the second cataract into what is now the Egyptian Sudan. spread over into Abyssinia and established a Christian kingdom there. The full results of the extension of Christianity into these parts are not matters of historical record until a later century, when they burst into view fully matured, but their beginnings belong clearly to the very earliest times.

Nor was this all, for another movement followed the northern coast of Africa westward and carried the Gospel to the "pillars of Hercules," possessing the northern seaboard of Africa in the name of Christ.

Still other movements went eastward through Persia, and at least as far as India. In his recent work, "A History of Missions in India," Richter has marshaled abundant proof of the early entrance of Christianity into India.

Abundant data in support of the aggressive missionary spirit of the early disciples can be found in Harnack's work, already referred to, "The Expansion of Christianity." If, then, the Christians of the first century came so near to fulfilling literally the command of their Lord in the evangelization of the world in their own time, may we not well believe that what they accomplished their Lord commanded, and more?

But let these arguments suffice. If this was the thought of Christ, as it was also His command to His disciples. that thus speedily the world should be evangelized, what profound suggestions arise from the question, "What if the early Church had fully and perfectly fulfilled her Lord's will?" Does there not come a thrill of sublime imagining of what it would have meant to this world, to these millenniums of human history, to us, if an obedient Church had allowed God to pass quickly and at once to His great Next in the further unfolding of the divine program of world redemption. But somehow, somewhere, there was unfaithfulness. Standing over against this Kadesh Barnea, faith and faithfailed. and the Christian fulness Church was turned back into the wilderness, not for forty, but for forty times forty years of wandering.

We would not disparage the missionary work of the Christian Church. If there were space, it would be well worth while to measure anew the noble efforts put forth from time to time to carry the Gospel to the "regions beyond." We should tell how Succat

(St. Patrick, as he is better known), heard the call of Ireland, "We must entreat thee, holy youth, to come and walk among us." Of the work which he and his fellow laborers accomplished, Maclear says, "At a time when clan feuds and bloodshed were rife. and princes rose and fell, and all was stormy and changeful, they had covered the island with monastic schools. where the Scriptures were studied, ancient books collected and read, and native missionaries trained for their own country, and for the remotest parts of the European continent." All of this before the close of the fifth century.

We should tell the story of Ulfilas, the apostle of the Goths (318-388). Then the story of missions would carry us back to the British, and we would speak of Columba, Columbanus and Gallus, of Gregory the Great and the missionary St. Augustine. We should speak, too, of Boniface and how he carried the Gospel to the land that is now Germany.

We should then speak of Anskar, who labored among the fierce seakings of Jutland and Sweden in the middle of the ninth century; and of Cyrillus and Methodius, who carried the Gospel to the Bulgarians toward the close of this same century.

Then we would be compelled to pass over three barren centuries. Does some one exclaim, "But were not the Crusades missionary movements?" Well, we do not find them so. We do not deny the high aim, the devotion, the courage, displayed by these movements, but they were not missionary, they were military. They were not for the proclamation of a gospel, but for the conquest of sacred places. But we would mention Raymond Lull

(1236-1315), the lonely forerunner of missions to Moslems; and then—well, then we should quote Warneck, "Missionary activity, which had been growing more and more external, came gradually to a standstill in the fourteenth century."

Thus are we brought down to the age of the Reformation. The question is a pertinent one, and one especially valuable if any one is thinking of writing an article on "Calvin's View of Missions." What did the leaders of the Reformation teach on this subject? We leave it to Warneck to prove conclusively that missionary activity was not even within the horizon of their thought. It may be possible to write an apology for their attitude, but it is scarcely possible to deny the fact. On the other hand, every one will recognize the inestimable value of the Reformation in giving us a pure gospel to promulgate.

These references to the missionary record of the Church are scanty enough. They scarcely give a word for each page of interesting narrative, but we take time to make at least these references to missionary activity lest our next statement should seem a wholly superficial generalization. And that statement is that Church's missionary activity throughout these centuries of our Christian era is shamefully, inexplicably trivial. What missionary work was done was the result of no general movement of the Church of God, but the work of single individuals and small bands of men, whom the organized Church for the most part ignored and only later generations honored. Furthermore, even the most detailed account of missionary effort leaves great gaps of decades and centuries and great sections

of the Church, during which and by which no missionary work at all was done. Finally, if we take all that was done in the first eighteen centuries of the Christian era, the total amount is pitifully small. We take a well-known Church history of 664 pages. 76 pages of this narrative are devoted to the recital of the spread of the Gospel. A double inference is possible: either the history is inaccurate and the Church has been active in ways unrecorded, or the history presents a true picture and the Church has only spent about one-tenth of her energyif that-in carrying out even remotely the divine program. We believe the latter inference is the sad but correct one.

Thus we see the divine program for world redemption defeated. We do not deny constant overrulings which have hitherto prevented the results of disobedience to the divine command from working the complete undoing of the Church. There have been merciful overrulings, inscrutable waitings on the part of a God of infinite goodness, but let us not get away from the proper conclusion that for nineteen centuries the Church as a whole has been disobedient, false to her trust; her history has been out of harmony with the divine program, and the ushering in of God's great Next in the divine program has been unnecessarily delayed, awaiting the fulfilment of that world evangelization which must first be accomplished.

#### Some Safeguards

First, we may have seemed to place in unnecessary antagonism to each other the extensive and the intensive development of the kingdom, as if the intensive development needed to wait

altogether upon the extensive spread of the Gospel. It is not so. Quickly enough, if not simultaneously with the effort to extend the kingdom, will come the intensive development. was Paul, the most ardent promoter of the divine program, who gave us for all time the most valuable doctrinal unfolding of the content of the Christian faith. On the other hand, it is the student who has no missionary passion and no vital relation to the extension of the kingdom, who robs divine truth of its power, dims its glory, empties it of vital content and gives as a substitute hair-splitting distinctions which usually spell heresy. Just as sanctification does not wait long after regeneration in manifesting itself, and yet just as regeneration must precede sanctification if individual salvation is to have stability, so we say that in the Church's activity world evangelization must have first place and then quickly enough, if not in that very activity, the Church will realize her best intensive development.

Secondly, there may have appeared to have been such an emphasis laid upon evangelization in distinction from intensive development that the impression has been created that we believe in some formal and superficial heralding of the Gospel merely to perfunctorily fulfil an arbitrary divine program. Not for a moment should such a view of evangelization be entertained. By evangelization is meant making Jesus Christ known to every man with a view to his intelligent acceptance of Him and the establishment in every land of a selfsupporting, self-directing and selfextending Christian Church. We

mean none other than just what the majority of missionary boards are endeavoring to do to-day in heathen lands.

Thirdly, and lastly, the whole theme may have appeared unrelated to the present-day life of the Church. the contrary, the subject is of vital importance to us as individual Christians, and especially to leaders in the Church of Christ. Not to know and apprehend the divine program for world redemption is as fatal as ignorance to the various steps and stages in individual salvation. It is to put-unwittingly perhaps, yet none the less disastrously-second and third things first, instead of first things first. is to try to reach the goal without first running the race. It is to try to reverse the divine program, when to follow God's plan is the easiest and shortest and quickest way of arriving at God's great Next in the unfolding of the Redemption.

The deepest significance attaches to our recognition of this divine program for world redemption. In this age and generation, we seem to have come, once again, to the edge of the Promised Land. Now may we enter The ideal, so long lifted, has at last found wide acceptance. task, which we dared to conceive might have been accomplished by the Church of the first century, is beyond all dispute within the power of the Church of the twentieth century. Shall we do it, and thus fulfil that which stands next in God's program? Then quickly, so quickly, shall our Lord unfold that further great Next which lies beyond, in His divine program of redemption.

#### "ONE THING LACKING"

#### WHY SOME MISSIONARY CANDIDATES FAIL TO REACH THE FIELD

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S., NEW YORK
Candidate Secretary of the Student Volunteer Movement

Altho all are agreed that there never was a time in the history of the Church when the demand for more missionaries was so real and urgent as it is to-day, on the other hand, the emphasis was never put so strongly as it is now, both by those on the field and those responsible for sending out new workers, in the matter of quality. Professor Warneck, in calling attention to this fact, rightly says: "Let us pray not merely for more missionaries, but above all, for suitable missionaries, men mature enough to face the increased tasks. We need in the mission field men and women who possess Christian character, firmly grounded in the faith, established in love, examplary in their life, and tried in patience, as well as fitted with natural gifts and sterling education; authorities by dint of spiritual superiority and educators by dint of pedagogic wisdom."

This same sentiment which is exprest so forcibly and fully by the German missionary critic was put in a no less striking way by the Chinese pastor of the church at Poa-a, near Amoy, in a plea for reenforcements to one of the boards in this country: "Therefore, if your excellencies are truly in earnest in the desire that Christ may sing aloud the song of victory, we, the little children who have already received your favor, open our mouths widely and beseech you to increase the number of generals. To-day is the day of warfare between Christ and Satan for the prize of this great empire." What is true of China is true of every other strategic field to-day.

If, in the missionary campaign, the Church were looking only for raw recruits to fill up the rank and file of an army, the question would be different. The fact is that we stand before a problem of generalship. A secretary of one of the large missionary societies recently stated that only 22 per cent of those who applied were finally accepted and sent out under their board. This statement seems startling even when we include the large number who are forbidden residence abroad because of physical unfitness and who in every other way would be accept-So large a percentage of rejected candidates certainly proves not only that some have not sufficiently regarded the high standard of qualifications demanded by the task and the times, and that many of the strongest men in our colleges and seminaries do not heed or hear the call, but also that in accepting or declining a missionary candidate one weakest link often condemns the chain.

Through correspondence and investigation I have been able to collate a number of actual and typical instances where missionary candidates did not receive appointment. The record is not only interesting, but full of instruction to those who aspire to missionary leadership and plan to give their lives to missionary service. It is also not without its lesson to all who love the missionary enterprise.

Aside from physical unfitness, the following causes are given why candidates are rejected: Bad manners, lack of culture, lack of seriousness, cant, financial carelessness, want of tact, incompatibility of temper, the

commercial spirit, indecision of character, unsuitable matrimonial engagements or companionship, and such want of spiritual or intellectual force of character as made it evident that those who were failures at home would not prove a success abroad.

Let us consider these reasons for rejection somewhat in the order given.

The missionary represents Christian culture to the non-Christian world, and must, therefore, possess it. A recent instance of a college graduate who was a great linguist and philosopher, but very uncouth in his manner and uncleanly in his general appearance, and was therefore rejected on a first interview, is in point.

The missionary candidate should bear in mind that first impressions are lasting, and in applying to a board can not, therefore, be too careful. It is possible to be frank without being foolish, and to be truthful without damaging one's own case unnecessarily. To quote again: "I remember one man's credentials which he presented antagonized the whole committee because they were full of pious sentiments that did not seem to have reality back of them. Another in writing about his life purpose made an unseemly joke as tho he were to engage in some trivial affair, and in another case talked lightly of marriage."

If there is any place in the work of God's kingdom where "team work" is absolutely necessary, it is on the foreign field. The mission station is a unit, and the work is one. If there is discord among the generals, the battle may be lost. It is no wonder, therefore, that all the boards lay special stress on the qualities of adaptability, common sense and tact, and

that they desire above all men and women who are able to live in harmony with others and work as true vokefellows without restlessness grumbling. So desirable is it for brethren to dwell together in unity that one board's secretary writes in regard to a candidate: "Nearly all our missionaries are Scotch, and all so far are British. I would fear the possible discomfort and perhaps incongruity of different nationalities being thrown together. So long as we can get a reasonable supply from sources temperamentally and nationally alike, we will be more likely to secure that unity wherein is strength."

But lack of adaptability is not a matter of nativity or citizenship so much as it is of unregenerate habits and temperament. A Frenchman can not change himself into a German, but it is possible for a man with an irritable temper to become as meek as Moses. A typical case to the contrary is given of a man who applied for appointment as a medical missionary. He had done good work in college, was faithful, earnest, persevering and full of energy. "He was evidently deeply devoted to his work and believed thoroughly that God had called him to foreign mission service. was also active in Christian work during his college and medical courses. He had, moreover, a further qualification for the work in being engaged to a young woman of rare ability and Christian devotion. In his case, however, there was "one thing lacking." This was ability to get along harmoniously with other men. He rubbed men the wrong way. If he opposed other men he did it in such a blunt, outspoken manner that he turned men from him. He made few friends because of this trait. He admitted his fault, but attempted to justify it. We had great need of medical missionaries and regretted the necessity of declining his application, as unfortunate experience more than once repeated has taught us the great importance of sending out to the field only those men who can work harmoniously with others."

Another secretary writes concerning a similar case: "We have just had a candidate for a principalship who filled the requirements so far as education, experience and Christian life were concerned, but the committee felt that he was lacking in tact and that to place him in so responsible a position as the one in question, when he had not the ability to get on with teachers and pupils, would undoubtedly be a grave mistake, and so, very reluctantly, refused to accept him."

It is unfortunate that these cases are typical of a great class of rejected candidates. A woman applied to one of the boards in the South, and it was evident that she had thorough educational preparation and exceptional opportunity in the study of missionary principles and methods. She had capacity for acquiring languages and fair health, and was on the field for two years, but "was found absolutely lacking in ability to adapt herself to others. Whether her inability to live and work with other missionaries is due to pride, egotism or lack of consecration, it is difficult to say. has been counseled over and over again, and yet fails to manifest any willingness to surrender her own opinions to those of the majority." Such missionaries are weights and not wings on the foreign field to the enterprise as a whole.

Indecision of character and lack of will-power is another reason for the rejection of candidates. The man who is halting between two opinions as regards his place in the fight is not a good recruit. "We have a man before us just now, very much in earnest, eagerly desirous of doing the Master's will, but not clear as to what that will He throws himself on the committee and asks them to decide for him. He is ready to accept their decision as the divine guidance. He does not feel that he has that spiritual power for which he longs and without which life will be a failure. What is to be done? We have not declined but delayed."

The candidate should cross the Rubicon of decision before expecting appointment. He must be a foreign missionary in heart and soul before applying. Indecision of character grows by degrees and fastens upon us as does any other habit by practise, and one of the most common causes of a weakened character is this habit of indecision.

A secretary of one of the most efficient mission boards writes as follows: "Lack of force is the disqualification which troubles us the most. So many candidates are merely negatively good and useful. They seem to have the idea that a man who can be generally useful in a quiet parish in America is fitted for missionary serv-But the work of our ordained men, aside from those who do nothing but teach in colleges or engage in literary work, is that of a bishop and school superintendent combined. Naturally, it takes men of considerable caliber to fill these places. We can not blame our candidates for lack of force, as this quality, to a large extent, is God-given, and yet they should realize that this requirement must be met, and that if they do not possess it they certainly are not called of God to the foreign field."

A young theological student recently wrote to one of the boards, and after he applied took up a pastorate in order to work off a college indebtedness. On the strength of his college and theological courses and the testimonials gathered, he had received his appointment, but his work in the home church led the board to withdraw it. "He did not reveal a power to grasp the situation in his church or village, at least in such a way as to meet our requirements for leadership abroad. For instance, after six months in the church, he had not secured a list of his members. He was content simply to keep things going in the old ruts and did not show any enterprise."

To use the expression of another secretary in this connection, who will blame any board for declining candidates when it is evident that "they have been a real success at being failures at home; and we do not think sending them to the foreign field will help matters."

There is one consideration of somewhat general application to which it is well to direct special attention, and that is the matter of forming matrimonial engagements. Nearly every board reports cases in which they have hesitated to make appointments of men because of the apparent lack of qualifications on the part of the young women to whom they were engaged. One of the most experienced secretaries writes: "I am sure you will appreciate the fact that so much depends

upon the character and qualifications of the missionary's wife; that she can be greatly helpful, a nonentity, or a hindrance, according to her character and acquirements."

When we consider the growing complexity of the missionary problem in such countries as Japan and India; the demand for the highest type of spiritual leadership, for example, in Korea; and the fact that there are already in nearly every field native leaders of great administrative efficiency, intellectual power and spiritual discernment, it is no wonder that candidates conspicuously wanting in some one necessary thing should be rejected. It would be a big mistake to appoint them. The very success of the missionary enterprise, its growth and expansion, call for generalship of an even higher order than in years gone by.

"The day is passing, if it is not already long past," says Robert E. Speer, "when missionaries can stand any more on the strength of their racial superiority, or on the strength of their administrative control of the funds of the home churches. have got to stand now on their moral superiority, on their intellectual superiority, on their spiritual superiority, on their superiority as men, or they have no superiority on which to stand." This superior class of men, who possess superiority without parading it, firm in religious conviction, four-square in Christian character, with an all-around intellectual preparation, are in demand by all the boards, and will be sent out as soon after they send in their applications as is possible.

#### A JOURNEY TO AN ARCTIC MISSION STATION

BY ARCHIBALD LANG FLEMING, LAKE HARBOR, HUDSON STRAIT, BAFFIN-LAND \*

On Friday, July 30th, we boarded the little schooner Lorna Doone at St. Johns. Newfoundland, and started on our voyage to the north. Our little vessel was some 75 feet in length, 21 feet in breadth and 8 feet in depth of hold. Our quarters were aft, in the skipper's cabin, 9 feet 6 inches long by 9 feet broad, with one bunk on each side. Accommodation was arranged in this little place for four men (Rev. E. J. Peck, Mr. J. W. Bilby, the skipper and myself) very simply. The furniture for our mission-house in the north proved a convenient cargo. The couch was placed in the cabin and served as a bunk. Three trunks, a suit-case and a hand-bag were packed against the port bulkhead; one of the mattresses was placed on top and another bunk was ready for use. These additional bunks, with three chairs, a stove and numerous small boxes, not to mention oilskins, rubber boots, etc., helped to reduce the clear space in the cabin considerably, but that is a mere detail. Such accommodations do not permit of decency, far less privacy, and in future a larger craft, suitably fortified for ice, should be chartered. The Lorna Doone was manned by a skipper, mate, three deck hands and a cook. They were all Newfoundland fishermen and a very decent, quiet crew.

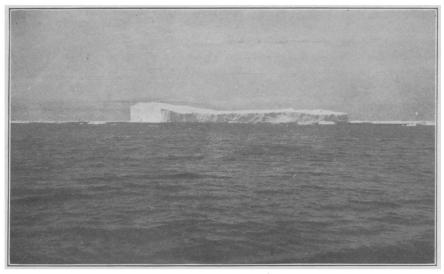
We arrived at St. Anthony, North Newfoundland, on Sunday afternoon in time for evening service, and when we came out of the little church we met some of Dr. Grenfell's friends who were at the mission-station. Here we took aboard the motor launch which the good doctor had generously arranged to loan us, and at 4 o'clock on Tuesday morning we set sail. Three days from St. Anthony we came upon a quantity of field ice, through which our crew managed to get the little vessel in safety.



THE "LORNA DOONE"

We stopt at several little fishing villages along the Labrador coast, but the port of call which was of greatest interest was Hopedale. We were very anxious to meet the good Moravian Brethren, and to see their work, as they have been so long working among the Eskimo with excellent results. As our dingey drew near to the little jetty two men drest in ordinary European clothes but wearing skinboots greeted us. They proved to be the Revs. Merten and Lenz, the mis-

<sup>\*</sup>The next mail for Baffin-Land leaves Scotland about the end of May. All letters, etc., for Mr. Archibald L. Fleming should reach Scotland on or before April 30th, and may be addrest care of JOHN D. CLARKSON, Esq., Craighill, Lenzie, Glasgow, Scotland.



AN ICEBERG MET IN BAFFIN'S BAY

sionaries in charge of the mission station. The church, dispensary and store were all of great interest, but the place which interested us most was the garden. There, in a little nook not far from the house and under shelter of the barren, rugged rocks which formed the hillside, the missionaries had cultivated a little piece of ground sufficient to grow lettuce, cabbage, carrots, turnips, rhubarb, potatoes, cauliflower, etc., besides a number of flowering plants under glass.

Our stay at Hopedale was the brightest and most helpful time during our voyage along the Labrador coast, and that evening after worship, as we parted from these noble people, we thanked God for His kindness in bringing us together, even for this short time.

On Saturday, August 14, as we could make little progress against the wind, our little vessel put in to Cutthroat Harbor, some 180 miles south of Cape Chidley. A number of Newfoundland fishing schooners also took

advantage of the shelter afforded by this harbor, and so we were in what the fishermen call "sociable quarters" for the week-end.

On Sunday, services were conducted by Mr. Peck for the Eskimos who were spending the summer at Cutthroat Harbor, and in the evening an openair service was held for the fisherfolk. After dinner Mr. Bilby and I went round the schooners and invited "all hands" to the service at 7 o'clock. It was rather amusing when the time was considered, as each schooner had different time. One schooner was one hour and twenty-five minutes behind ours, while another was one hour and five minutes ahead.

Shortly after 7 o'clock eighty fishermen, half-a-dozen schooner-girls, and our Eskimo friends were present. The people all joined heartily in the singing, so that we felt that they really did enjoy the unexpected privilege of meeting together in this out-of-theway place for worship. We spent about an hour after service talking

with groups of the men, and this time proved a good opportunity for personal work.

Just as we were pushing off in our dingey to go to the vessel, we were astonished to hear a farewell song from the Eskimos (in their own language), who had ranged themselves on the rocks not far from where our boat lay. It was a still evening, the sea being perfectly calm and almost motionless, while the waves lapped gently on the beech or gurgled in the crevices of the rocks. The rugged Labrador hills stood out in deepest black against the faintly lighted western sky. There at the water's edge in dim outline could be discerned some

twenty Eskimos in their quaint costumes and singing their sweet, mournful song of parting.

As our little boat lay silent on the glassy waters while the strains of the song came floating on the cool evening breeze, we felt that truly "Elijah's God still lives to-day," and took fresh courage for the work which lay before us.

By II o'clock on the following Sunday (August 22) we had passed Cape Chidley and were in full view of the Button Islands. About 3 o'clock we once more came into contact with field ice. This time the field was more thickly set and we had an anxious and busy time of it. All hands were on



SOME ESKIMOS OF BAFFIN-LAND

deck pulling ropes, etc., and as the wind was blowing and the rain pelting, oilskins and rubber boots were the order of the day. As the Lorna Doone is in no way fortified for this sort of work, we had an exciting time, and our fear was that the next pack of ice would "stave in" her bows or knock a hole in her sides.

Before noon on the following morning land was in sight. Land! Yes; Baffin-Land at last! Truly, a drear and desolate shore!

We did not, however, reach our destination until Friday evening. After considering information received regarding Ashe Inlet, which is now deserted by the Eskimos, it was decided to go to Lake Harbor, where there is a trading-station and where the Eskimos gather during the summer. We passed the eastern point of Big Island and sailed up to the head of Lake Harbor, some thirty miles from the coast, and dropt anchor just off the traders' house.

When we came among the islands at the mouth of the harbor and the skipper was wondering which turn to take, we espied a little black spot on the water. It was soon seen that this was an Eskimo in his kayak, and so in due course he came on board and acted as pilot, along with another whom we picked up later. They were both young men, the first, called Noovoolie, was a little boy at Blacklead Island whom both Mr. Peck and Mr. Bilby had known several years ago. other was called Billy and was a fine specimen of an Eskimo.

Lake Harbor is well named, for it is indeed very much like a lake. There is a beauty about the place which is difficult to describe except by likening it to one of the British or smaller American lakes surrounded by rugged hills, but having no vegetation on them except mosses.

We were greeted warmly by the Eskimos, who flocked down to the water's edge, and each had to shake hands with each of us. Such a noise! We can only describe it as like the gabbling of a flock of wild-geese. Gradually we managed to shake hands with all, and then went to choose a site for the house.

Among the traders we found only one, a Mr. Ross of Scotland, in the house, as the other traders were up at the mica mine, some five hours' journey to the north. Besides Mr. Ross, we met a young man who proved to be one of the crew of the Scotch ketch Snowdrop, which was wrecked last autumn in Frobisher Bay. He had spent the winter with the Eskimos, but managed to make this point in the early summer, so that when the traders came out in July they willingly befriended him.

Sunday, August 29, was a beautiful day and not the least like what we had pictured for Baffin-Land. The hills in this part are not very high, and consequently, altho we passed plenty of icebergs in Hudson Strait, yet there was not a speck of snow to be seen on the hills surrounding Lake Harbor. The sun was shining brightly, so the services were held in the open air under the shelter of some rocks and near to the Eskimo tupiks (skin tents). It was a delightfully interesting time. Some of the Eskimos had met, during their travels, some of the Christian Eskimos from the old station at Cumberland Sound, and from them had obtained copies of the Gospels and hymn-books. One woman-Mary by name—had been endeavoring to teach

125

herself and the others, and was successful in being able to read, write and sing some hymns.

Here, then, we have a people who in some measure are hungering and thirsting after righteousness; for as one told Mr. Peck, "We want to know God, truly, but are like a people who do not know Him."

On Monday morning the work at the house was renewed with much the Lorna Doone. Thus we were left alone in this great barren land, but we plucked up courage and once more began a hard day's work.

Since the Lorna Doone left we have been kept fully employed. There is still so much to do to the house, besides the cooking, which we take in turn, and letter-writing, etc., that even here in Baffin-Land tempus fugit.

All day long we have interruptions



THE MISSION STATION IN BAFFIN-LAND

vigor, and in every way the Eskimos showed that when they had said that they had been longing for teachers they had spoken the simple truth. Each day we rose at 5.30 A.M. and went ashore and started our day's work at the house.

On the following Sunday (September 5) the roof had been completed, and so the first use which our house was put to was the holding of divine service. Altho the roof was completed, there was, and still is, much to be done, both inside and out, but each day brings it nearer to completion.

On Wednesday, September 8, Mr. Peck came ashore for a few minutes, said good-by, and then went on board

from the Eskimos, who like to come in just to see how we are getting on. In the evenings they literally crowd into our house so that we are sometimes at a loss to know how to entertain them. We have been so short a time among these strange people that we shall not venture to express any opinion about them except to say that they are true children of nature; and while they are both dirty and greasy and indulge in habits which are disgusting in the extreme, yet already we are beginning to love them, and are, indeed, happy that we have been called to work among them, for we believe that they are indeed a great people. Shall they have LIGHT? God helping us they shall!

# FIGHTING CHOLERA IN KOREA

BY JAMES S. GALE, D.D., SEOUL, KOREA

After three or four views of Asiatic cholera at close range and of modern scientific methods of meeting it, two impressions are left, deep-marked and permanent: one of awe over this implacable foe of mankind; and one of admiration for the skilled physicians and police, who, with cool nerve and well-adjusted judgment know how to meet it, grapple with it, down it, and drive it from the field.

For the past two months the vast expanse of the Orient has been at the mercy of this fell disease, China suffering untold misery, with no power to protect her helpless millions, and no knowledge of hygiene back of her whatever. As early as August we heard rumors of cholera in Chefu, in Peking, in An-tung, and little by little its approach toward Seoul was reported. Over the border it came persistently, doggedly, li after li, until the word went forth, "It is with us." It is nothing new for this ancient city to scent cholera, for it has known it from time immemorial—800, 900, 1,000 dead a day used to be the record. Long lines of bearers would carry away the victims wrapt in matting. No funeral decorations were possible, nothing to charm or wave away malignant spirits, just any method at all to get the dead outside of the city and under ground a foot or two. We have stood and counted them as they moved out-one. two, three, another, another, another, on and on and on, till a whole city seemed to be making its exit past us wrapt in matting.

This year, too, it began in the regulation way. A city under cholera is truly a battle-field, the enemy veiled completely from view, using smokeless-powder and noiseless weapons.

Not a sign is there of his whereabouts, or any announcement, till suddenly the friend at your side says, "Aigo, I have it!" drops as if shot, and with a spasm or two crumples up and dies. From another quarter and still another, out goes the call, "Ho-yul" (cholera) and the battle is on.

Why this one and that one is picked off no one knows. Sometimes those most safely shielded are the first to drop. It may be that a fly with his microbe-betangled feet alights on the cake or walks over the food, leaving his deadly footprints. However it comes about, there is a distribution of forces on the enemy's part and all quarters come in for his attack.

This year we had as fine a tournament in the course of the epidemic as was ever seen. It was Japanese and Korean experts against Asiatic cholera. Scores of special police were sworn in, relays of physicians were called for from Japan and Tokyo, and the city was laid out for action.

When a case was discovered, immediately the patient was hurried off to the special hospital, outside of the East gate, and the house put under police surveillance. No one could come out and no one go in. Food and supplies were passed by the hand of the police only, and for a week or more the inmates were fast closed in prison. If no further cases developed the place was thoroughly disinfected and declared safe.

The writer's "house-boy" came to say that his wife and child were down with severe indigestion, but that they would be well in a little while. "Is it cholera?" was asked. "Oh, no; let not the master of the house say such a word, not cholera. If it were cholera

127

we would be dragged out of the city and burned alive. The Japanese are burning all Koreans alive who have symptoms of cholera. Let not the master say cholera." "But if it is, you need help and police regulations require us to make it known."

Poor old Korea, she has suffered all these years from doubt, and rumor. and suspicion, until she will believe anything in the world except the truth. Yes, the Japanese were burning cholera patients alive, everybody said "Did you see it?" "No; but everybody says so." So fast did this false word carry that the whole city was infected by it. A foolish friend put his wife, sick of the disease, into the wall-box, a cubby-hole just over the kitchen, without light or ventilation, and she died. The police found it out, carried away her remains and gave him twenty-one days in jail. Others hid cases until the patients died and then tried to smuggle the bodies out of the city, but were arrested, and I hear were given a term of service in the chain-gang.

A friend went out to investigate this hospital and crematory and found to his surprize that Koreans were treated kindly. In case of death all Japanese were cremated, but not the Koreans; they were buried and the grave marked by a tablet of wood. So I called in the authorities to see my house-boy. The doctor and police came with white coats on, tied close about the wrists, with disinfecting apparatus, etc., to make inspection. They were so gentle and kind that the house-boy was astonished. It was cholera and they took possession. It is over now; the baby died, but the The house-boy learned wife lived. that there were no burnings of the

living, and no unkindness even toward the dead, but a firm and strict dealing with this fierce and awful disease.

Printed slips were left in every home in the city: "Suggestions for cholera—Drink only city water, and that boiled. Eat only cooked food, and have it served hot from the fire. Avoid all raw vegetables and overripe fruit. Keep your homes clean. Inform the police at once of any cases that break out."

People were discovered, as of yore, washing cabbage in the street sewers. The cabbage and all its accompaniments were dumped into the garbage wagon for the heap outside the East Gate.

Police called at the houses every day. "All well?" "Yes; all well." "Open all doors. Who is this lying here?" and a friend taking a noonday siesta would be hauled out and have to undergo inspection for cholera. One old-time hermit said, "Good land, you don't even dare to take a snooze these days or they will have you out and cart you off to the crematory."

Police would suddenly call and demand that all members of the family show themselves. "But there is a young woman, a sacksee, in our family, and she can't appear in public; it is contrary to the good custom of our clan."

"Never mind custom, out she comes; we are out inspecting for cholera."

All the Oriental's ideas of propriety were knocked to pieces by this matter-of-fact police force, composed largely of Koreans the under Japanese inspectors. Young women as well as old men had to appear and be checked off, well or ill.

Every gutter was scoured out and

such a scouring as was never seen for 500 years. Certainly the mayor deserves the thanks of every Korean for the vigorous and efficient way in which he cleaned up a very dirty and pestiferous city. Probably there is not a cleaner city than Seoul in the wide East to-day, and many not so clean in the West.

Wells that had been drunk from for half a millennium were dosed with quantities of lime and left deserted. Wrenches belonging to the Waterworks Company were left hanging to the hydrants so that any one could draw and use as they pleased, the Government paying for it, thus providing clear and pure water to drink.

Had Korea been left to the tender mercies of herself we should have had thousands of deaths, but as it was, the world's latest modern scientific skill took command, and only about 900 occurred. Thank God, the doctors and the police!

# "TELL IT NOT AMONG THE HEATHEN"

BY REV. HENRY H. JESSUP, D.D.,\* BEIRUT

Tell it not among the Heathen, that the ship is on a reef; It was freighted with Salvation, our "Captain," Lord, and Chief—But the tide at length receded, and left it high and dry, The tide of gold and silver, the gifts of low and high. The eagles and the dollars, the nickels and the dimes, Flowed off in other channels, from the hardness of the times.

Tell it not among the Heathen, that the train is off the track; The oil all gone—a heated box—the signal come to slack; The Foreign Board is side-tracked with its passengers and freight, Its messengers of mercy, tho so eager, all must wait. The oil was once abundant, and the wheels went smoothly on—But drop by drop it lessened, and now 'tis wholly gone.

Tell it not among the Heathen, that the stream has ceased to flow, Down from the lofty mountains in rain and dew and snow. It flowed in floods and rivers, in rivulets and rills, It gladdened plains and mountains, the distant lakes and hills. But now 'tis dry! The thirsty ones, they can not drink as yet, For the Foreign Board is threatened with a paralyzing debt!

Tell it not among the Heathen, tell it not among the Jews! Tell it not among the Moslems, this melancholy news; Lest sons of Gath deride us, and tell it to our shame That Churches sworn to true and full allegiance to His Name No longer do His bidding, no longer heed the cry Of millions, who in sadness, must now be left to die!

Tell it not among the Heathen, but tell it to your Lord. Drop on your knees, ye Christians, and speak the truthful word; "We thought we gave our all to Thee, but now with breaking heart, We see that in our giving, we had kept back a part. So with complete surrender, we give our all to Thee." Then tell it to the Heathen, that the Church of Christ is free, That the tide of love is rising to float the ship again, That the oil of grace is flowing to start the stranded train, That the rivulets of mercy are rising to a flood, For a blessing to the nations, and the Glory of our God!

<sup>\*</sup>Dr. Jessup wrote out these verses when the lines "Tell it out among the people that the Savior reigns" were in his mind. It occurred to Dr. Jessup that there were some things that might as well not be told among the heathen. The lines were first printed in the New York Observer and afterward in the Church Missionary Review.

# THE CHURCH IN CHINA UNDER NEW CONDITIONS \*

BY MR. D. E. HOSTE, SHANGHAI Director of the China Inland Mission

The term "New Conditions" is taken to include changes which may be regarded as completed, and also those which are still in process. It must be borne in mind that general statements about the conditions of China are subject to qualification, as they are applied to different parts of the country. There is need to guard against the natural but fallacious inference that because a certain state of affairs prevails in our own neighborhood, it does so elsewhere.

For convenience, the "New Conditions" to be considered may be grouped under two main headings: First, those outside of the Church; second, those inside the Church.

#### New Conditions Outside the Church

(I) The Attitude of the Authorities to the Church.—For several years past the Chinese officials, with few if any exceptions, have recognized that their wisest course is to protect the Christian Church in the enjoyment of the rights secured to it by treaty. On the other hand, with the growth and spread of the Church, there is evidence of a considerable dread on the part of the authorities lest their own lawful authority over the churchmembers should be encroached upon, and the Church itself become a means through which foreigners may, in various ways, establish their power in China.

When attending the West China Conference held in Chengtu early in 1908, the writer was much struck, on the one hand, with the friendly and respectful recognition given by the viceroy of the province to the conference; and, on the other, with the way in which the point was dwelt upon by him and other officials of the need of care, lest the Church should become a source of social and political disturbance. The sincere courtesy of the terms in which these warnings were exprest only added to their sig-

nificance. This distrust of the Christian Church shows itself in various ways. The writer knows of at least one railroad scheme in which Christians are not allowed to hold shares, the fear being lest, under the name of Chinese church-members, foreigners should invest their capital. In another part of the country difficulties have, for the same reason, been put in the way of church-members buying land; while there are now proposals to exclude Christians from any vote under the new constitution.

Whatever may be thought of this attitude on the part of the Chinese authorities and gentry, is it not practical wisdom on our part carefully to avoid any action likely to strengthen it? And this brings us to a second new condition, external to the Church, namely:

(2) The Attitude of the Chinese People.—It is needless to take up time by enlarging upon what is well known to all here; my desire is to direct attention to one or two particular features in the situation. In many parts of China there have been and still are a considerable number of people who are wishing to join the Church in order to obtain her influence in their disputes and law-cases. All must agree that if the fears of the mandarins above referred to are to be laid at rest. it is absolutely necessary that the Church should not be compromised by the presence of this class within her pale. Few things are more calculated to discredit the Christian religion in the eyes of the Chinese community than this particular form of abuse. The best safeguard against it is that both missionaries and Chinese Church leaders should steadily decline to countenance the desires of these people for their intervention in any way at all, no matter how speciously the plea of "persecution" may be presented. It may safely be said that the less the Church has to do

<sup>\*</sup> A paper read at the May meeting of the Shanghai Missionary Association held in the Union Church Hall, on Tuesday, May 4, 1909. Reprinted from China's Millions.

with appeals, either to Chinese officials or still more to foreign authorities, the better.

Apart, however, from the particular class just referred to, there is unquestionably a great change in the attitude of all classes toward the Church. In their desire for Western education, many of the Chinese, especially in the interior, naturally turn to the Christian community in order to obtain it. We shall all agree that this fact furnishes us with a great opportunity; it is not, however, without its dangers. While it would be a mistake not to turn to account the opening thus given, there is a possibility of time and strength becoming diverted from the prosecution of our true calling, to things which, however useful in themselves, are not primarily the message which the Church is responsible to There is, moreover, make known. throughout the country, a willingness to listen to the preaching of the Gospel that is in marked contrast with Those of us the former conditions. who have lived in the interior can remember how, not many years ago, fear of and prejudice against the foreigner kept vast numbers from even giving a hearing to what we might have to We were looked upon as masay. gicians, with sinister powers of inflicting injuries upon those who were rash enough to listen to our words. Now, however, it is possible for any one with a fair knowledge of the language to get audiences, either in preaching halls or the open throughout the country. Does not this altered condition lay upon the Christian Church a great and added responsibility not to allow the openings for other forms of work to render her in any degree negligent of the immensely increased openings for the preaching of the Gospel? It may be remarked, in passing, that preaching tours are an excellent means of increasing the efficiency of young missionaries, who are intending to engage in institutional work, the wider and more direct knowledge of the Chinese gained in this way being of

great value. Nothing, indeed, can take the place of direct contact with the people outside, in developing an intelligent sympathy with them. How much offense is sometimes given to Chinese brethren, with consequent loss of influence among them, through imperfect knowledge of their ways and their modes of thought and action.

# Knowledge of Western Countries

(3) Another new condition outside the Church is the increased knowledge of Western countries, resulting from travel and study by the Chinese. This fact renders it of the highest importance that the essential nature of the Church and her distinctive position and mission in the world should be emphasized. Whether we like it or not, the manifold forms of frivolity, vice, greed, and corruption which flourish in our own countries are becoming more and more widely known by these people. We are all more or less familiar with descriptions by Chinese writers of the wickedness they have observed in Western lands, followed by the trenchant comment that, if this is Christianity, China is just as well without it.

Speaking generally, there is but little intelligent recognition among the people of the truth that the Western nations, as such, and the Christian Church, as such, are two absolutely distinct bodies differing in origin, their aims, and their life. Scriptural statement of the Church as a company of people called out from among all nations, and as the sole accredited expression among men of Christian faith and Christian practise, needs, therefore, to be brought prominently forward at the present time. It should be clearly explained that there is now no one nation or group of nations, which can be regarded as God's people; the New Testament teaching is, indeed, diametrically opposed to this. Its basal position is that God, beholding the common guilt and ruin of the human race, has sent His Son, our Lord Jesus Christ, to be a propitiation for the sins of the world; and that repentance and remission of

sins are now to be preached in His Name among all nations.

The divine love embracing all men and desiring their salvation does not, however, in order to secure this end, obliterate men's power of moral choice. The Holy Spirit works through the medium of the human mind, and the human will, and it is only those who, in the language of Scripture, "obey the truth" presented to them that are accepted on the ground of the atonement of Christ, and receive the gift of eternal life in Him. How necessary, therefore, that it should be made plain to the people of China that the Church is not, so to speak, the product of the Western races; but that she is in the deepest sense a new creation from God, the result of the work of the Holy Ghost in the hearts of all whatsoever nation or degree, who have, through a living faith, been made partakers of the life of Christ. It is sometimes said that such a view of the Church partakes too much of a mystical and unpractical character, which may indeed occupy the attention of pious devotees; but that those who are aiming at the renovation of society must seek rather to apply the ethics of Christianity and to introduce such improvements as Christian thought and influence have brought about in Western lands. But what were the methods followed by the apostles of Christ? The answer of the New Testament to this question is unmistakable. No one can read the Epistles of the Apostle Paul on this subject without seeing that, while on the one hand the love of God shed abroad in his heart caused him to feel a perpetual burden concerning the salvation of all his fellow men, yet that it was the Church, as expressing the divine purpose in Christ in this present age, which was the great objective of his heart and mind.

Let it never be forgotten that plans for the improvement, whether of the individual or of society, which leave out of account the two great initial facts of man's guilt before God and His bondage to the power of sin, are not on the plane upon which true and permanent progress can be effected. A further new condition is:

(4) The policy of political and administrative change to which the Government is more or less committed. Without attempting here to discuss at length the attitude of the Church in regard to this important matter, one or two points may be stated.

First, it is the plain duty of Christians, both in their individual and corporate capacity, to render loyal obedience to the existing government. It may be added that, at the present time in China, it is expedient, apart from any question of principle, that Christians should be very guarded in uttering criticisms of the administration. Such criticisms are sure to be distorted and exaggerated as they spread from mouth to mouth, and are greatly calculated to deepen and increase the mistrust and hostility of the Chinese authorities. We all know how, in the past, the Western Church has sometimes been subjected to persecution, almost as much on the score of her supposed disloyalty as on that of her religious tenets. And all will probably agree that in the present position of the Christian Church, as a body regarded both by the Government and people of China as more or less "foreign," it will be difficult to exercise too much care and prudence.

After all, far the most powerful influence of true reform which can be exercised by the Christian Church in this or any other country, lies in the progress of the essential principles of our holy religion. We have, in the Epistle to Philemon, a divinely-given concrete illustration of the New Testament method, in relation to a great and evil social institution. We all remember how the Apostle does not take the position of directly saying to Philemon that he had no claim whatever upon his slave Onesimus. does, however, express a spirit and a principle of Christian love and brotherhood, which, as they made their way, were bound to undermine slavery.

# II. New Conditions Inside the Church

There are other new conditions external to the Church, as relating to the press and the spread of modern literature, for instance, which might have a place in this paper; but considerations of time and space make it advisable now to direct attention to a few of the new conditions inside the Church.

The rapid increase in the number of her members and adherents.—This fact, good, of course, in itself, lays upon all concerned immense responsibility to take adequate measures for the instruction of the Christians, both adults and children, in the truths of the Christian faith, as revealed in the Holy Scriptures. Unless this is done, the tendency for the standard of Church life and membership to degenerate will be irresistible. The subject divides under three main heads:

(1) Steps must be taken to secure a higher standard of Bible knowledge among the church-members. To this end, classes need to be arranged in out-stations for the instruction in the Scriptures of selected companies of local Christians. In the mission of which the writer is a member, a good deal has been done in this way during recent years. Missionaries, whose knowledge both of the language and the people specially qualifies them, have been set apart for this particular work in various parts of the country, where there are churches of considerable size. These brethren devote their whole time to holding classes at different centers, the attendance being arranged by the local missionary. results have been very encouraging, and the standard, both of Scriptural knowledge and spiritual life in the churches, has been distinctly raised by this means. Qualified Chinese brethren have also engaged in the same work; tho, alas! at present there are all too few of these latter.

Another form of these classes has been to gather together the Chinese helpers for special times of Bible study, and devotional meetings, conducted sometimes by a visiting missionary and sometimes by the local missionary himself. There is, of course, nothing new in these methods. We do need, however, seriously to ask ourselves whether we are developing them sufficiently to insure an intelligent and healthy standard of churchmembership for the future. Unless this is done it seems certain that, as time goes on, the tendency will be for the standard of admission to the Church to get lowered. And the best safeguard against this lies in our improving her present material.

(2) Again, it is of the highest importance that the children of the Christians should, as far as possible, be gathered into schools where they can be taught the Bible, and their characters can be formed on Christian lines. Most of us know how the children of average church-member in a country village, frequently, in the ordinary course of things, become contaminated by the atmosphere around, and grow up to be an incubus on, rather than an accession to, the life of the Church. Nor can we greatly blame the parents for this. The latter are often illiterate themselves, and, moreover, have to work hard for their They have grown up in a pagan atmosphere, and, speaking generally, it can hardly be expected that they, at present, will be able to train their children satisfactorily. for the time being, the responsibility devolves upon the Church, and to this end a considerable proportion, at any rate, of the children, must be gathered into boarding-schools, where the line of instruction and influence outlined above are secured to them. It must be observed here that these schools are of a different type from those instituted for imparting Western education to the young. These latter, under certain conditions, undoubtedly have an important place; but all will agree that what must be aimed at in the case of the children of country church-members is to fit them for being true and intelligent Christians in the various walks of life open to them in their own districts. What we need is Chris-

tian farmers and laborers, Christian artizans, Christian business men, who are able to bear a real measure of consistent testimony to the faith among their neighbors. The writer ventures to emphasize the great importance of this branch of educational work. garded from the strictly technical point of view of the educationist, it may seem very humble and unworthy of his special powers; yet we who are acquainted with the real conditions of the Church in this country must recognize that the true strength will lie, not so much in our being able to provide a good Western education for here and there a bright lad, but in our arranging to give a good grounding in the truths of the Bible, and such a measure of ordinary education as boys of the same class are getting outside to the average boys and girls of the towns and the country districts. Such schools, it is obvious, need, in regard to building and their arrangements generally, to be on lines approximating to those upon which the pupils will have to spend their future lives. The claim put forward by church-members in some districts, that the Church or mission, as such, is bound to give an education to their children that will enable them to take up lucrative employment, needs only to be stated for its absurdity to be seen. But surely, they can justly claim that a training such as that just described be provided tho, even in this case, the principle should be maintained, that the parents pay, in part at least, for their children's education. The writer, before leaving this subject, would again venture to ask, Is the Church at the present time devoting sufficient attention to the Christian instruction and training of her own young people?

# Training Chinese Workers

(3) More must be done toward training Chinese workers. In regard to this, two points only need be emphasized here. One is the need of prayerful and careful discrimination in the selection of men for such a training. There should be a reverent rec-

ognition of the truth that a man can only be set apart for the work of preaching and teaching the Word of God, concerning whom we have reasonable evidence that he is really called by the Holy Ghost to it. all know that it is comparatively easy to take a number of youths through a oftheology and kindred studies; but some of us, probably, have had sorrowfully to admit that often the result has been disappoint-It is of paramount importance that the Christian character of the one chosen be strong, and that a real desire for the good of others, evidenced by willingness for self-denial in order to attain that object, should be found in those selected for special training. Social and educational advantages have their own place and value; at the same time, it must be remembered that the majority of our church-members are country and commercial people of the humbler class, and the great desideratum for those called to labor among them is a close and sympathetic touch with their lives. That some men of high educational attainments are needed for certain spheres is obvious, and, as time goes on, the more of them the better. Let us, however, exercise wise adaptation in our methods of training of different types of workers for widely different spheres.

Another new condition in the Church, which, in the future, will increasingly be of importance, is the growth of influence among our Chinese brethren. From the character of the people it is certain that, as time goes on, men capable of strong initiative and leadership will be raised up in the Church, and the relationship of the missionaries to such will be a problem of some difficulty. Take an instance of it, in a mild form, not perhaps unknown to some here. A missionary, who for many years has been in charge of a church, is removed, and a younger one has to take his place. Nominally his position is identical with that of his predecessor; actually, it will, in most cases, be far otherwise.

The Chinese workers who have grown up in the habit of looking to the older missionary for guidance and counsel, will most probably, whatever their outward attitude, have quite a different feeling toward a young missionary, to whose limitations they are quite as much, and quite as justly, alive as he can be to theirs. Nor is this in itself an evil; it would be a poor result of the system pursued by the older missionary, if the Chinese brethren had become so petrified into subserviency that they at once transferred to the young man the allegiance paid to his predecessor. It is far healthier that the relationships between a missionary and his Chinese fellow workers should be based, not upon some official status enjoyed by the former; still less upon the power of the purse, but upon his character and capacity. The young missionary should thankfully recognize that his own limitations can really be a means of good, as they afford more room for the exercise of responsibility by his Chinese colleagues. Nor should he fret if he finds that his authority and influence are not very strong. The only person who will permanently injure a missionary's influence is himself. "Let no man despise thy youth," wrote Apostle Paul to Timothy; but he went on, "Be thou an example to the believers." The true way to command respect and position is not by self-assertion and striving for them, but by the manifestation of a spirit and a character which will win the regard and confidence of others.

#### True Christian Leadership

What, in brief, is the essential difference between spurious and true Christian leadership? When a man, in virtue of an official position in the Church, demands the obedience of another, irrespective of the latter's reason and conscience, this is the spirit of tyranny. When, on the other hand, by the exercise of tact and sympathy, by prayer, spiritual power, and sound wisdom, one Christian worker is able to influence and enlighten another, so

that the latter, through the medium of his own reason and conscience, is led to alter one course and adopt another, this is true spiritual leadership. It will be in proportion as the foreign teachers and leaders are actuated by this latter spirit that their true power in the Church of the future will be maintained.

There is no need of a young worker being afraid of beginning small: this is the order of the Kingdom of God. If, ultimately, you are going to be first, you must begin last. It is better, indeed, to begin small and grow big, than to begin big and grow "small by degrees and beautifully less." Let us remember that the power rightly to help and guide our Chinese brethren mainly lies in our being filled with the spirit of the bond-servant. It was in the character of the slain Lamb that our Lord was revealed to John as the One Who was to exercise power and dominion. But the writer has already trespassed unduly upon the patience of the audience, and so must close, without attempting to touch upon other conditions which suggest themselves in connection with this wide and fruitful subject.

# CHINA'S CALLS

Bishop Cassels says that China is calling us to-day by three voices:

- 1. The voice of splendid opportunity. China is at last awaking. "Never before were men crowding to hear the Gospel as to-day."
- 2. The voice of urgent need is calling, "Come over and help us." We think there are so many missionaries in China; do we realize that no less than 1,000 counties in that great empire are without one single mission station?
- 3. The voice of glorious possibilities. There are great spiritual resources in China, lying undeveloped, which might enrich the crown of Jesus Christ. Few are more earnest in witnessing to their faith, few more easily led and taught, few more stedfast in times of persecution.

# MISSIONARIES AS WRITERS AND SPEAKERS\*

BY DR. WILFRED GRENFELL, LABRADOR

The endeavor to inaugurate the Kingdom of Jesus Christ in the world is, from every view-point, in reality the most splendid work that can possibly be accomplished. For Jesus Christ stated that His Kingdom is a universal one of righteousness, joy, and peace located in men's hearts.

Even the people who gather around the afternoon tea-table or the men in the street would admit that such a result would be as good for trade as for sentiment, while all the scientists would admit that it would be as valuable for the evolution of the human race as an acquaintance with the philosophy of even a Herbert Spencer.

At one of the meetings of the Laymen's Missionary Movement in Washington all those who were in the audience and who had been in the mission-field for over one year were asked to stand up and to speak for two minutes.

About twenty missionaries, young and old, of all sects and denominations, and from almost every field, answered the call, and we were carried all over the world in a very few minutes. It is perfectly true that some of the speakers didn't tell us what I, at any rate, was anxious that they should, viz., facts about their fields. They engaged in the usual commendation of the general principle. But most of them talked dry, hard facts, and it was the most interesting meeting that I attended.

The usual missionary meeting which I was accustomed to in my youth, and which I always escaped if I possibly could, was addrest by some gentleman who had never been in the foreign field and had never the slightest intention of going there. On the other hand, when a man ventured his life on his faith, it was always a guarantee to me that he had something to say for it.

Why don't people go to missionary meetings? Is it because Christ's appeal is a failure? Are twentieth-cen-

\* From a letter to The Outlook.

tury folk so steeped in sin and sloth, as some people would have us believe, that they prefer the theater and bridge-whist or other similar amusements? Or is it explained by the much simpler fact that the meetings aren't a bit interesting?

I am afraid it is the latter. What is more, I believe the public are not interested because they know nothing about the problems, the heroism, the success, and the human struggles that are going on around them for this object.

#### Missionary Articles

Whose fault is it that they don't know? Missionaries write in religious papers, which the public do not read. Missionaries don't study the art of writing to the papers and magazines that the men in the street read. Why this is I don't know. As a correspondent of four secular papers, all of which pay for the articles, I am of the opinion that they prefer filling their columns with interesting, true, uplifting material to a great deal of the stuff that they are forced, for want of better, to serve up to their readers

The garbled accounts that young newspaper reporters write of missionary meetings are almost without exception uninteresting, and very often untrue, because the reporters haven't thought it worth while to attend the meeting at all. In this I speak of what I know. The result is that, as a missionary never writes interestingly to the only source of information that the public goes to, and the reports of his lectures are the only part of the lecture that reaches them, the public knows nothing about missions. There are heaps of men who judge and class missions as being useless, men really good hearts who would want to help if they knew the facts. when prest, they are ready to confess that they don't really know anything about it.

#### Gathering Material

Whose fault is all this? Partly the missionaries'. They say they can't write, and they can't speak interestingly. How many try? How many keep a note-book in which they jot down interesting sayings, interesting experiences, stories of heroism and unselfishness in individuals, stories of sacrifices to get education or heroism under persecution, much less about agricultural, mineral, and other possibilities, resources and opportunities?

I read the public press as much as most men, and yet there I fail to find the soul-stirring stories of the heroism to death, say, of Chinese converts, for instance—stories which would have answered a thousand times the question, "What is the good of the Gospel

in China?"

Perhaps it is due to the boards of missions.

A missionary whom I met here gave me the following information to-day: The board he serves absolutely refuses him permission to lecture on his own account or to receive any money from any sources for his personal work that might possibly have come into their own pockets for his aid. friend hasn't got a single lantern-slide after over ten years of work in the depth of the Orient, nor has he delivered a single lecture for his work or written a single article for the public press. Yet the American minister for his country said he had become convinced of the value of missions from seeing the work carried on by this man personally. I must confess that until the subject took this turn I didn't gather that the minister was a man likely to attend a prayer-meeting for missionary purposes. It is a huge mistake to suppose that by interesting people in one field of missionary enterprise they will be less interested in others. This is absolutely the reverse of my experience.

When no church in the Washington district gives \$2.50 per year per member for missions, and the wealthiest church gives only 20 cents per member, is it conceivable that anybody could possibly be impoverished by any practical interest he took anywhere? As the vast majority of men never give at all, a special effort toward interesting them would be a blessing to

I long ago made up my mind not to write my reports to religious papers. but to let them copy from the secular press. I get much larger audiences and more friends by that method.

# Missionary Lectures

The evening of the same day of the meeting I have referred to I went to hear Commander Peary lecture on finding the North Pole. All of the seats were taken twice over, so that Mr. Peary had to repeat his lecture on Sunday night. I have been accustomed for years to give public missionary lectures, and often to sell the seats exactly in the way public lecturers do. I have had to repeat the lectures next night for the overflow more than once. I say this out of no spirit of egotism, but simply to prove what I say, that the general American public is as much interested in a lecture of missionary effort to uplift humanity as it is in the flying of the flag in the polar seas or any geographical enterprise.

Why, then, are they crowding so eagerly to hear Commander Peary? For this reason: that he for years, through the public press and through his lectures, has kept the public in touch with his aims and objects. His brave and persevering efforts have represented to the public the continuation of brave efforts made now for four hundred years. And now Peary has attained his object. Still, I venture to say that, if his idea had been to uplift the Eskimo race and give them that which is the heritage now of the American people, he would receive just as genuine a welcome and as enthusiastic a hearing. This man has been there, has worked to get there, and has worked to keep the people in touch. He deserves every bit of praise he gets. But what I want

to say is, that if similar rational efforts were made to keep the public acquainted with the magnificent services the missionaries of those countries are rendering to the world, and if the public was acquainted with the missionaries' self-effacing heroism, which lasts not for one winter or two, nor even for twenty years, as Mr. Peary's has lasted, but until life's end —it would rejoice in the opportunity to help them. The world to-day is anxious to listen and willing to help, but it doesn't know the facts, and we don't give them to it.

The religious folk do not credit Christ's Kingdom with the success it has attained in the hearts of the nonchurchgoer. In Judea in the year I the man in the street would not go out of his way to pick up a slave or build a hospital for a wounded Jew. He will in the year 1909. Having had the honor to be acquainted with Commander Peary, and to have met him on the coast of Labrador, people are continually talking to me of his struggles and his success. And yet nine out of ten, or even, say, ninety-nine out of a hundred, end by saying that they are more interested in humanity than geography. Mr. Peary has never laid claim to the silver tongue of the orator. Like most of us laymen, he finds it much harder to get up and make a speech than to face a breeze of wind. But by pegging at it he has become a fine lecturer. His pictures are simply magnificent, but his subjects are mostly snow and ice. They are not one whit more attractive quâ subjects than those a thousand missionaries could draw from. No one is more ready to own than Mr. Peary is that his story can not possibly be made to contain the varied attractions of the endless experiences and incidents that are within the reach of the average missionary.

Colleges, schools, and endowed lectureships are clamoring for lectures, not so much because they desire information—that they get in Carnegie libraries—but because they recognize their value as uplifting agencies for

the hearers. The inspiration of the personality is what they seek. To interest the public in missions, ought not the missionary to be able to prove himself an inspiring person, and his work one that appeals in its methods to a twentieth-century public? Picture the crowd at an illustrated lecture by St. Paul on his journeys. Who are the most *likely* to be able to do this? Ordinary travelers who, during a globe-trotting tour, take pictures and do Europe? Or the men who live in a place all their lives, who speak the native tongues, and yet who only after years begin to know the people and their view-points? Who is in a position best to convey to the audience even the real, valuable information that they can not get for themselves? Surely the earnest men who are giving their lives for those countries.

I know young men who are styled lecturers and make their living, and no small living, by giving lectures on what they see in their summer travels.

There ought to be some method to train missionaries to utilize their potential energy. There is no method, however, like that of trying to get it themselves. The school of experience is the surest method of evolution, but it needs pluck and work and the venturing of money, just as any other business needs the venturing of money. To me the Lord's business is no exception to any other. He is not going to do what we can do for ourselves. This is a huge error, and a vital one in many modern sects and cults. will not rob us of a reason for our existence, of the dignity of our lives.

I was interested this year in a missionary who wished to go and commence work in Baffin's-Land, but who could not afford to get a steamer to carry him down. When we went into the question, we found these facts: That there was no one working in the country for Christ; that there was no chart of the coast that we were able to find, no pilot or captain who had ever been there whom we could afford to pay. The only boat that I could help with on this venture was a fifty-

five-ton Gloucester banker. She was not sheathed for ice, and I couldn't afford to sheathe her, and the result was that we couldn't get a cent of insurance. (See article on page 121.)

The reports of ice on the Labrador and Hudson Bay this year showed that it was later and more abundant than usual. Well, we did all we could. The missionary was willing to risk his life, and I was willing to risk the schooner. We thought it was time now to ask the Lord to do His share, and the schooner went away.

She passed through over a hundred miles of ice before she came to the latitude in which she expected to find her haven. At this psychological moment an Eskimo in a kayak hunting seals was observed. He came abroad and told the voyagers he knew exactly where they wanted to go, and would pilot them in. This he proceeded to do promptly and successfully. The vessel landed the missionary and his stores, waited for him to see his house erected, and got back in six weeks with hardly a scratch on her paint.

Some of my friends asked the old missionary who came back with the little schooner, and who was the instigator of the whole thing, an old man who had served many years as a missionary in Hudson Bay, whether he wasn't "surprized at the success of

the enterprise.'

He simply said he "hadn't any right to be, because, after he had done all he could, he had asked the Lord to do the rest. He couldn't say he was surprized that the venture was a successful one." One of the sailors told me, "I reckon that old saint had the Lord all snarled up with his kind of prayers, so that He couldn't get out of letting it go through."

Modesty, courage, perseverance, heroism, are just as attractive to audiences in these days as they have ever been, and indeed infinitely more so. Moreover, the world needs for a stimulus to its youth just such stories as the missionaries in the field to-day can

give. For the modern missionary is specially selected. There is no dearth of applicants nowadays. Of course, if he is worth while, he has lots of critics—that seems to me a guarantee that he is following in his Master's

steps.

It may be part of the church work at home to educate lecturers to go to the fields specially to better inform the public on these matters. But, to my mind, the only people who will ever be really attractive are men, like Commander Peary himself, who have done things. If that is hard on them, are not we missionaries out for hardness, as good soldiers?

It would be worth while for all the mission boards to abrogate all of their restrictions, if only they could develop a class of men who, while living their lives in the mission field, are willing and able to combine with that the service which this country needs, and which I believe they will learn to

love.

Inform the Christian Church, which is no longer bounded by those who are members of denominations, and it will be interested and help. Let us missionaries see that we are really making efforts worth calling efforts. We shall find it impossible to be silent when we realize that we have a mighty problem and that God is not being expected to do our share because we ask Him in words only. The world will then help. Vox populi now is ever nearer to Vox Dei.

#### THE NEEDED REVIVAL

There have been many revivals and each has had its own distinctive peculiarities. What I should like to see now is a revival that shall be marked by Christian giving, by sacrifice for Christ. I say sacrifice. Men wait until the cup is full, and they give to overflow to Christ, and call that sacrifice, forgetting that the whole contents of the cup are His.—W. M. TAYLOR, D.D.

# **EDITORIALS**

#### **REVIEW"** "MISSIONARY CONFER-ENCE.

The editors advantaged themselves of the presence in New York of some of the prominent missionary experts at the Conference of Foreign Missions Board, to invite them to an informal luncheon on January 12th, followed by a fraternal discussion with a view to the improvement and wider influence of the Missionary Review. present were:

Rev. James S. Dennis, D.D., author and missionary statistician.

Rev. Julius Richter, D.D., editor and

author, Berlin, Germany.
Mr. John R. Mott, World's Student Movement and Student Volunteers.

Rev. Samuel M. Zwemer, D.D., Reformed Church and Student Volunteers. Rev. F. P. Haggard, D.D., Am. Baptist M. U., and Young People's M. M.

Mr. C. H. Fahs, editor of Methodist

missionary papers.

Rev. Cornelius H. Patton, D.D., American Board C. F. M.
Rev. William E. Strong, editor of the Missionary Herald, A. B. C. F. M.

Prof. Harlan P. Beach, F. R. G. S., author, statistician and missionary geogra-

Mr. J. Campbell White, Laymen's Mis-

sionary Movement.

Rev. A. W. Halsey, D.D., Presbyterian

Board F. M.

Among others invited but not able to

be present were:

Mr. John W. Wood, of the Protestant Episcopal Board of Missions, and Mr. H. W. Hicks, of the Young People's Missionary Movement.

To facilitate the ends of the conference a copy of the following questions was sent in advance to each of the invited brethren:

# TOPICS SUGGESTED FOR DISCUSSION

# I. GENERAL POLICY:

1. What classes of readers should the Review seek to reach?

How may these readers be reached

more effectively?

3. How may the Review help the Denominational boards?

4. How may the boards help the Re-

view?

- 5. How may the Review cooperate more effectively with interdenominational organizations?
- 6. What should be the general aim and policy of the REVIEW?

7. How many boards and societies use the Review effectively?

8. How may the Review be more useful

in local churches?

9. Is the price of the Review a hindrance to its wide usefulness?

1. Would the Review be more effective if published by an independent company, or under interdenominational control? II. DEPARTMENTS AND ARTICLES:

1. What departments of the Review

are most effective?

In what respect is the Review open to criticism?

3. What should be the proportion of

long articles and brief items?

4. What subjects are now neglected, or should receive more adequate treatment? 5. Definite suggestions as to topics.

What now need extended presentation? Definite suggestions as to writers. How may the Review secure articles from

busy leaders?

7. How may the Review obtain more fresh and accurate information from the mission boards?

8. How may the Review secure more effective cooperation of missionaries in the way of articles and news items?

9. Is any change suggested in the ake-up of the REVIEW? The present make-up of the Review? plan is:

(1) Signs of the Times-Showing

missionary progress.
(2.) Contributed articles—Principles, methods, history, biography, etc.

(3) Selected articles — Condensed from leading missionary magazines.

(4.) Editorials—Comments on mis-

sionary and spiritual topics.
(5) General Intelligence — Note of facts and figures from all lands.

(6) Book Reviews—Brief descriptions and estimates of recent literature.

10. What proportion of the Review should be devoted to City and Home Mission topics?

#### III. Wider Usefulness:

1. Should the Review endeavor to establish a clearing-house for missionary information and material?

Sale of books, pamphlets, etc. (2) Loan of curios, lantern-slides,

- pictures, etc. (3) Arrangements for missionary
- speakers. (4) News for daily and weekly pa-
- Should the Review seek to be a headquarters for missionaries and conferences in New York?
  - Conference-room for missionaries.
  - (2) Reading-room and library.

- (3) Interdenominational committee meetings.
- 3. Should the Review plan to publish any other missionary literature in addition to a scientific quarterly or monthly?

(1) Children's magazine.

(2) Young people's magazine. (3) Popular mission monthly.

(4) Weekly bulletin.

- (5) Interdenominational leaflets. (6) Missionary books.
- (7) General interdenominational reports.

Fraternal criticisms and suggestions were given, greatly to the satisfaction of all concerned, and the profiting from which will, we trust, appear hereafter. Certain sentiments so far prevailed as to be in our minds peculiarly weighty. For example, it was very generally agreed that there are three classes whose needs should be met—first, those who know comparatively little of missions and need information and stimulation; second, the more intelligent class, already well informed, but wishing to keep abreast of the movements of our day; and third, the leaders in the mission-field and work who wish to know all about missions, and are studying the whole subject from a scientific, critical, philosophic point of view, and before whom the great missionary problems are occupying a very large prominence. Moreover, it was generally conceded that this last class just now are looking out for a representative magazine, which shall both become the organ of expression and communication.

The need for increased accuracy in narrative and statistical reports was much emphasized, as was the necessity of concentrating the whole available force of the Church, now singularly and marvelously aroused, and becoming organized as never before.

Dr. Julius Richter, of Berlin, peculiarly dwelt on this as the great sign of the times. He deprecated independent missions, that lack responsible leadership, and depend for their survival on the life of an individual, and favored throwing the energy of the churches into the already established denomina-

tional channels.

Many helpful suggestions were made which it will be our object to carry out—especially as to giving every interest of the field proportionate consideration, supplying one class of readers with appropriate information and inspiration, securing authentic and original intelligence from various fields, condensing at some points, and enlarging at others; so that, so far as possible, the Review may fulfil its true ministry as an undenominational and interdenominational organ of world-wide mission We hope in due time to give in a fuller form some of the wise counsel of our brethren. But suffice to say, for the time, that we feel a debt to our confreres for their frank and sagacious advice and criticism; and we ask of our readers prayerful and sympathetic interest in our endeavor to make these pages luminous with all that helps to enlighten true friends and promoters of a world's evangelism.

One great handicap which hinders the editors in fulfilling the ideals set before them is the limited financial resources at their command. The editors do not aim to make the Review a money-making magazine, but they covet the opportunity to inreease its efficiency and sphere of influence.

# EFFECTIVE COOPERATION

The Foreign Mission Committee of the Synod of Illinois is wide-awake on the subject of the responsibility of the Presbyterian Church for the non-Christian world. A letter recently received from the chairman says that this committee is preparing to send out a circular letter to all the Presbyterian ministers in the State, making a special offer of the Missionary Re-VIEW to all new subscribers who will agree to form Missionary Review reading circles of three or more mem-The synodical committee offer the Review for \$1.50 a year (regular price, \$2.50), and stand ready themselves to pay the difference in price. This shows their estimate of the importance of systematically reading the Review. It is needless to say, perhaps, that the publishers are ready to

cooperate with the synodical committee so that the latter shall suffer no financial loss. In making the generous offer the committee make the following statement:

THE MISSIONARY REVIEW OF THE WORLD is generally considered the best missionary magazine in the world. It covers the whole field. The pastor who has it at hand possesses the freshest material for any kind of a missionary address.

The Synodical Committee believes that it would be doing large things for missions at home and abroad to promote the reading of this magazine; and that there should be a copy in every pastor's hand for reference by the missionary workers of his church.

The action of the synodical committee of Illinois is only an example of the generous and appreciative spirit shown by many friends of the Review. Pastors, secretaries, missionaries and others freely and spontaneously commend the Review in public and in private; they offer to take subscriptions and to form clubs. It is missionary work—not for the sake of the Review, but to promote the cause of Christian missions by spreading intelligence concerning the spirit and progress of world-wide evangelization.

Is there not in the action of the Illinois committee a suggestion for other organizations. The following is the plan of the Every Member Campaign for Foreign Missions undertaken by the Synod of Illinois:

To convert impulse into achievement, the movement having sounded these

1. That the first great work of the Church is to reach the last man of earth with the Gospel.

2. That an average of 100 souls in other lands wait on each member of our Church for the Message.

3. That open doors urge us to make known the Gospel to the total of one hundred millions who dwell in our Pres-

byterian fields abroad.

4. That the task of reaching them in this generation asks from each member an average of 10 cents per week. (Which means large pledges from some, to bring up the gifts of those who can do but little.)

#### METHOD

1. A CAMPAIGN MONTH: Public Meetings—To give the people the vision of the work and the will to act. For these meetings the following used with success by the Laymen's Missionary Movement is urged. At least three Sundays should be given.

141

1st Sunday-Missionary sermon by the

pastor

2d Sunday - An exchange with a brother pastor, who in turn presents the "Parish Abroad."

3d Sunday-A layman in the pulpit; let him report a missionary conference, or address or tell his own conviction. Mid-week Meetings-To be given to

study and prayer for the work abroad. Missionary Leaflet-One at least to be

put out through the congregation.

A Men's Supper—Some time during the three weeks let a supper be served by the women at usual prices, let forceful laymen and pastors address the men and answer questions. This bringing the men together is a vital step.

2. A CAMPAIGN COMMITTEE—Division of the church members and adherents among a committee, each member of which will see that his group attends the meetings, and who will canvass them for the pledges.

3. An Every Member Canvass—So that all will be given an opportunity to

pledge.

4. The Weekly Gift-Pledges computed on the weekly basis, payable weekly, monthly or quarterly.

5. The Parish Abroad — Which the Church will support in whole or in part, and so come into a vital touch with the foreign field.

# IS THERE A HALT IN MISSIONS?

Not long ago an English periodical called attention to a "Pause in Mis-Since then the London Missionary Society has sounded a retreat, and it looks as the even the Church Missionary Society might be forced to retrench. The appeal is out for a fund of £50,000 between now and March, if this society is to go on without serious curtailment. As to the L. M. S. for years there has been an annual deficit, and appeals have not brought adequate aid, and to save more serious complications, expenditure must be cut down. Already some mission stations have been transferred or relinguished. The situation is most serious.

# MODERN MOVEMENTS AMONG WOMEN

Most of those who advocate women's right to the ballot seem to forget the logical outcome of giving women

the franchise. The right to vote implies the right to be voted for—and hence the ballot involves eligibility to all offices to which the ballot elects, unless there be some constitutional To make women voters limitations. is, therefore, the first step in a social revolution. It introduces the female element into politics—it makes public office open to woman, so that she may occupy not only chairs in the Congress, but the bench of the judge, the seat of the mayor, governor, or even President. All this means a domestic upheaval, for if woman is to enter the political arena, she must so far forsake that of the home. Marriage and child nurture become obstacles in her public career, and undesirable. It becomes an object to woman not to fulfil her divine destiny as wife and mother. All this must be considered by those who carelessly favor this modern movement. And it is this which makes wise men and discerning women hesitate at the proposal to put the ballot into woman's hands.

Is it as an offset to the Suffragist Movement that Rev. Fred. E. Hopkins, of Chicago, has been advocating compulsory marriage? The absurdity and iniquity of the whole project are so obvious that one wonders whether the proposal is not a joke. The idea of founding wedlock on anything but love is abhorrent to all pure-minded people.

Bishop Greer denounces secret divorce as out of harmony with the spirit of our institutions, and especially protests against discrimination in favor of the rich. He says:

I realize in some cases that it is a hardship for persons not to have the privilege of remarriage. But we must consider the greatest good for the greatest number, and the welfare of society as a whole. I regard not the individual as the unit of social development, or the building up of civilization, but the family. Everything possible must be done, even if it involves hardship to some individuals, to maintain the integrity of the family relation.

Apropos of this utterance, Professor Wilcox, of Cornell University, shows

the annual number of divorces in the United States to be almost twice as great as that of any other country, the statistics of which are obtainable, except Japan and Algeria; and more than twice that of any of the countries reported. Japan leads the world in divorces, and Algeria comes second. From 65 to 80 out of every 1,000 marriages in the United States end in divorce!

#### CAPITAL AND LABOR

One of the most difficult problems of modern society is the antagonism between employers and employed. One possible solution—thus far the most practicable in efficiency—is the partnership in profits to which some sagacious business firms have admitted those in their service. Mr. Wanamaker began this twenty years ago, giving a certain percentage of net gains in business to those who had been with him for seven years, and a smaller percentage to other faithful employees. Just now Lever Brothers, in Britain, have admitted 1,040 employees to copartnership by the distribution among them of the first issue of partnership certificates of the nominal capital value of £113,650. cording to government labor statistics. published last year, out of 193 profitsharing schemes started in this country between 1865 and 1895, only 51 were known to survive in 1907. the provisions of the Lever Brothers' Copartnership Trust, the employees have a gradually accumulating interest, represented by partnership certificates in the prosperity of the business undertaking, and in accordance therewith they will share with the shareholders in any fluctuation of prosperity, thus suffering loss of dividends, and the consequent depreciated value of their holdings, proportionately with the ordinary shareholders, but without being called upon to make any cash sacrifice out of their salary or wages to make good losses, or to incur any financial liability which they would not be in a position to undertake.

# GENERAL MISSIONARY INTELLIGENCE

#### **CHINA**

# The Constitutional Movement

One of the very hopeful features of China's advance on the lines of cautious but solid reform is the progress being made toward constitutional government. In a letter written by the London Times' "Own Correspondent," it is pointed out that in each of the 22 Chinese provinces, provincial deliberative assemblies were meeting for the first time. These assemblies meet wherever a viceroy or governor has his seat, and in halls erected for their special use. Their function is meanwhile that of advisory boards rather than of legislative bodies. Information or advice, if needed, is to be sought by the throne from the provincial assemblies through the viceroys and governors. More important still is the ultimate object contemplated by this movement. It is nothing less than the establishment of an Imperial Parliament in the year 1917. The experience gained in the provincial assemblies is to train men for service in the Imperial Parliament.

# Honor to a Missionary

The Chinese Government has bestowed the order of "The Double Dragon" upon the Rev. Frederick Brown, a missionary of the Methodist Episcopal Church, who has now been at work in China for twenty-seven years. He distinguished himself during the Boxer rebellion as guide to the British contingent on its way to the relief of Peking, and it was due to his sagacity that the English were first on the ground at that crisis of affairs. He opened the first foreign school in Tientsin, and has been prominent in all the reform movements among the Chinese themselves, such as the crusades against the use of opium and practise of foot-binding. The order of the Double Dragon is one which is seldom conferred upon any foreigner.

#### Recent Progress in a Chinese City

During the last year Mr. C. M. Dow, a banker of Jamestown, N. Y., made a tour around the world, and

while in China and Korea visited a number of missionaries to become acquainted with the nature and quality of their work. In particular, while in Nanking he asked Mrs. Bowen, whose husband is president of Nanking University, to tell him what changes she had noticed during the five years of her residence, and these were named: Foreign houses built for Chinese use; local self-government established; almost all the streets macadamized; Government and high-school established, with many teachers from mission-schools; uniformed police force; a street-cleaning department in uniform; trades taught in prison; a hospital established on modern lines, with native physicians who are graduates of mission-schools; a school established for training nurses; good flour made in modern mills; schools for reforestration and agriculture.

#### A Chinese Bible Translator

Says the Bible Society Record:

It is well known that great difficulty has been found in producing a version in literary Chinese, or Wenli, which is really acceptable to educated and scholarly Chinamen. Special interest, therefore, attaches to a tentative version made by a Chinese official of high standing, which is now being published by the Bible Society. The translator is His Excellency Yen Fuh, whose education has been on modern lines, including five years spent at the Royal Naval College at Greenwich. He has been one of the chief advisers of the Board of Education in Peking, and examiner of graduates of foreign universities for the doctor's degree. He is also president of the Fuh Tan College at Woosung, one of the chief educational institutions under the control of the Nanyang Administration. Recently he has been appointed second secretary of the Education Board at Peking, and has been entrusted with the difficult task of making an official dictionary of foreign and scientific terms. He has already translated a number of important European books into Chinese.

# What Church-membership Means

Chinese Christians urge in striking detail of expression that "all persons on entering the church shall be reverent and devout," that "every one should take his Bible and hymn-book," that "the worshiper should sit quietly

and engage in silent prayer," that he should "read his Bible when not praying or singing," that church-members should not smoke, nor use opium, nor even look at cigarets, that they "should be careful of their eating, drinking and clothing, so as to avoid the bubonic plague"; in fact, the regulations laid down for these Orientals are very much like those enjoined by John Wesley for the government of the early Methodists.

If Methodism in China continues to be represented and lived in this style, there is hope that the half-billion of people dwelling in the Celestial Empire may see a great light and be led out of their gross and hideous idolatries and vicious practises.—Michigan Christian Advocate.

# Every Convert a Missionary

A bishop asked a missionary who had just returned from China, "How many native missionary workers did you have in your district?" "Three thousand," was the quick reply. "I did not ask the number of converts," said the bishop, "but the number of native missionaries." The missionary replied, "I understood your question well, and I can only repeat my answer, three thousand, because all the converts are missionary workers."

# Converted by a Stray Leaf

From beyond the Great Wall, across the plain in Yengchou, comes this tale of 1900. That year, with its terrible storm of blood and fire, nearly swept the little church in Yengchou from ex-Before the burning of the istence. buildings the church property was looted of all considered valuable, but large bundles of Scripture and sacred books were thrown out in the street, where they were trodden under foot or blown hither and thither by the Near the city lived a farmer who had a faithful Christian friend, a carpenter, who was killed at the time of the general massacre. Often during his lifetime he had presented the truth to the farmer, only to have it rejected. Nevertheless, the seed had

fallen, and one day when the storm was over and the silence of death rested where the church had been, the farmer, crossing the field, picked up a wind-carried leaf from the Gospel of Luke, the story of the prodigal son. As he read he said to himself, "And is this the God whose followers we have slain, and is this the religion we reject?" With bowed head he retraced his steps and after the troubles were over and the church was rebuilt he was one of the first to ask admission; another son had returned to his Father's house, and the fluttering leaf of God's word had not returned unto him void.

# KOREA The Japanese in Korea

In the Assembly Herald, Rev. F. S. Curtis gives a brief account of the progress of the Gospel among the Japanese in Korea. From it we take that there are about 15,000 Japanese now in Korea, settled thickly in large centers and scattered by handfuls else-In Seoul and north of it, representatives of the Presbyterian, Japanese, Congregational, Methodist Churches, and of the Church of England are working, but in the south Presbyterians only have work, either among the Japanese or Koreans, except in Fusan itself. All the salaried workers, with very few exceptions, are Tapanese.

None but the Presbyterians do any itinerating, whose regular itinerary contains twenty-five places. The work is exceedingly encouraging and many are converted in the large centers, and especially among the smaller groups, whose very loneliness and isolation seem to make their members more accessible. No money for the support of the evangelists is asked from the Church in America, and many of these devoted men are working while preaching.

# What Makes It Stick

"The Korean not only memorizes Scripture; he puts it into practise. One day there came into one of the mission stations a sturdy Christian

from the north. After the usual greetings he was asked the purpose of his His reply was: 'I have been memorizing some verses in the Bible and have come to recite them to you.' He lived a hundred miles away and had walked all that distance, traveling four nights—a long stroll to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorized it, it would be a feat of memory and nothing more; he must practise its teach-His face lighted up with a smile as he promptly replied: 'That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan. I would memorize a verse, and then find a heathen neighbor of mine and practise the verse on him. Then I found it would stick." —REV. J. S. GALE.

# Volunteer Work in Korea

In the absence of the missionary in charge, in one field arrangements have been made to cover his territory with volunteer workers who will travel at their own expense. This method of work is the best explanation of the success of the work in Korea. Speaking of the fact that each Christian becomes an evangelist, a missionary says:

Of course not all are alike enthusiastic and faithful, but all are evangelistic. When examining for baptism, one question asked is in reference to what preaching they have done, and if any one has been led to Christ by them. If they have not made an effort to reach the unsaved, they are not ready for baptism.

#### **JAPAN**

# Japanese Putting Americans to Shame

The company of Japanese merchants and manufacturers who have been visiting this country and studying our industries, had among its members some Christian Japanese. The whole delegation showed a consideration for the Sabbath which was exceedingly creditable to them and should shame nominal Christians of

our own land. At Spokane, Washington, the chamber of commerce arranged visits to irrigation works, a dinner and theater party for the Sabbath of the visit. The Japanese delegation courteously declined all these invitations on the ground that they had too much respect for the American Lord's Day to accept them. Many of them attended service in the Congregational church, and one of them, an officer in a Kumi-ai church in Japan, exprest to the pastor his wish "to be true to my convictions while abroad."

## Only One Mission Church

The Interior states that the only foreign mission work conducted by the Universalists of this country is a church in Tokyo, Japan. It has been somewhat difficult, it seems, to formulate a name for it which is satisfactory. "They tried to translate 'Universalist' straight, but they got a phrase which the Japanese understood to mean 'pantheist.' At length a Japanese scholar has built them up a title which seems to them very satisfactory; it is literally 'The Japan Impartial Love Christian Church.' The Interior trusts that the orthodox missionaries in the empire will not let the Japanese think it a name that distinguishes the Universalist from the evangelical churches. Presbyterians surely should be as fervent preachers of 'impartial love' as anybody.''

# A Japanese Sermon

The Japanese delight in employing picturesque illustrations in their public speeches. Thus a Japanese preacher, according to a German missionary magazine, addrest his Christian hearers as follows:

I was traveling in a carriage yesterday and looking out of the window. Two birds were at the river, along whose side we were driving. The one bird was continually diving into the water to gather food, while the other was gliding calmly over the clear surface. The diver often went under the water and remained below, but it always returned with dry, clean wings. The infinite wisdom of the Creator provided the natural oil which kept the feathers free from water, and

caused it to come up again as dry and clean as it went to the bottom. We Christians are in the midst of a wicked world and are unable to keep from coming in touch with it. But when we are anointed with the oil of Divine Grace, we may go wherever duty calls us. Out of the filth and mire we must come forth as clean and pure as we went into it, if we are thus divinely prepared.

#### INDIA

# Christian Endeavorers in India

The Fourth World's Christian Endeavor Convention, held in India, was a remarkable Christian gathering. It convened in Agra, a city of 200,000 inhabitants. One hundred and sixty-eight mission stations were represented by 400 missionaries from all the Protestant denominations, and by more than 3,000 native converts. At the convention no fewer that 29 languages were in use.

Services were held in two tents; in one the language used was English; in the other, Hindustani. The speakers were the most eminent missionaries of India, among them three distinguished bishops, the Bishop of Lahore, the Bishop of Lucknow, and Bishop Warne of the M. E. Church, and, of course, well-known speakers from abroad. One interesting feature was the immense evangelistic services held in the crowded streets of the heathen city.

At the convention Secretary William Shaw, of Boston, succeeded in raising the means to support twenty new native Christian Endeavor secretaries in different parts of India, and an assistant to Secretary Halliwell also.

The Bombay Guardian has this to say about the recent great assembly at Agra:

Away from the moist heat and the stately palms of Bombay City, up into the cool air of the Western Ghats, and on through plains reddened with ripening grass, or yellow with the stubble of garnered corn; still onward mid long stretches of dusty barren plains, until the shaded roads of Jhansi came in view and the band of pilgrims to Agra knew they were nearing their journey's end. Still onward prest the train, skirting the fine old Gwalior fort until, after crossing the

beautiful Jumner, the goal of their ambition was attained.

If the American invasion taxed Bombay, much more does the invasion of Christian Endeavor tax Agra. It has been estimated that between three and four thousand persons have come to the city for the convention. The camp itself is a city, with a full thousand inhabitants. About 500 Europeans registered their names, and the total delegates number 1,800. The remaining Christians are accommodated in camps outside. From Burma has come a contingent of 22 missionaries and about 90 Burmese and Karen Christians, the bright dresses and glossy uncovered heads of the women forming a pleasing feature.

#### Statistics and Incidents

Rev. Herbert Halliwell gave his report for all India, which shows a membership of 40,290, and societies to the number of 1,339. Mr. Halliwell asked for the support of 20 Indian secretaries. At a later meeting the salaries of these men for one year was promised through the energy and enthusiasm of Mr. William Shaw, of Boston; and at another meeting he asked for and obtained promises for the support of a capable Indian cosecretary for three years. Some of this money was given by American visitors, some by individuals, but much by the societies represented.

A mallet was presented to Clark by Rev. A. G. McGaw. little souvenir is composed of fragments of a tree planted by William Carey, something from the pagoda in which Henry Martyn lived, wood from a tree planted by one of the earliest missionaries of the American Board, wood from a tree planted by the missionary in North India who commenced the world-wide week of prayer, and wood from a tree planted by Schwartz. A gong was then presented by the Burmese delegation, and a silver garland was presented from Dr. Gurubai Karmarkar, as representing the women of the Bombay Presidency.

#### Drawbacks to Evangelization

The thirty-eighth annual report of the Anglo-Indian Evangelization Society has been received. The difficulties of the work are put with much clearness in this paragraph:

Even in the best of India's weather, constant traveling is exceedingly tiring, leaving the traveler in a grimy and dusty state, which must be experienced to be understood. In the hot weather, when station platforms are almost too hot to stand upon, and the wind seems like a blast from the mouth of a furnace, it must be difficult in the extreme to conduct religious services with freshness and The faith of the evangelists is put to the test also by the smallness of the congregations to which they minister. They lack the inspiration of numbers. Twenty-five may be a good audience. A gathering of three or four is all that can be expected at some small stations. needs real earnestness and faithfulness to keep one's zeal at a high temperature in such circumstances.

#### **ASIA**

# Young Turks Avenging the Adana Massacres

Last July a report came from Constantinople that the leaders of the Young Turk party were meting out punishment to those found guilty of inciting and taking part in the Adana massacres of last April, in which 30,-000 Christian Armenians were slaugh-Fifteen Mohammedans were put to death, but soon the news came that a general amnesty had been granted and nobody had much faith that further punishments would be inflicted. On December 11th and 12th, however, 26 other Moslems having been found guilty of taking part in the slaughter were publicly put to death at Adana. Great crowds saw the executions, and relatives of the condemned and thousands of others loudly bewailed the murderers' fate.

# A Touching Story from the Adana Slaughter

Asnif Khanum was the young and beautiful wife of an Armenian pastor in a small village near Adana. Ten days before the outbreak of the cruelties against the Christians she had given birth to twins, a boy and a girl. Thus, when the others fled into the mountains, she was too feeble to accompany them in their climb, and her husband hid her and their four small

children among the rocks near the outskirts of the village. The tiny babies were wrapt in a warm blanket, while the other two, of tender age, anxiously clung to the frightened mother. The father sought refuge in a deep cellar not far away. The Turks soon came and speedily discovered Asnif Khanum. One of them took the blanket without paying any attention to the pleadings of the mother. The two babes were rolled out, over the rough stones, in different directions, as the cruel bandit drew it away. Then he laid hold of the trembling mother, placed his pistol upon her breast, and sternly ordered her to deny She refused. He roared in anger, calling her his slave, and seriously wounded her with his saber. Then he attempted to drag her to his horse to tie her to it, but she dislocated her ankle, fell, and rolled down a steep slope. There she remained, exhausted and sorely bruised, exposed to the burning sun. Other Turks carried off her little girl of four years, and deprived her of most of her clothing. Yet, she lived through it all. One of the twins lived a week, the other ten days after the harrowing experience.

# Turkey and Persia—A Bugle Call to

With reference to the recent overturnings of tyranny in Turkey and Persia, Prof. George Adam Smith has recently said:

They mean a change of the whole atmosphere in which Islam has lived and flourished for centuries. It is the opportunity of our faith, the greatest opportunity which has ever opened to it in the East since Carey began his work. Are we ready for such an opening and such a call? We are ready if we shall be but true to our belief that God is in Christ reconciling the world unto himself; that in Christ's teaching we have a fuller, richer knowledge of God, His nature and His purposes for men than either Jew, Mohammedan or Buddhist is possest of, and that in our Christian morality, inspired by the example of Christ himself and developed as it has been in the West for nineteen centuries through our family life, and by the ruling virtues of justice and disinterested public service, we have both a Gospel and a system, a spirit and an indestructible body of habit, which the populations of Asia and Africa can look for in no other religion than our own.

#### Robert College, Constantinople

For forty-six years this renowned institution has been pursuing its way, which, under the old régime, was a way beset with many difficulties. Four hundred and fifty-four students have crowded its halls, and fortunately the year has closed free of debt. The restoration of the constitution has led to a free discussion of the whole educational system of Turkey, and to this very important matter President Gates alludes in his report as follows:

Under the old régime every community had its own schools. The distinction between the different communities was one of religions. The aggregate of all these community schools would constitute a very respectable educational system, but the schools were not coordinated according to any one common plan. Every community had its own system. It is only natural that the new government should desire to control the schools of the country and bring them all into relations with itself. The opinion which now seems to be the prevailing one in the Parliament, is that the lower schools may be left to the communities to organize as they see fit; but the higher schools should employ the Turkish language and be under government control; the government will not interfere with the religious instruction given in the schools.

# The Kennedy Gifts to Turkey

The sweep of Mr. Kennedy's purpose to do for mankind as much as he could, and the keenness of his observations in unexpected directions, are illustrated by his bequests to missionary and educational enterprises in Turkey outside of the field of his own Presbyterian Church. He left \$1,500,ooo to Robert College in Constantinople, which he has watched and helped for twenty years. To Anatolia College, Marsovan, Turkey, he left \$50,000, and to the American Collegiate Institute in Smyrna, Turkey, he left \$25,000. He also left \$10,000 to the Bible House in Constantinople, an institution which is unique in being a chief center of missionary and Bible work in the city, while it is owned neither by the Bible Society nor by the mission of the American Board, which conducts its publishing business there.

—Bible Society Record.

# Turkey's New Plans for Jews

Die Welt of Cologne, the official organ of the Zionist movement, sends out the news that the Turkish Minister of the Interior, Talat Bey, has formulated a plan for Jewish immigration into Mesopotamia and Palestine. It is reported that he will submit his plan to the Turkish parliament soon, if possible before the meeting of the seventh Zionist congress in Hamburg at the end of December. The present leader of Zionism, Herr David Wolfsohn, has spent some time in Constantinople this year, so that he will have much of interest to report to the congress, because Turkey was given its constitution since the last Zionist congress met in The Hague in December, 1907.

# Three Hundred Thousand Patients in Thirty Years

For nearly thirty years the medical missionary has been at work in Tabriz, and his work has always been appreciated by the people. He has no difficulty in finding patients. Wherever he goes he will find them. If he makes a social call they are there. If he goes to the village for rest they are there. If perchance there should be no sick one present, then those who are well will desire to be examined. He will find work everywhere, and the amount of work he can do is limited only by his physical strength and his supply of necessary drugs. During these thirty years some 300,000 patients have been treated in Tabriz, and the volume of work is steadily increasing. The pressure of the sick to be treated has prevented the hospital work. The physician has been kept busy in the dispensary or visiting the sick in their To meet the demand the dispensary is open three and a half hours every morning of the year except the Sabbath. All classes come, the wealthiest and the poorest. Last year nearly 13,000 were treated, and last month 1,325.

#### **AFRICA**

# Possibilities for Africans

When Bishop William Taylor came from West Africa seventeen years ago he brought a little girl of the Grebo tribe. His appeal for West Africa, enforced by the presence of this little girl, was made with almost irresistible power. Last June this same little girl, come to the dignity of cap and gown and diploma, was graduated with honor from the University of Southern California.-Zion's Her-

# Rapid Transit in Africa

Africa moves, as witnesses the fact that the railroad from Benguella toward the interior has been opened for passengers so far that Mrs. Stover, on returning to Bailundu in August last, was taken in nine hours over the hardest part of the route which heretofore has required six days by cara-The design of the builders of this road is to reach the rich mineral deposits in the interior, and the laying of the track thus far gives assurance that before long this railroad will connect our West Central Africa mission with the coast, thus saving our missionaries from the hard journey of two weeks on foot or by caravan, which has up to this time been necessary to bring them to their stations.— Missionary Herald.

# Missionary Work in the Kongo Independent State

Dr. Christ-Socin has published a pamphlet of 88 pages in Basel, entitled "The Destiny of the Kongo," in which he gives a heart-breaking description of the atrocities perpetrated upon the poor natives. What interested us most, however, was the concise statement of the missionary work carried on in the Kongo Free State under the discouraging conditions which have hitherto prevailed. According to it 8 societies are at work: (1) The English Baptists, since 1878, with 11 stations; (2) the American Baptists, since 1878, with 8 stations; (3) the Swedish Missionary Society, since 1885, with 7 stations; (4) Regions Beyond Missionary Union, with 6 stations; (5) the American Presbyterians, South, with 2 stations; (6) Foreign Christian Missionary Society, with I station: (7) Westcott Mission, Independent, with 1 station; (8) Christian and Missionary Alliance, with 5 stations.

149

Twenty-five years ago no native Christian was in the Kongo State, but in 1908 there were 2,500 baptized natives. In 1883 no native was able to read or write, while to-day thousands of men and women read and study the Word of God, and the schools contain 8,500 pupils. Twenty-five years ago no written language existed, but now portions of the Bible and other books have been printed in 7 languages spoken in the Kongo State. Twenty-five years ago the natives were thieves and robbers, but to-day they contribute almost two thousand dollars annually to missionary work. To-day these simple black Christians are calling for deeper spiritual life and experience, and four of the missionary societies have founded a union training school for native helpers. Thus the kingdom of the Lord is progressing among the natives of the Kongo State, who, alas, are rapidly decreasing in numbers on account of the well-known Belgian atrocities, and the inroads made by sleeping-sickness.

# South Africa General Missionary Conference

Belated reports are being published from the third South Africa General Missionary Conference, which met in Bloemfontein from July, 1st to 6th. Twenty-six churches and missionary societies were represented by 75 missionaries (32 English and Scottish, 13 German, 8 Dutch, 6 American, 4 Swedes, 4 Norwegians, 4 French, 2 Swiss, and 2 native missionaries). The absence of representatives of the Church of England was much regretted, and in brotherly love and great harmony matters pertaining to the advancement of the cause of the Redeemer were discust. Rev. Moffat, son of the great Moffat and brother-inlaw of the immortal Livingstone, opened the meetings with an address in which he described the glorious conquests of the Gospel in Africa, where he himself has spent already more than 50 years. Ten larger addresses and a number of smaller ones were delivered, and all are said to have been very good, very interesting, and very helpful.

The arrangement of missionary schools was thoroughly discust. reference to the relation between native and European churches, it was recommended that both be kept separate, and the native Christians be urged to become self-supporting and self-administering. Native customs and their compatibility with Christianity were discust at length, and it was emphasized by the majority of the speakers that heart, spirit, and mind of native Christians must be so permeated by the true spirit of Christianity that even those heathen customs which can continue together with Christianity must be thoroughly changed. A number of public meetings were well attended, and seemed to stir up great interest among the inhabitants of Bloemfontein. At these Sir J. Fraser, M.P., presided, while Missionary Dyke, of the Paris Missionary Society, directed the businessmeeting in a masterly and dignified manner.

# Fraternal Relations Between Churches

An interesting function took place in the Dutch Reformed Church Synod in Cape Town during its recent sitting, when it received in its Synod Hall a deputation from the Anglican Synod of the Province of South Africa, led by the Archbishop of Cape Town. This is the first occasion on which the Anglican Church has entered into such fraternal relations with the Dutch (Presbyterian) Church. What made this act of courtesy the more pleasing to the Dutch members of the synod was the fact that the hearty greetings and good wishes were conveyed to the meeting by the Archdeacon of Pretoria in the Dutch language. On the

following day a deputation from the Dutch Synod, with the moderator at its head, returned the compliment, and was very heartily received by the Anglican Synod in the new cathedral. Undoubtedly the result of this will be a heartier cooperation between these two churches.

#### Success an Embarrassment

So reports Bishop Hartzell to the Methodist Church:

Our success is our embarrassment. In a single conference which I held recently in East Africa, 137 native workers and teachers were stationed, all of whom have been gathered from heathenism during the past few years and trained sufficiently to minister to their people. We greatly need training-schools for young men and women, our industrial schools must be better equipped, and the pathetic cry for the Christian nurse and physician is everywhere heard. During the past year in scores of places the heathen have brought their idols and had them burned publicly. In a single service recently 65 heathen, after throwing away their fetishes, fell upon their faces before God in the presence of a missionary, and entered upon a Christian life.

#### Industrial Work in Africa

The American Board has an important industrial station at Mt. Silinda. The value of this work is suggested by a letter from Mr. C. C. Fuller in charge:

We can say without boasting that we have a set of buildings here at Mt. Silinda without a rival in all South Africa, when cost and quality are considered. For instance, the new schoolhouse will easily be worth \$6,000 to \$8,000, and would be valued by many of our sister societies at \$10,000, and we began with only \$1,200 in sight, because we can use school labor almost entirely in its erec-The bricks and tiles are made largely by schoolboys, the lumber is all sawed by them, they make the doors and sashes in the shop, they help in the stone and brick work, and do all the carpenter work on the building. Under our system we must furnish the boys work in order to make them self-supporting, and their well-directed labor makes it possible to build fine houses at comparatively little cost. These people must be trained to do things and to earn money if they are to be civilized; and it is my belief that they can never be Christianized without lifting them onto a higher plane of liv-

151

ing, and that is only possible to people who can earn more than twelve cents per day.

# Africans Working and Giving

In the Scotch Presbyterian mission in Nyasaland, East Africa, the members of the Sunzu church have begun to build their brick church, entirely at their own expense. "Some are giving a month's pay, others free labor, and the chiefs around the district are sending their people to help in the building of this house of God."

#### One Church for East Africa?

Seldom has an event occurred in unevangelized lands more significant or more prophetic of good things to come than the gathering at Nairobi a few months since of forty-five missionaries, representing seven denominations, to discuss the possibility of Christian union in East Africa—the Church of England, Scotch Presbyterian, Methodist, Primitive Methodist, Friends, Mennonites (German Baptists), and Seventh-day Adventists. As a result the Friends were found willing to make use of external sacraments, the Presbyterians consented to serve for a time under a bishop, and all were willing to use a common liturgy, with oral prayer permitted. Finally, a basis of future action was agreed upon.

#### What Christians Do in Uganda

Mr. Winston Churchill tells us in his last book, "My African Journey," that Uganda is the only country he ever visited where every person of a suitable age went to church every Sunday morning. He estimates the number of native Christians in Uganda at 100,000. Mr. Churchill also says that he never saw better order or happier homes than in this central region of Africa, where a few years ago pioneer missionaries were mercilessly put to death by natives.

# Sabbath-keeping in Angola

A Methodist missionary writes from

Angola:

The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning, the horn is blown and the people assemble at the

King's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. The native church at Loanda contributes \$17.00 a month for the support of native workers on a native station in the interior of Angola.

# Church Building in East Africa

A new church has been dedicated at Maseno, in Kavirondo, East Africa, by Bishop Tucker, of the English Church Mission. One chief made himself responsible for the bringing of the stones, another for the grass for the roof, and another for supplying labor. At Kessumu, in the same territory, the natives have built a small "reading place," and have requested that a Christian teacher be sent to them. One of the missionaries writes: "We have every reason to believe that in a few years we shall see a remarkable movement among these people, perhaps as remarkable as that which has taken place in Uganda."

# From Madagascar

A remarkable illustration of the world-wide influence of Mr. Hamilton Archibald's ideals for the Sundayschool is contained in a recent letter from the wife of a well-known missionary in Madagascar. "During the last few years," she writes, "our workers here have been realizing more and more that the future of the churches indeed, their very existence—depends The vast upon the Sunday-schools. majority of the children, owing to the compulsory closing of so many of the mission day-schools, are now receiving no religious instruction at all. Indeed, in many of the Government schools they get definitely anti-Christian teach-Meetings are being held at various centers to expound the Archibald scheme, and special lesson-helps for the various departments are being prepared by the missionaries. We are very hopeful of good results."

#### Religious Liberty in Madagascar

We are informed that a joint deputation of the London Missionary Society and the Friends' Foreign Mis-

sion Association visited Paris recently, in order to lay before the French Government the serious infringements of religious liberty, by which their own and the other Christian missions in Madagascar have been hampered since M. Augagneur became Governor-General. On the introduction of the British Ambassador, Sir Francis Bertie, the deputation was received by the French Colonial Minister, M. Trouillot, to whom they handed a statement of their case, with numerous instances of the grievances of which they complain. M. Trouillot promised to communicate personally on the subject with M. Augagneur, who was expected in Paris this week. The British Ambassador also undertook to see the French Foreign Minister, M. Pichon, on the subject. Very many will rejoice with us in the deputation's assurance of hopefulness that, under the divine blessing, their mission to Paris will have served materially to promote the cause of religious liberty in the great African island.

#### **AMERICA**

# Laymen and Evangelism

Of the Laymen's Evangelistic Conference, recently held in New York, the results may be thus stated:

1. A profound conviction on the part of an increased number of Christian laymen that their supreme work is to bear their personal witness to the power of Christ to save men from sin.

2. A vision of the greatness of the privilege, open to every Christian layman, of taking the Gospel message to the people through private and public wit-

ness-bearing.

3. An exprest determination by laymen to proclaim the Gospel message in out-of-door meetings, in shops and factories, and in meetings, in theaters, and other

public resorts.

4. The conference emphasized, as no other conference in recent years has done, the truth that our Lord never intended the work of winning the world to Him to be confined to the comparatively few followers of His who comprise the trained ministry. The power of the Spirit for the bearing of faithful witness to the ability of Jesus Christ to save all men is offered and available to all Christian disciples,

# Conference on Missionary Education

A conference on Missionary Education was held in New York, on December 8th and 9th, in the Fifth Avenue Presbyterian Church, New York.

The conference was composed of about 200 leading Sunday-school workers, representatives of the Home and Foreign Mission Boards of Canada and the United States, officials of the Central Committee on the United Study of Missions, the Mission Study Committee of the Council of Women for Home Missions, and the Young People's Missionary Movement.

Mr. Harry Wade Hicks, General Secretary of the Young People's Missionary Movement and chairman of the conference, made the opening address on the "Past and Present of Missionary Education," and also contributed several very valuable suggestions

to the policies adopted.

In the afternoon of the first day, under the chairmanship of Dr. T. H. P. Sailer, the Missionary Education of the Local Church was presented and discust, embracing chiefly the subjects of literature, men's and women's missionary methods of work, mission interests in young people's meetings, and missionary intercessory prayer.

The Rev. George H. Trull had charge of the forenoon session of the second day, introducing the general subject of Missionary Education in the Sunday-school. Mr. Edmund D. Soper outlined different parts of the subject of Methods for the Extension of Missionary Education. This is an important forward step in the campaign for missionary education.

# The African Diamond Jubilee Campaign

The Methodist Episcopal Church closed a special campaign for missions in Africa by a grand rally in Carnegie Hall (see frontispiece), on December 13th. President Taft, Bishop Hartzell and others made addresses, and it was announced that \$320,000 had been paid or pledged, payable in five annual instalments. The campaign covered the United States and Europe. The com-

mission having general oversight of the campaign was composed of 100 bishops, ministers and laymen.

# Dr. Richter in America

One of the modern authorities on missions has recently come to America to attend the Student Volunteer Convention, and in the interests of the coming World Missionary Conference in Edinburgh. He is Rev. Julius Richter, D.D., of Berlin, author of "The History of Missions in India," and editor of Evangelishes Missions Magazine. He is also a member of the executive committee of the Berlin Missionary Society, and president of the Brandenburg Missionary Society.

Dr. Richter has proved himself a deep student of missions, and of missionary literature, and is fast acquiring an encyclopedic knowledge of the principles and facts of the missionary enterprise.

# The Divisions of Christendom

According to the revelation of the last United States census, no less than 186 Christian denominations are to be found within our borders; among which are 12 kinds of Presbyterians, 14 kinds of Mennonites (which altogether number only about 50,000), 15 kinds of Methodists, 17 kinds of Baptists, and 24 kinds of Lutherans. Well may we wonder if all could join honestly and heartily in the hymn, "We are not divided, all one body, we." What a sad spectacle is thus presented to the unevangelized world!

# Two Hundred Pentecosts

Bishop Mallalieu, in the Michigan Advocate, asks: "What is there to hinder the Methodist people of Michigan joining in the campaign for 600,000 converts in 1910? That would be 200 pentecosts in a single year. Is that too great for our faith? If the 120 of the 'upper room' disciples in Jerusalem, whose very streets still bore the blood-stains of the dying Savior, could witness in a single day the conversion of 3,000 souls, why should our faith falter at the thought of 600,000 in 365 days?

"Two hundred pentecosts in a single year simply means that every five of our present membership should win one precious soul in twelve months. Surely this is not an improbable suggestion. With all our bishops and district superintendents and pastors and officials and Sunday-school teachers and officers working with the rank and file of our membership, it looks as tho we might if we would win the 600,000 on the 'one to five' plan."

# Unity and Missions

And the pagan will save us from our sectarianism. There is only one You can't Gospel for the heathen. talk close communion to a man who worships a sacred goat, nor preach Cumberland Presbyterianism to a man who believes his wife ought to be burned alive on his funeral pyre. is said that 5,000 converts in a part of India told the census-taker that they were Christians—because they didn't know they were Congregationalists! How that shames our petty divisions! Dr. Grenfell sums up both these points when he says:

"There are men who have been at work with me on the north coast who belonged to the Roman Catholic and Unitarian and other churches. But the denominational name has not mattered, because the heart has been fired with zeal for the one Master. Many of you are troubled with doubts or lack of faith. I advise you to get on the great field and go to work. It's the cure. I never knew it to fail."—

Detroit News.

#### A Fitting Memorial

Soon after the death of Miss Lilavati Singh a fund was started as a memorial. Miss Singh had begun to collect money for a dormitory for the high-school girls of the Isabella Thoburn College, Lucknow, and secured \$3,680 in pledges, payable on the condition that \$30,000 should be raised by July 1, 1910. The total amount of cash and pledges now stands at \$10,258. If every one interested in her, and the work so dear to her, will give toward the fund within the next

three months, it will be possible to build a dormitory for the girls of India which shall bear the name of Lilavati Singh.—Northwestern Christian Advocate.

#### The Best Year in Missions

The mission board of the United Presbyterian Church reports the past as having been in India a year of marvelous results. The number of accessions, 1,655, had been exceeded only once in the history of missions. The work in Egypt had been one of the richest blessings, with 934 accessions on profession of faith—the largest number on record. In northern Sudan the chief work centers about the junction of the two Niles.

# Laymen's Movement Is a Rebuke

The Laymen's Missionary Movement is a rebuke to those of us who are prone to croak that religion is suffering a relapse, that practical men no longer pay any attention to it. Maybe the real reason for our croaking has been that we haven't got near enough to the thing itself to find out what was going on. A Toronto business man insisted he was too busy to act as director of the local Young Men's Christian Association—one hour a month! Six weeks later he was asked to leave his business and go around the world and inspect mission stations at his own expense. He did. When he got back he was asked to give six months more away from his business and tell—at his own expense -what he saw. He is doing it. seems that men have time for the big things, the self-sacrifices, of religion. A Montreal millionaire was shown how he could evangelize a million men in about the time it would need to make another million dollars. The big task appealed to him and he is doing it. It is these things that make Detroit sit up and listen to the Laymen's Missionary Movement.—Detroit News.

# How to Get a Missionary Church

According to Men and Missions, get:

1. A missionary pastor.

2. A missionary committee.

3. A systematic missionary education (by regular meetings, by literature, by mission study).

4. Canvas of entire membership for

subscriptions.

5. A weekly missionary offering. 6. All plans, prayers, efforts and offerings related to the world as a field.

# What One Church is Doing Abroad

The Weekly Bulletin of the First Presbyterian Church in Wilmington, N. C., has on its first page the names of 9 foreign missionaries, all supported by this church, laboring at Kiang-Yin, China, the entire staff of that station. Then it has the names of 12 native Chinese workers who are supported by this church. The remark is abroad that the First Church in Wilmington has more members in China than in North Carolina. Two other foreign missionaries, 3 home missionaries, and 4 home mission teachers are also supported by this church.

# A Great Bible Society

The American Bible Society reports that in Roman Catholic countries of the West Indies, Mexico, Central America, and South America, 161,000 volumes of the Scripture were distributed last year. The stronghold of Mohammedanism along the eastern shore of the Mediterranean is a field in which the society has its oldest agency. This agency placed in this territory last year 186,000 volumes. Siam and Laos received 48,073 volumes. In China, 574,952 volumes more than a quarter of the whole number issued last year were distributed. Waiting hands in Korea received 24,206 volumes, and in Japan 80,022 were sent out. In the Philippine Islands 68,170 volumes were dis-The total distribution of tributed. Scripture during the year 1908 in the eastern hemisphere was Bibles, Testaments, and Portions.

# The Bible Society Fund

The American Bible Society announces that the Endowment Fund has reached the sum of \$462,604.78, leaving \$37,395.22 still to be subscribed before the conditions are met to bring

in the \$500,000 promised by Mrs. Russell Sage.

Twenty-two women and twenty-eight men have subscribed \$1,000 or over, and one man gave \$5,000 as a memorial to his parents. Two women have given \$25,000 each, and one man and one woman \$10,000 each, and there are other subscriptions for \$500, \$200, \$100 and lesser gifts.

Subscriptions and cash have come from China, Korea, Persia, the Turkish Empire, South America, Mexico, the West Indies, and the Philippines—all signifying great personal self-denial.

Mrs. Sage has consented to a brief extension of the time in order that, if possible, the Bible Society may secure the whole amount of \$500,000, thus obtaining the endowment of a million dollars.

#### World-wide Y. P. S. C. E.

Mr. Wm. Shaw, the general secretary, has recently stated that there are now 71,662 local organizations, with 3,559,500 members, scattered over 77 countries as far apart as Germany, France, Hungary, Italy, Japan, Iceland, Macedonia, Costa Rica, British Guiana, Samoa, Cuba, the Philippines, Spain, South Africa, New Zealand, China and California.

# Y. M. C. A. Forward Movement

A leading feature of months has been the various whirlwind campaigns for raising funds in behalf of new buildings for the Young Men's Christian Association in Boston and near-by cities. By the concentration of effort on the part of all the friends for a week or ten days, aided by a mammoth clock in some central place to tick off for the public the progress of the struggle, and plentiful exploiting in the papers, vast sums have been raised. Boston began with half a million, which, added to the half-million from the sale of its present structure, now outgrown, will give it a magnificent home, facing the Public Garden, on the corner of Newbury and Arlington Streets. Cambridge, Chelsea, Newton, Quincy, Beverly, Lowell and Lawrence have thus far followed suit, raising from \$50,000 to \$200,000 each, so that over a million was paid in during a few weeks.

# A Medical Missionary Conference

The second Medical Missionary Conference will be held at the Battle Creek (Michigan) Sanitarium, February 15th to 17th inclusive. The Conference last year proved so successful, that it was decided to undertake to make it annual. It is expected that the coming meeting will be even more marked than the first. Missionaries on furlough and officers of missionary boards are cordially invited to be in attendance. Entertainment for one week at the sanitarium will be free to those who go for the purpose of attending the conference. Full information will be furnished by addressing The Medical Missionary, Battle Creek, Mich.

# Good News From Hawaii

John G. Woolley has come from the Hawaiian Islands to report progress among the 170,000 population there. Of these, 70,000 are Japanese, 20,000 Chinese, 17,000 Portuguese, and 40,000 are native—nominally Christian, but when under the influence of liquor they revert to their original barbarism, not yet ninety years distant in the past. The work there is to put out of commission 150 saloons—one-half of which are in Oahu, and are a menace to the United States troops stationed there as well as to all others.

#### **EUROPE**

# World Missionary Conference, Edinburgh, 1910. Announcement of Special Steamer

The Bureau of University Travel of Boston has chartered the large new S. S. Kroonland, 12,760 tons, of the Red Star Line, as the special World Conference steamer, sailing from New York on Tuesday, May 31, 1910, at 10 A. M.

A reduction in rates amounting to ten per cent has been secured for delegates and their friends by this steamer, so that the minimum rate will be \$82.50. Those who desire to have accommodations reserved, should act promptly and write to Mr. William Henry Grant, 156 Fifth Avenue, New York City, who will also give information concerning a side-trip to Oxford, Chester, English Lakes, and Melrose, chester, English Lakes, and Melrose, be undertaken during the four or five days between the scheduled arrival of the Kroonland in Southampton and the opening of the conference on June 14th.

# Missionary Conference at Herrnhut

The German Missionary Conferences, whose purpose is the stimulating of the missionary spirit at home, and which number 22, embracing the whole German Empire, meet annually in Herrnhut, the headquarters of the Moravians, for a week's conference, counsel and prayer. This Herrnhut Missionary Conference was held this year from October 11th to 15th. tendance was larger than ever before, and the roll of attendants contained 254 names from all parts of Germany, from Switzerland, from Sweden, and from Finland. Among the subjects discust were the most important practical questions of the day. Professor Meinhof, of Hamburg, spoke of the linguistic problems in Africa and also of the laymen's missionary movement. Dr. Koelbing, of the Moravians, read a paper dealing with the history and the importance of the great missionary church, while Mission Director Hennig explained its present financial dis-Professor Bohmer, of Bonn, entered upon a discussion of the old question if the conversion of individuals or of nations is to be the aim of our missionary effort, which he answered to the effect that among uncivilized races, where religion is still popular, national conversion must be the aim, but individual conversions among more cultured people where religion is already in a state of decay.

Medical missionary work, and, for the first time in the history of the conference, the evangelization of the Jews were also discust, together with many other practical subjects. The conference created great enthusiasm, and according to one of the speakers, "Its days were rich and often led those present to spiritual heights, which can never be forgotten."

#### **OBITUARY**

# W. M. Forbes

Mr. W. M. Forbes, known as the "ballet girl's evangelist," died suddenly in December, at the age of seventyseven, after thirty years' labor for this neglected class. He had come to be regarded as the personal friend and counsellor of girls that figured in chorus and ballet, and often had as many as eighty letters a week from them. He was wont to invite them to tea-parties, where there was a bright song service, and a fatherly talk by himself or some one else, like Lord Radstock, who took a warm interest in the work. Mr. Forbes helped these girls when in financial distress. illustrated the fact that a man may find his sphere of doing good in very unusual directions.

#### Rev. O. O. Fugleskie

Another missionary hero has recently laid down his life in the Northwest. He was an humble and tireless Lutheran who went about preaching and teaching the Gospel among the hardy lumbermen of Wisconsin. Rev. Ole O. Fugleskie was a missionary of the United Lutheran Church, disciple and associate of Rev. Frank Higgins, better known as the "Lumberjack Sky Pilot," and was found frozen to death on December 7th in an uninhabited, swampy region by a searching party of homesteaders.

A committee of ministers is preparing circulars addressing the pioneer missionaries of all churches throughout the North American continent of the death of this clergyman known more widely among lumbermen than any other, while pursuing his duties among the most rigorous privations.

# FOR THE MISSIONARY LIBRARY

COURT LIFE IN CHINA. By Isaac Taylor Headland. Illustrated, 8vo, 371 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.

Prof. and Mrs. Headland have had unique opportunities to study the life of the Chinese nobility and are able to give many historical facts about the late Emperor and Empress-Dowager of China that are not generally known. He describes the early life of the Dowager, and while he disproves many of the romantic tales about her origin, tells a story equally remarkable of her lowly birth and gradual rise to power. The author also narrates the history of the coup d'état by which the Emperor was shorn of his power and gives the most accepted explanation of the almost simultaneous deaths of the two rulers.

Seven chapters are occupied with the remarkable Empress-Dowager, three with the late Emperor Kwang Hsü, and one with the present regent, Prince Chun. The remainder of the book describes the Forbidden City, the court ladies, the princes and princesses, Chinese ladies of rank, officials

A thoughtful reading of this book will clear up many perplexities in regard to Chinese character and history. It is captivating reading and would be a valuable addition to the

and similar topics.

tory. It is captivating reading and would be a valuable addition to the library of any missionary to China.

THE CHRISTIAN MOVEMENT IN JAPAN. Edited by E. W. Clement and G. M. Fisher. Paper, 12mo, 614 pp. Methodist Publishing House, Tokyo, Japan. 1909.

This is the seventh annual issue of a very valuable compendium of the progress of the year in Japan. It not only gives facts and figures in regard to the various missionary societies at work, but tells of political changes, the building of railways, improvement in postal and telegraph communication, national and international relationships, education, business, sociology, religion. A valuable chapter deals with the moral and religious influences surrounding younger dents in Japan. The chapter on the progress of fifty years of Protestant missions shows that it is the Christians who are the leaders and most earnest workers in all philanthropic movements in Japan.

The full tables of statistics show that there are now over 5,000 Chinese students in Tokyo and about 700 There are some Koreans. forty evangelical societies at work in Japan and Formosa and over 60,000 Protes-With Roman tant church-members. and Greek Catholics, the total number of Christian adherents in Japan exceeds 160,000. There have been some 8,000 additions to Protestant The mischurches during the year. sionary directory is a valuable addition.

Atlas of Foreign Missions of the Methodist Episcopal Church. Pamphlet. 150 Fifth Avenue, New York. 1909.

Thirty-one colored maps show the foreign mission fields of the Methodist Episcopal Church. An alphabetical index gives the location of the principal cities and towns. The maps are clear and give mountain ranges, railroads, steamship routes, distances between points and Methodist mission stations. It is a useful pamphlet for every Methodist and for other students of missions.

THE IMMIGRANT TIDE—ITS EBB AND FLOW. By Prof. Edward A. Steiner. Illustrated, 8vo, 370 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.

The immigration question is one of the greatest American problems of to-day, and Professor Steiner—himself an immigrant—is one of the greatest living students of the subject. His book is not a volume of statistics or the exposition of theories, but a narrative of observations and personal experiences—a study of immigrants, men and women he has known and loved. This author knows not how to be dull. His writings glow with life and pulse with heart-beats.

Professor Steiner first describes the outgoing emigrants returning to their native homes in Europe; he shows what America has done for them, and follows them to the land of their

Then he takes up the incoming tide, not as a mass, but as individuals, and shows the odds against which they struggle in America, the injustice and oppression, the environment, so deadily to body and soul, that often prevent a healthy development. Socialism, the Black Hand, anarchism are due, Professor Steiner believes, not to the character of the emigrant, but to the indifference and greed of the wealthy. It would be well for every preacher to read the chapter on the Protestant Church and the emigrant. There we see the little that has been and is being done and the vast work that is still left unaccomplished. Read this to have your sympathies stirred in behalf of these men and women who are bravely struggling upward.

Through Uganda to Mt. Elgon. J. B. Purvis. Map and illustrations. 12mo, 371 pp. \$1.50. American Tract Society, New York. 1909.

The peculiar primitive customs of natives of Uganda, the remarkable history of Christianity, and the progress of civilization in that country make this a fascinating subject. Mr. Purvis is an Englishman whose years of travel and residence in the country has given him a first-hand knowledge and right to speak of what he has seen. His chatty style and the amount of information gathered makes his book unusually readable, as well as informing. He describes the peoples visited, their appearance, customs, and history; speaks sympathetically of their treatment by white men, and in every way shows himself to be their friend.

The education of the African by trained leaders, Mr. Purvis believes to be their only hope of progress. He strongly praises the work of Christian missionaries, and describes their churches, schools and hospitals, and graphically pictures the religious services and the influence of Christian believers.

We took up the book with the expectation of reading another commonplace book of travel, but laid it down with the conviction that here was a volume worth reading—one to bring us into closer sympathy with the natives of British East Africa, and to lead us to more earnest efforts on their behalf.

Bolenge. A Story of Gospel Triumphs On the Kongo. By Mrs. Royal J. Dye. Illustrated. 12mo, 225 pp. \$1.00. Forcign Christian Missionary Society, Cincinnati, Ohio. 1909.

Bolenge is the name of a mission station of the Disciples of Christ. Here a remarkable work has been done in the face of many difficulties. The story reads like a romance—a miracle of missions. Mrs. Dye writes from personal knowledge, and not only describes the mission work and its remarkable results, but gives much valuable information about conditions in Central Africa.

This book ought not to be limited to a denominational circle. Its interest is too broad, and its story too stirring for narrow limits. Any missionary society or reading circle can count time well spent with such a well-told tale of God's work among an ignorant, degraded people. Many have been transformed from shameless, heathenism to consecrated Christians.

BODY AND SOUL. By Percy Dearmer, M.A. \$1.50. E. P. Dutton & Co., New York. 1909.

This work professes to be "An inquiry as to the effect of religion upon health, with a description of Christian works of healing, from the New Testament to the present day."

It embraces, first, a general survey of the human constitution, physical and psychical, discussing the principles of medical treatment and mind cure; then, an examination of New Testament records and methods of cure; then, a glance at the history of healing from the apostolic age to modern times; and, finally, recent movements, revival of unction, "faith healing," "inner health," etc. Three appendices and an index follow.

The book, as a whole, seems reverent and rational, with a manifest endeavor to be fair and discriminating,

to avoid extremes of error and fanaticism and find the golden mean of truth and fact. Few readers will either admit all his premises or adopt all his conclusions. Our epoch is traditional: the new science of psychology hints novel interpretations of obscure facts, and which antagonize previous notions and advocate new At such periods of changing ideas there is risk of carelessly cutting loose from old moorings and as carelessly attaching to what is unsettled. and unsafe. It needs patient waiting and careful weighing to reach sound conclusions. When a science is in its infancy there is sometimes undue haste in espousing new opinions which clamor for acceptance. It is hard to survey any field while the mist has not lifted, we must move slowly to be sure of our ground. This book may help to a final solution, but to claim that it reaches the goal is premature.

GUATEMALA AND HER PEOPLE OF TO-DAY. By Nevin O. Winter. Illustrated. 12mo. \$3.00. L. C. Page & Co., Boston. 1909.

Central America is still terra incognita to the vast majority of well-informed readers. Its revolutions are almost its only claim to attention. The small states have been overlooked. Now, however, the Panama Canal is destined to bring these countries into public view.

Guatemala is made up of mounins and low coastlands. The people tains and low coastlands. are a mixture of Spanish and Indians, with some full-bred Indians and ne-They are nominally Roman groes. Catholics, but their religion is chiefly formality, feast days and superstitions. They do not understand the spirit or letter of the teachings of Christ. The priests are very often ignorant, mercenary, and immoral, so that Christianity has become paganized even in the view of enlightened Romanists.

"There is a Mr. Winter says: broad field here for missionary work, and the medical missionary will accomplish the best results. . . . Institutional churches would best meet the situation. The field only awaits the workers. In Gautemala there is a

good opening for a Young Men's Christian Association."

SICILY—THE GARDEN OF THE MEDITERRANEAN. By W. S. Monroe. Illustrated. 12mo, 404 pp. \$3.00. L. C. Page & Co., Boston. 1909.

Sicily is usually thought of as the land of the vendetta and the earthquake, the volcano and povertystricken emigrant. Mr. Monroe gives us a picture of a garden spot of the Mediterranean, a place of great historic interest, of art and literature. It is true that the Sicilians, as a race, are poor and unclean, and ignorant, are devoted to gambling and begging. Many are robbers and murderers. For these evils the Roman Catholic Church is in part responsible. She has failed to educate them in Christian ideals and has, instead, fostered superstition and dependence. The Waldenseans and other Protestants are helping on the work of reclamation, and there is no reason why the Sicilians should not become as beautiful and goodly as the land in which they live. Mr. Monroe is an entertaining writer and has made a thorough study of the people and their history.

THE STORY OF OUR BAPTIST MISSIONARY WORK. By Lorilla E. Bushnell. Pamphlet. 15 cents, net. American Baptist Publication Society, Philadelphia. 1909.

This is one of the Forward Movement Mission Study series, and is designed particularly for the intermediate grade. It describes briefly the history of Baptist work, the missionary societies and the fields in which they labor. The pamphlet is well written, with enough of incident to hold the young reader's attention.

Puck, M. P. By Irene H. Barnes. 12mo. 206 pp. 1s, 6d. Church Missionary Society, London. 1909.

In the form of a story for young people Miss Barnes gives an idea of the Moslem menace to the Christian Church. A children's missionary parliament is organized and the subject of Mohammedanism is discust by the youthful members—showing the extent and the character of Islam, the meager amount of missionary work

among them and the encouraging results. We would like to see a group of boys show the interest and intelligence depicted in this story. It seems too good for real life.

Social Reclamation. By Malcolm Spencer. Paper, 12mo, 178 pp. 1s. Student Christian Movement, London. 1909.

Here is a study of some social problems and their solution as seen in England. The poverty, large deathrate and degradation are considered and the ideal conditions presented that would transform them into comfort, health and holiness. Every Christian ought to be better acquainted with these conditions and should feel the burden of responsibility of helping toward the improvement of the home, the school, the streets and playgrounds, the shop and factory, and the religious opportunity.

#### **NEW BOOKS**

- Tales from Jungle, City and Village. By Lucy I. Tonge. Illustrated. 12mo, 160 pp. 50 cents. Gospel Publishing House, New York. 1909.
- MEN AND MISSIONS. By William T. Ellis. 12mo, 315 pp. \$1.00, net. Sunday-school Times Co., Philadelphia. 1909.
- UNDER THREE TSARS. LIBERTY OF CONSCIENCE IN RUSSIA. 1856-1909. By Robert Sloan Latimer. Illustrated. 12mo, 244 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.
- FAITH AND FACTS. AS ILLUSTRATED IN THE HISTORY OF THE CHINA INLAND MISSION. By Marshall Broomhall, B.A. Illustrated. 12mo, 78 pp. China Inland Mission, Philadelphia.
- WIGWAM EVENINGS. SIOUX FOLK TALES RETOLD. By Charles A. Eastman (Ohiyesa) and Elaine Goodale Eastman. Illustrated. 12mo, 253 pp. \$1.25. Little, Brown & Co., Boston. 1909.
- My Life in China and America. By Yung Wing, A.B., LL.D. Frontispiece, 8vo, 286 pp. Henry Holt & Co., New York. 1909.
- LITTLE PEOPLE EVERYWHERE. RAFAEL IN ITALY. By Etta Blaisdell McDonald

- and Julia Dalrymple. Illustrated. 16mo, 119 pp. 60 cents. Little, Brown & Co., Boston. 1909.
- LITTLE PEOPLE EVERYWHERE. UME SAN IN JAPAN. By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. 16mo, 118 pp. 60 cents. Little, Brown & Co., Boston. 1909.
- LITTLE PEOPLE EVERYWHERE. KATHLEEN IN IRELAND. By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. 16mo, 113 pp. 60 cents. Little, Brown & Co., Boston. 1909.
- LITTLE PEOPLE EVERYWHERE. MANUEL IN MEXICO. By Etta Blaisdell McDonald and Julia Dalrymple. Illustrated. 16mo, 118 pp. 60 cents. Little, Brown & Co., Boston. 1909.
- WAR ON THE WHITE SLAVE TRADE. By Ernest A. Bell. 8vo. \$1.50. C. C. Thompson Co., 338 Wabash Ave., Chicago.
- Lorus Bubs. By Amy Wilson-Carmichael. Illustrated. \$5.00. A. C. Armstrong Co., New York. 1909.
- THE LIVING FORCES OF THE GOSPEL. By John Warneck. Authorized translation from the third German edition by Rev. Neil Buchanan. Oliphant, Anderson & Ferrier, London.
- AUTOBIOGRAPHY OF HENRY M. STANLEY. Edited by his wife, Dorothy Stanley. Illustrated. 8vo. \$5.00, net. Houghton, Mifflin Co., Boston. 1909.
- LIVING CHRIST AND DYING HEATHENISM. By J. L. Warneck. 12mo. \$1.25. Fleming H. Revell Co., New York. 1909.
- OTHER AMERICANS. By Arthur Ruhl. 12mo. \$1.25, net. Charles Scribner's Sons, New York. 1909.

#### **PAMPHLETS**

- THE DEVIL'S RIGHTEOUSNESS, OR, CAIN COME TO TOWN AGAIN. By I. M. Haldeman, D.D. 35 pp. 10 cents. Charles C. Cook, 150 Nassau St., New York.
- ENVELOP SERIES—QUARTERLY. Around the World One Hundred Years Ago. By Henry K. Rowe. 21 pp. American Board of Commissioners for Foreign Missions, Boston. Annual subscription, 10 cents.
- IDOLATRY. W. L. Jones. Buffalo, New York.



A COUNTRY HOME UNDER THE PALMS IN PORTO RICO



THE PRESBYTERIAN CHURCH AND MANSE AT AGUADILLA, PORTO RICO

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Tress., Robert Scott, Sec'y),
44-60 E. 23d St., New York

Vol. XXXIII. No. 3

MARCH, 1910

Vol. XXIII. No. 3 New Series

## SIGNS OF THE TIMES

#### CONDITIONS IN RUSSIA

Revolution in the great northern empire is evidently not exhausted. In December alone, and in St. Petersburg alone, and on one day, 37 death penalties were imposed, and 17 executions took place. The Jews are still the victims of persecution, and outbreaks have been specially prominent in Finland, where they were driven from home by hundreds to freeze or starve in fields or forests.

There is, however, a marked interest among students in religious questions. Amid much infidelity and loose morality there is a spirit of unrest and inquiry. Large audiences will gather, if permitted to do so by the police, to listen to Christian speakers from England and America. The Holy Synod recently voted unanimously to request the government to permit no more missionaries to speak on religious Religious liberty themes in Russia. has, however, progrest too far to permit of such a prohibition. Russia is undoubtedly in an inquiring mood, and needs our prayers.

#### THE SPREAD OF ISLAM IN RUSSIA

The astounding intelligence is contained in a statistical report which the Russian Secretary of the Interior has recently published concerning apostasy from the Greek Orthodox Church. This report officially declares that more than 50,000 Russians left the

Greek Church and became Moslems between April 1, 1905, and January 1, 1909! What surprizes us still more is the statement that these apostasies have not been in Asiatic Russia, in parts of which Islam holds full sway, but that 49,000, or 98 per cent, of the apostasies were reported from the European provinces of the empire.

The reason for these conversions to Islam is not stated, but numbers of Russian Jews some time ago were reported to have declared their intention to become Mohammedans to escape service in the Russian army. But these conversions of Jews to Mohammedanism ceased almost altogether as soon as it became clear that this step would not bring exemption from military service. It is possible that some similar temporal advantage caused the recent apostasies to Islam, but the official report gives no explanation.

#### REFORM IN ASIATIC TURKEY

On December 11-12, twenty-six Moslems were executed at Adana for inciting and abetting the massacre of 30,000 Christian Armenians in April previous. The death penalty was administered in presence of vast crowds, but even the lamentations of relatives did not avail to save the condemned. Few outsiders believed that these sacred followers of the false prophet would ever be brought to justice. The

leaders of the Young Turk party pledged themselves to punish the leaders in these massacres; but the previous course of the deposed Sultan had made all faith in such promises difficult. A general amnesty was more looked for than a particular retribution. Surely even Turkey is moving.

# THE ZIONIST PROGRAM OF THE JEWS

The Ninth Zionist Congress met in Hamburg, Germany, on December 25th, and closed on December 31st. It was attended by Jewish delegates and visitors, numbering about 3,000, who hailed from every part of the world. Russia was represented by 136 delegates, of whom one came from Chita, Siberia, and had to travel 21 days, the entire length of the Trans-Siberian Railway, to reach the congress. The English delegation numbered about 70, Germany sent over 40, and the United States and Canada were both well represented. Many Jewish academic societies and fraternities from German universities also were represented.

The official language of the congress was German, but interpreters were on the platform ready to convey to the delegates the meaning of every action in English, Russian, and Hebrew, altho there were few who could not speak two or three languages fluently.

The attitude of the majority of the delegates was that of apparent impatience, of a desire to do things, and to do them at once. "Since Palestine is awakening before the eyes of the world, the Zionist movement must take quick advantage of the situation," seemed to be the underlying idea.

The various activities in Palestine

made a fine showing and stirred the enthusiasm of the delegates. Bezatel School of Trades and Arts. founded by Professor Boris Schatz in Jerusalem some eight years ago, and giving support to 170 people, had a fine exhibit of the school's products— Persian carpets, wood-carvings, exquisite filigree and metal work, laces, drawings, etc. The proposed technical institute at Haifa is soon to be erected, prominent Jews in Europe and America who have never been identified with the cause of Zionism having become interested (Jacob Schiff, of New York, and Julius Rosenwald, of Chicago, were mentioned as large contributors, and Dr. Emil G. Hirsch, of Chicago, whom none could call a Zionist, as having promised an annual subscription). A laboratory for scientific agricultural research is soon to be established at Zikhron Jacob in Palestine by Dr. Aronson: the Olive Plantation has acquired three estates, one near the Lake of Tiberias, and two southwest between Jaffa and Jerusalem; and a land development company was proposed by Dr. Oppenheimer, a famous political economist, and \$10,000 was pledged for it within an hour.

The two most important questions before the congress were: I. Has the revolution in Turkey upset the Zionist program? II. Will the congress consent to the transfer of all available means of the Zionist movement to Palestine? With the first question the president, Herr Wolfsohn, dealt in his opening address. He insisted on the consistency of the Basle program, that "Zionism aims at a publicly recognized, legally assured home for the Jewish people in Palestine," and said that the changes in Turkey have not

made necessary an alteration. He was seconded by Dr. Max Nordau in a masterly, clear, and incisive address, which utterly rejected assimilation. He said, "You are Zionists just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews." Loyalty to the Turkish Government, he pledged, but "solely as a Jewish nationality." "Our idea is to see a Jewish people in the land of its fathers. . . Of this idea I will not surrender an iota. On this point there can be no concession."

At the same time the congress resolved to answer the second question before them by ordering the gradual transfer of all Zionist capital to Palestine, and thus making the land of their fathers the only center for its financial and industrial operations. This action is especially significant, because the national fund has already reached the respectable amount of \$400,000.

Dr. Herzl's pamphlet, "The Jewish State," made its appearance thirteen years ago. Thus, according to Jewish law, Zionism is of age and it may proudly celebrate its "Bar Mitz wah." It has survived the death of its great leader and founder, Theodore Herzl, and the falling away of some of its most ardent supporters in its infancy. It has steadily gained in popularity and strength, as no other Jewish organization has done. And while it has not achieved any practical results within the years of its existence, it has united Jews from every country where there are Jewish settlements for one common aim and cause and purpose. Thus it may well be called "the shaking of the dry bones."

# CHINA'S ATTITUDE TOWARD CHRISTIANITY

According to Missionary Schultze of the Basel Missionary Society, there is much outward public recognition of Christian missions, but in reality frequent secret hindrance and aggravation. The mandarins deliver eloquent and laudatory addresses at the openings of missionary schools, yet these schools are still without rights. Settlement in the interior is made difficult for the missionaries by hindering and delaying the acquisition of land under the mask of judicial rulings. A very peculiar request has been received by several missions, viz., to furnish the government with information concerning number, sex, residence, and even names of their church-members. A Chinese newspaper, commenting upon this request, said that it is not in the interest of the Christians if so many ill-famed persons call themselves falsely Christians, and that therefore every convert to Christianity better announce his conversion in the magistrate's office. The request seems to be of doubtful friendliness to every one acquainted with heathen governments.

#### THE PROGRAM FOR THE KONGO

The new Belgian King gives hope for a new order of things in the Kongo State. He is a very different type of man from his late uncle Leopold; and while his statesmanship, force of character and ability to rule have not yet been tested, his principles and private life have none of the stigma and stain that marked the character and habits of the late king.

King Albert, the new ruler, has himself visited the Kongo, and is reported to have been much shocked by the conditions that he discovered there. He is not as ardent a Roman Catholic as his uncle, and probably will not therefore be so partial to Roman Catholic missions and so unfavorable to Protestant workers as has been the case up to the present time.

The new Belgian Minister of the Colonies, M. Renkin, has published his proposed measures of reform, which, tho far from adequate, are a concession that there are evils that need to be remedied.

The Kongo State, when it was founded by Henry M. Stanley and King Leopold, was intended to be international in its personnel. The first two governors, Stanley and Sir Francis de Winton, were British, and other officials came from many countries. But gradually the greed for gold took hold of Leopold and his bureaucrats, and they determined to develop and bleed the country for their own benefit. Leopold came to look on the State as his own private preserves, and the natives suffered in consequence. missions-except the Roman Catholic -were hindered in many ways, rights of acquiring property and trade were denied and natives were enslaved, maimed and killed through effort to increase personal profits.

The scheme for reform proposed by M. Renkin recognizes the right of natives to harvest the products of the soil and the right of other natives to freedom of commerce. These reforms are to be brought about in three stages. From July 1, 1910, they are to become operative over about half of the State (the greater part of the Belgian bank of the Ubangi, both banks of the Lower and Middle Kongo, and the whole basin of the Kasai River). A year later, they will become operative over the left bank

of the Lualaba and the basin of the Uele, and on July 1, 1912, the remainder of the State will be included—except the territories held by the concessionary companies. This is a most important exception and they include thousands of square miles of the most productive land. Forced labor is to disappear—except again in works of public utility.

The advocates of thorough reform are not satisfied with this program and call for an international conference. It is evident that the concessionary companies fear the disclosures and results of such a conference, but it is demanded in the interests of humanity and fair play. Another unsatisfactory feature is that the communal and tribal claims of the natives are wholly disregarded. The Kongo people have no rights to the products of the country which the Belgians hold themselves bound to respect. There is apparently no disposition among the Belgians to make the Kongo a desirable place for the native peoples.

#### CHRISTIAN PROGRESS IN JAPAN

The achievements of the past fifty years of Christian missions in Japan are worth noting. There have not been the mass movements noted in India and Korea, but there have been some marked signs of progress that promise still better things for the future:

(1) Self-support has been largely effected by the Church tho it is only 37 years old, and it was 13 years after work began before the Church was organized.

There are a very large number of prominent men among the members—the greater newspapers are being edited and staffed by graduates of mission

schools and other Christians—statesmen, officials, reformers, and philanthropists show a disproportionately large percentage of Christians.

There is an increasing respect for Christianity among educated classes, whether adherents or not.

The wide-spread effects of Christianity are also noticeable upon social standards, and on public and private morality; Christ has a reviving and cleansing effect upon the decaying religious systems of Old Japan.

Encouraging as this is, there is still a more formidable array of work that remains to be attempted. Notice that out of 50,000,000, only 100,000 are Christians, leaving 49,000,000 non-Christians; and of these probably 40,-000,000 are absolutely untouched! And out of less than 800 missionaries, there are 650 congested in only ten cities, where are also five-sevenths of all Japanese workers and churches! Three-quarters of the missionary body are in Tokyo and Yokohama, which were only 3,000,000 out of 47,000,000 of the population. The great need of to-day is workers for the evangelization of the interior of Japan. masses, the industrial and agricultural classes, are still untouched, and in large measure unapproached!

There is a dearth of Japanese pastors and workers; there are more churches than can be manned, and there are some unsatisfactory men in the service. Concentration is good, and specialization is good; but we must not neglect the country work, and the masses

#### THE OPEN DOOR IN NEW GUINEA

The Neuendettelsau Missionary Society reports great opportunities in Kaiser Wilhelm's Land, New Guinea. For many years the missionaries were

treated with great hostility by the tribe of the Laewombas, who live along the Markham River. At last Missionary Lehner, of Arcona, went to the Laewombas as a messenger of peace. The blessing of the Lord rested upon his efforts, so that the door to the thickly populated district is now open and a number of new stations will be opened soon.

The work all over New Guinea is progressing wonderfully. Upon the 12 stations and the missionary plantation 24 European missionaries and 11 native helpers are employed, while the missionary schools have 440 boys and 154 girls in attendance, and the training-school for native helpers has 7 pupils. During 1909, 228 heathen were baptized, so that the total number of native Christians is now about The number of inquirers is 2,000. also very large-upon the station Wareo more than 200-and the movement toward Christianity among the heathen is strong. Together with this goes an increased desire after the blessings of culture and civilization. Better houses are being erected by the natives, roads are made, and larger fields are cultivated and planted. The planting of coffee and rubber has been commenced, and the rule that every newly baptized heathen must plant at least one palm-tree is rigidly enforced. The income of the society, which has a little station in Queensland, Australia, also, was about \$26,000, so that a deficit of \$12,440 was incurred.

Missionary Lehner writes from his station, "Ofttimes we wish that the friends of our work might join us and enjoy the wonderful changes which the Gospel has wrought and see the sights which cheer our hearts on every Saturday afternoon and on the

morning and the afternoon of every Crowds of cleanly clad Lord's day. natives approach the little church from all villages, and four or five hundred people gather to listen to the message of the missionary. The most remarkable thing to me, however, is the fact that men, who formerly were wild heathen and mostly lived in bitter enmity toward each other, now listen together to the Word of God. During the first years of my labors here I frequently stood helplessly and powerlessly before the stupid heathen, who did not want knowledge, and in dejection I often sat upon the floor of the boat which carried me back to the station! And now the people walk many miles to be present at the services, and the church is always crowded with attentive listeners! Truly, it is the time of harvest, wrought by the Lord Himself. Whoever loves Him, should rejoice with us."

# REVOLUTIONS AND MISSIONS IN NICARAGUA

Political disturbances always interrupt religious work. Men's thoughts are so absorbed with the affairs of state that they neglect the affairs of the kingdom. In addition to this, opposition to missionary work is often experienced from a hostile party or government. This has been true in Nicaragua, the little Central American state where the Moravian missionaries are at work on the east coast.

The tumults of war have not touched the Indian stations of the mission, as their geographical location separates them from the disturbed districts. The United States Government, by coming to the support of Estrada and discrediting Zelaya, gave

new life to the revolutionary party and also prevented fighting in the Bluefields district, where the Moravians are at work.

#### THE SPREAD OF MORMONISM

Rev. John D. Nutting, who is conducting vigorously the undenominational Utah Gospel Mission, calls attention to the startling spread of Mormonism throughout the world. Nearly 2.000 Mormon emissaries are quietly working from house to house all the time, in this and other lands, and their crafty, personal, and persevering methods snare the souls of many who are lacking in clear doctrinal conceptions. With its immense tithing receipts Mormonism is almost without financial limitations, and with practical control over the lives of its youth, it can command all the workers it needs. None of these workers receive any salary, tho friends provide the expenses frequently, and in their devotion to the cause which they represent, they are willing to undergo much hardship and suffering. Mormonism is at work outside Utah and its spread is amazing. South and East of our land its emissaries delude respectable people into selling their property and going West. A recent Mormon paper told of eight places in Western Pennsylvania where "elders" were then working with success. Another Mormon paper brought the reports from Northern Illinois Conference, Eastern States Mission. Southern States Mission. Central States Mission, Northern States Mission, Western Stations, Northwestern States Mission, California Mission, and Australia Mission. All of these are reporting abundant labors and great success of the "elders."

# CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS

## THE CHRISTIAN'S ATTITUDE TOWARD OTHER FAITHS

BY ROBERT E. SPEER, M.A., NEW YORK Secretary of the Presbyterian Board of Foreign Missions

#### Consistency

1. First of all, it should be consistent. Christianity in the missionary enterprise, in its special lectures and representatives, and in its reception of representatives of the non-Christian religions when they visit Western lands, should take one consistent position. The relations of Christianity to other religions are not variable. If it is our right and duty to take one attitude in foreign missions, and to project an enterprise on the conviction that Christianity is the universal religion and ought to be the personal faith of every man, it is neither fair nor truthful to belie that attitude in any of our relations.

## Recognize the Good

2. Christianity should joyfully recognize all the good that is in the non-Christian religions and build upon it. This is the attitude it has taken from the beginning of the history of its missionary relations. And this is the attitude which it takes to-day. It can not build on nothing. It builds, as ever, on all that it finds that is capable of redemption, all that can be wrought into the eternal and universal Kingdom of God.

"It is in the power of the Gospel to enter sympathetically the past of Japan and China and the wonderful reach and richness of Hindu history, and put upon the whole expanse the light of its own divine interpretation," says Dr. George Gordon. "It can, in a way, identify itself with the great traditions of all these people, make them live their long histories over again, and read their deeper meanings into itself. Until China shall see Con-

fucius idealized and transcended in our Master, and Japan her beggarly elements glorified in the Christian inheritance, and India her sublime names taken out of the region of imagination and in our Lord made the equivalent of the moral order of the universe, we can not expect them to become His disciples." This is precisely the attitude of the missionary movement. It welcomes and uses and completes all that it can. It borrows all the familiar vocabulary that can be made tributary to the larger truth. It roots its conceptions in whatever is found akin to them. It makes any such kindred ideas the grounds of its address to the people abroad and of the appeal to the home Church. It is only on what is common ground that men can meet. It is the power already working in men that is to be redeemed and consecrated and enlarged and turned to the will of God.

#### The Points of Difference

3. But in the third place, Christianity should not slight or ignore the points of difference. These points are radical. It is from them that the missionary movement springs. If they are of no significance, Christianity's whole claim, both abroad and at home, is untenable. But the comparison of religions reveals the vital or, perhaps I should say, the deadly reality of the distinctions between Christianity and other faiths. Recall Hinduism, for example, as the religion whose opposition to Christianity to-day rests on the claim that it includes all the truths of Christianity. As Dr. Kellogg has said: "(a) Christianity asserts the existence of a personal God. Hinduism denies it. (b) Christianity asserts the separateness of man and all creatures from the Creator. Hinduism affirms that they are all identical with God. (c) Christianity asserts the freedom of the will. Hinduism denies it and affirms an unbending necessity. (d) Christianity assumes the trustworthiness of our own consciousness. Hinduism denies it; all is maya, illusion."

Christianity has far more that is unique than appears until we have compared it with other religions. is the actual comparison which brings out the enormous differences. where there appear to be resemblances between Christianity other religions, they are underlain by deeper differences. In the matter of the idea of incarnation, for example, the resemblance is merely verbal. The incarnations of Hinduism were not incarnations of a personal and self-conscious being. They were "means by which a being, impersonal and incapable by itself of attaining to conscious existence, is enabled through contact with matter to attain to personality." This may be called an incarnation, but it is not an incarnation in the Christian sense at all. To say that Christianity and Hinduism are alike in the idea of incarnation is not true. truth is not served by the denial or suppression of the truth, and many have risen from the actual comparison of the world's religions with the judgment with which the just-minded Edward Lawrence returned from a careful study of the people and beliefs of Asia:

"With every disposition to recognize whatever of truth and good may be found in the great Oriental religions, I have been more and more led to the conviction that it will rather harm than help our cause to minimize the differences between Christianity and any other religion. If we make the differences slight, and say to men, 'You have but to come a little further, get a little more, and you will be Christians,' one of two things will surely follow. Either—and this will be at present most frequently the case in India and China—the one appealed to will respond, 'If the difference is slight, since the change to me will be so great in leaving my ancestral faith and encountering certain persecution, I will take the chances and stay where I am.' Or-and this would more frequently happen in Japan—he will say, 'I come,' and bring all his heathenism with him, presuming that it will be quite consistent with Christianity. The Japanese are sensitive to-day about being called heathens, which is a most hopeful sign. But it will not make them any less heathen to call them Christians until they become so through allegiance to Jesus Christ. In Asia, as in Europe and America, Christianity is strong, and is to remain so, through the imperiousness of its claims, and through the absolute assent and exclusive loyalty which it demands. Be the effect of other religions what it may, whether Judaism Mohammedanism or Hinduism. whether preparatory or obstructive, or both at once, Christianity treats every one of them as a usurper on the throne and a misleader of the human heart from its true allegiance."

#### No Compromise

4. Christianity should make no compromises, but anticipate its own victorious triumph. This is the view of the political statesman who is also the Christian man. "If there is any significance in Christian missions," said the Hon. John W. Foster on his return in 1894 from a trip around the world, "they mean that the world must be conquered for Christ. The

spirit of Christianity, while it inculcates charity toward our erring brothers, tolerates no other religion. Neither in Japan nor in any other land can Christianity be compromised with Buddhism or any other Christless religion." And this is the view, also, of the modern liberal theologian who is yet true to Christ and the Christian God:

"The attitude of the religion that bears the name of Jesus Christ," says Dr. William Newton Clarke, "is not one of compromise, but one of conflict and of conquest. It proposed to displace the other religions. The true state of the case must not be forgotten, namely, that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It can not conquer except in love, but in love it intends to conquer. It means to fill the world."

We are told to-day that we must cease to use the military metaphors with reference to the mission of Christianity. It is a little hard for us to do this, who can not easily forget the language of the New Testament. But the metaphors are of no consequence. The essential thing is the truth which the metaphor veils and that truth we believe to be the triumphant, fulfilling conquest of Christianity and the sovereignty of Christ's name over every name.

#### Contributions of Thought

5. Christianity should welcome all transformations of the thought of non-Christian peoples which bring that thought nearer to Christianity. These transformations constitute one of the greatest intellectual and moral move-

ments of our time. The New Hinduism, Vedantism, the Arya Samaj, the various reform movements in India, the whole altered ethical standard of the higher Hinduism and the deepest stirrings among the Hindu peoples, are the direct product of the Christian spirit working on India most purely in the missionary enterprise, which is transforming the ideal of the people. Under the same transforming influences, Shintoism has given up its claim to be considered a religion in Confucianism is retreating into a ceremonial in China, Mohammedanism is dissolving the bands of the Koran, and Buddhism is taking over from Christianity everything but its names and its power.

"A friend of mine," writes a resident in Japan, "was talking with a certain Buddhist lady about Christianity, when the woman said that she saw no difference between the teachings of the two religions.

"'How is that?' said my friend. 'What makes you say there is no difference?'

"'Well,' said the woman, 'You Christians make much of what you call The Sermon on the Mount, but we have something just like it. In the last copy of my Buddhist paper I read it.'

"When the paper was brought, it was found that it contained something just like the Sermon on the Mount, for it was the Sermon on the Mount, translated and represented as Buddhist Scripture."

We can not welcome deception, conscious or unconscious, nor false representation, and it is certainly true that this spread of the truth of Christianity among the non-Christian peoples, transforming their thought but

not striking into the very central being and quickening the soul in God by a regeneration in Christ, makes our problem in some of its aspects much harder. Nevertheless, we will rejoice in all spread of truth among men, believing that it builds to the Kingdom of Christ, and that half-truth, in spite of all, is better than whole error.

#### Winning Men

6. But Christianity must continue, and all the more as this transformation advances, to seek to win individual men away from these religions to Christianity. If by proselytizing you mean winning men from all that is false and evil in the world's religions and relating them to the one universal religion which is all truth and good; in other words, to make Hindus and Mohammedans Christians, then that is just what we are trying to do. We are proselytizing. And we do not see what else in all the world is worth doing. The business of every man is to find truth, to live it, and to get it found and lived by all the world. This is what we are Christians for. this change which we seek in individuals must be a radical and living change. It is utterly inadequate to describe the invitation of foreign missions to the non-Christian peoples as an invitation to philosophical adjustment. It is an appeal for regeneration. We do expect to see "the gradual conversion of heathenism by the adoption of Christian ideals instead of heathen ones," and this "to be followed by the gradual absorption of paganism into the Church," as Mr. Lloyd says in "Wheat Among the Tares." Doubtless this day would be hastened if there were perfect preachers of the perfect gospel. Mr. Lloyd thinks so.

"Japan does not believe Christianity," he says, "because of faulty presentation. The fault can not lie with the author of our faith; it must lie with ourselves. . . . If the Japanese rejects Christianity, it is in most cases because he has never had it properly presented to him."

But is this all? Does it go to the very center? Are the Japanese so different to-day from the Jews in our Lord's day and the Roman world in St. Paul's? Or can it be that our Lord did not properly present the Gospel and that St. Paul's presentation was faulty? No; something more is needed than philosophical adjustment on the part of the hearers, and a less faulty presentation on the part of the preachers. Men must be born again. They must repent. They must find life in Christ. The old phrases emphasize the eternal truth. The missionary enterprise is busy producing new moral climates, transforming and enriching and fulfilling the ideals of the nations, but it is doing these primarily and permanently by making disciples of Jesus Christ, by finding men and women who will answer His call and forsake all that they have and follow Him.

#### Maintaining Truth

7. Christianity should perceive and unswervingly hold to the truth of its own absolute uniqueness. "He that hath not the Son of God hath not the Life." That is the fundamental law. We refuse to be led aside by any distinctions between the historic Christ and the essential Christ. We believe in a loving God who is the Father of all His children in spite of their denials, and that His loving will is that none should perish, but that all should

come unto life, and in a grace that has sought and is seeking every human heart, and in a Lamb slain from the beginning as a propitiation, not for our sins only, but for the sins of the whole world.

All this we believe, and our own duty in view of it is clear. But into distinctions between two Christs we can not go. It leads us into regions where there is no foothold. Christ whom we know and who has been life to us is the Christ of history. He that hath the Son hath Life, and He that hath not the Son of God hath not life. This one law, which is law because it is fact, is what "distinguishes Christianity from all other religions. It places the religion of Christ," said Professor Drummond in "Natural Law in the Spiritual World," "upon a footing altogether unique. There is no analogy between Christianity and such a religion as Buddhism or Mohammedanism. There is no true sense in which a man can say, 'He that hath Buddha hath Life.' Buddha has nothing to do with life. He may have something to do with morality. He may stimulate, impress, teach, guide, but there is no distinct new thing added to the souls of those who profess Buddhism. These religions may be developments of the natural and moral man. But Christianity professes to be more. It is the mental or moral man plus something else or some one else." Christianity is showing no kindness to the world if it forgets its own character and the mission of life with which it is charged. A toleration which betrayed the very life of humanity would be intolerable treason. Christianity must realize and hold immovably its unique character.

#### Truth and Its Interpretation

8. While we may hope for something in the way of a richer understanding and a fuller interpretation of Christianity from the new experience of Christians of other races, we may exaggerate this prospect, and what we may hope for is rather from the racial qualities of these peoples than from their religions. It is to be stated clearly that we look for nothing from the non-Christian religions to be added to Christianity. Every truth in these religions is already in Christianity, and it is there proportioned and balanced as it is not in any of the other religions. Not one single aspect of truth can be named which these religions are able to contribute to the religion of the New Testament. But it may be asked. Is not the Oriental consciousness to enlarge and enrich our comparatively pinched and practical conceptions? But is there such a thing as an Oriental consciousness? A Western woman is the chief preacher of such a consciousness in India, and the whole conception of such a consciousness as a great force to be dealt with in philosophy and religion has been produced and nourished in the West. There is doubtless a rough utility in thus setting the East off against the West, but both East and West are divided within themselves by differences of race and traditions as great as separate them from one another. The phrase, the Oriental consciousness, serves a more or less useful purpose, but it does not define a source of new religious knowledge or promise a correction of Christianity.

There are some who hold a different opinion. "The West has yet much to learn in the school of Vedanta, so ancient and so meditative," says one

Christian writer. "The West has to learn from the East," says another, "and the East from the West. The questions raised by the Vedanta will have to pass into Christianity if the best minds of India are to embrace it; and the Church of the 'farther East' will doubtless contribute something to the thought of Christendom of the science of the soul, and of the omnipenetrativeness and immanence of Deity."

"If I were asked," says Max Muller, "under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we, here in Europe, may draw that corrective, in order to make our inner life more perfect, more comprehensive, more universal, and, in fact, more truly a human life, not for this life only but for a transfigured and eternal life, again I should point to India." But there are others, both those who have studied Indian religion and philosophy from afar, unprejudiced by the realities of the popular religion, and those who have loved India so well that they have lived and died for her, who have not found what her speculations could add to the truth of the Gospel. Something is to come into the temple of God from India, but only when her consciousness and her speculations are humbly laid at the foot of Christ's cross and when she has learned by life in Him.

Thus far our hopes of any original contribution in philosophy or theology or religion from the quickened con-

sciousness of Asia or from the Christian churches in Asia have been un-All the work of modern scholars in Japan and India has been eclectic, a remodeling of old materials. And the Christians of these lands have simply been reliving the ever-old and ever-new problems of human life in all ages and in all lands. Those who have set out to give us new theologies or new Christs have only rephrased the old truths or rearranged the old heresies. Mr. Mazoomdar gave us an Oriental Christ, but He was merely an old Unitarian Christ, less strong, less rich, less true, less commanding, less a Christ than the Savior whom the Church had known for nineteen cen-What can the East add to Christ? If not, can the East show us anything that we do not know? Can it give us anything?

Well, it has a great deal to give us. But it is not Christianity that needs its help. It is we. And it is only by Christianity that it can give us its help. And it is not in our thoughts of Christianity that we specially need its help. We do not primarily require a larger intellectual comprehension of the Gospel. Indeed, we can not get it by more speculation, by comparison of opinions, by new codifications of truth or new efforts to state the life and will of God and the nature and the end of our souls in words. can only get it by more experience, more life, the actual occupation of humanity by God. It is in the experience of Christianity that help is needed. It is in our living it, in our getting the Gospel embodied in our life. It is there that the other races are to help us, and it is the races that are to help us, not their religions, save as those religions have come to em-

body in any measure above their error the great racial qualities which are to be the contribution of these peoples to the Spirit of God for His use as the materials of the Kingdom of God, the incarnation of the Gospel in the life of mankind. The non-Christian peoples are far better than the evils of their religions. Even the sanctification of error and lust in the non-Christian religions has not extirpated from these peoples the likeness of God. which will not be effaced, or that original capacity for Him, for the indwelling of His life, for the execution of His will of righteousness which is to be their contribution to the universal church.

[010]

It is from these races that the new contributions to the Church are to come. The line of thought in Bishop Montgomery's composite volume, "Mankind and the Church," was justly chosen,—"an attempt to estimate the contribution of great races to the fulness of the Church of God." To the extent to which their religions have really supported the strong national qualities of these people, which they are to bring to the enlargement of our interpretation of the Gospel by the enlargement of our experience of it in life, then they have made a contribution, but to the extent that they have weakened them, they have increased the measure of the incumbrance they have been on the life of the world or will be if they obstruct the triumph of Christianity. But it is the characters of the various races which Christianity wants to redeem, and use them, not the speculations of their religions for her reconstruction.

There are those, it must be said, who feel grave concern at the issues with which the modern world con-

fronts us. It is evident, they say, that the non-Christian races are to exert a more direct and powerful influence upon the Christian peoples, and they dread the result. What they have to give, they fear, will be by no means wholly good, and they look not for an enrichment but for an impoverishment of our best life from their contribution to it. It may be so. It surely will be so unless the non-Christian races are redeemed by the Gospel and the power of the Gospel is allowed to purge their souls and give to their raw capacities the grace which is to be their contribution to the ultimate Christianization of humanity. discern anew the grounds on which the missionary enterprise rests. It is needed to enable the non-Christian peoples to make their contribution to Christianity.

And it is needed to enable Christianity to realize itself. So far from needing anything from the non-Christian religions, Christianity needs only one thing; that is, to give herself to the non-Christian peoples. There is wanting in her nothing that other systems can provide. There is wanting only the fulfilling of her own true character, which is possible only as she gives herself, not in the person of a few of her sons and daughters, but in all her being and utterances to the supreme task of redeeming the world, nay, of bringing the world into the one perfect redemption which has been already wrought.

#### The Gospel Message

9. I have one concluding word to This view of the non-Christian religions and of our attitude to them is not the Gospel. It is not this message with which we are to go out to the

world. This is what we have to say to ourselves when we examine the grounds of our enterprise and state its warrant to the Christian Church. But our message to the non-Christian religions is the one simple, positive message of Christ. It was after a venture in comparative religions at Athens, of which apparently little came, that St. Paul wrote to the Corinthians, "I determined to know nothing among you save Jesus Christ and Him crucified." It is with true courtesy and with frank and manly sympathy and with a quiet but yearning love that we go to meet the people of the non-Christian faiths to win them to the We must put ourselves in Savior. their places. How would we wish to be approached, how would the Gospel most effectually reach us if we were where they are, with their traditions and long inheritances and sacred memories and infinitely complicated network of human relationship and of intellectual ideas and of actual responsibilities? We are asking no light thing of men. We must not approach them with denunciation of all

that they regard most sacred, with ruthless contempt for the intricate intertwinings of the buried roots of tares and wheat, "We must not approach them as if they knew that they were themselves deficient, and that it was only pride and obstinacy that prevented them from listening to us," so Archbishop Benson counseled. do not approach them so. We approach them as the Bishop of Winchester, blind and far advanced in years, counseled Boniface to approach the souls to whom he was sent in Hesse, avoiding scrupulously all contemptuous and violent language, and trying above all things to show forth a spirit of moderation and of patience. It is thus we go to them. We love them. It is because we love them that we go to them. And some day love will win them. It will go out after them and will wait for them. It may be kept waiting for long years, but it will wait, and at last, in the triumph of Christ in the world's life and the completion of the world's life in Christ, it will see of its soul's travail and be content.

# THE NEW DEVELOPMENTS AND DEMANDS OF MISSIONS SEVEN WONDERS OF THE MISSIONARY WORLD

BY THE EDITOR-IN-CHIEF

As the late Rev. Joseph Cook used to say, there are at least seven modern wonders of the world, far surpassing those of the ancient times; all of them cosmopolitan, or world-wide; all novel, or peculiar to our day; and all supernatural, or inexplicable, without the divine factor, as to their sudden and simultaneous development. Mr. Cook instanced the speed of intercommunication, which brings even remote

nations into close neighborhood; the self-reformation of the hermit nations, like Japan, China, Korea; the rapid onward march of education and democracy, in every direction; the world-wide spread and unity of civilization; and, to these four, he added the modern triumphs of Christianity, the current fulfilment of Biblical prophecy, and the establishment on a sure basis of a scientific supernaturalism.

This catalog might be amended by substitution or addition and the new list made to include seven marvels, essentially belonging to one category, and developed in our day with a rapidity and a simultaneousness to which no previous age presents any parallel. In no other century can be found any such signs of general progress in an advance that is not local or exceptional, but general, universal, racial, a steady onward march of mankind, as in the following directions:

#### **Exploration and Communication**

For example, there has been worldwide exploration, until we are confident that mankind knows the habitable globe from pole to pole and sunrise to sunset, and no really unexplored or undiscovered realm remains.

Communication is also world-wide: steam has been yoked to the ocean-liner and the land carriage; the postal union links all lands in correspondence and interchange; the electric telegraph and telephone establish instantaneous contact—a mark that in one direction at least finality has been reached.

### Acquaintance and Assimilation

Communication means acquaintance, and acquaintance assimilation. Contact dissipates prejudices and creates new and mutual understanding. Interchange commercially implies treaty relations: it becomes an object to foster good will, and political fraternization leads to brotherhood. Pacification, with resort to arbitration instead of armed conflict, becomes a matter of politics if not of ethics, and a tribunal of adjustment, a parliament of man, is a natural result. Ballots displace bullets.

#### Civilization

All this means world-wide and homogeneous civilization, with education and emancipation. Ignorance, superstition and slavery are of one family, and are all forms of bondage, tho the fetters may be in some cases on the intellect, or conscience, and in others on the body as well. But it is dangerous to civilize where we are not ready to enfranchise. To let men think and learn is to make them free: if we do not emancipate them, they will burst their own bonds.

#### Inventions and Discoveries

There are two other modern marvels which challenge attention: the first is the unparalleled rapidity and multitude of new inventions and discov-These alone mark this as the golden age of all history when, as Mr. Gladstone said, one decade of years shows more progress than a thousand at the old pace. There seems a theology of inventions. God has withdrawn the veil that covered nature's arcana of mysteries only when His Church was beginning to gird itself for the great work of a world's evangelization. The period of the reformation, which signalized the dawn of new night after the midnight of the dark ages, saw suddenly and simultaneously made available to the race four stupendous helps to missionary enterprise-the mariner's compass to guide vessels, and steam to propel them; the printing-press to print Bibles with, and paper to print them on; and as steam gave us swift ships and railways, so it gave us swift working presses to cheapen and multiply Bibles and religious literature. Then, when a revival of evangelical faith prepared for, and was succeeded by, a revival of

evangelistic zeal, inventions and discoveries multiplied so fast that it was as the steam and electricity had been yoked to the car of human progress—as the the mind of man had been somehow endowed with new insight and foresight and outreach.

It is difficult to express adequately the change in conditions. Time and strength are relative terms and are measured not by moments and muscles, but by attainments and achievements. He who can crowd an hour's work into a minute lives practically sixty times as long, and he who with one man's vital vigor can wield ten men's power has practically multiplied himself into ten. So that man is now, in effect, a giant, with correspondingly gigantic powers and possibilities. The telescope and microscope have enlarged his vision a thousandfold; the telegraph and telephone, his hearing in like proportion; the various mechanical devices have given him feet that stride in "sevenleague boots" and arms that wield weapons mighty as thunderbolts. All this is so marvelous that it is incredible. We who live in these days are so dazed by what we are ourselves seeing and doing that we have not waked up to the full force and meaning of facts, but are like those to whom Paul quoted the words of God, "I work a work in your days which ye will in no wise believe tho a man declare it unto you!"

#### Organization

If anything can be added to all this astounding series of marvels, it is world-wide organization and federation. Men are now, as never before, learning the value of united, concentrated effort. In every direction and department the social or associated

factor is most prominent. Great combinations and corporations threaten almost to obscure and absorb individualism and dominate the world, while, in other forms of enterprise and effort they are the hope of the Church. As in the crisis of a decisive battle a general-in-chief calls out all his reserves, God seems to indicate that the armageddon of the ages is at hand because He is summoning to action all the available force of the Church. Before the Victorian Era the women and youth of the Church were comparatively in hiding. They had never been organized for work. David Abeel in 1834 sounded in London his trumpet call in behalf of women in the East, shut up in Zenana seclusion and accessible only to their own sex, British women formed a society for promoting female education in the East. It was the beginning of work for woman-only seventy-five years ago! When ten years later in the same British metropolis George Williams organized the first Young Men's Christian Association, it was the starting-point in organized work on the part of young men. It naturally suggested a similar bond among young women. about forty years later, came the Student Volunteer Movement, the Young People's Society of Christian Endeavor, the Students' Federation now prevailing in all lands, the recent Lay-Missionary Campaign, men's other like forms of organization, which for the first time in history are marshalling the whole body of Christ's disciples into battle-line without regard to age or sex. Here again organization touches the limits of finality, for there is no latent force left to develop into action, unless we call the

cradle roll, and note what the mothers are doing as they bear and rear their offspring for missionary service, imparting enthusiasm for humanity with the milk of their breasts.

It is here we feel the stress of the modern missionary era to lie, preeminently. Dr. Richter sagaciously divides the missionary development under three periods—the Lutheran, the Anglican and the American: the Lutheran marked by its emphasis on the supernatural factors—the inspired word, the divine Christ, the Holy Spirit in regeneration; the Anglican by the patient development of the native church with its self-support, selfgovernment, self-propagation; and the American by the new watchword of organization and concentration for the immediate evangelization of the world.

To those who study the science and art of missions with the eye of an intelligent expert, there is something startling in the recent rapid growth of this last factor—organization. Such students of missions see and hear God, moving and calling, going before the Church, rallying every available disciple for active and prompt and persistent effort, until every human soul has heard the good tidings; until every habitation of darkness and cruelty is flooded with light; until in every land not only is the Gospel preached, but the Church planted, as a witness.

#### Cooperation

Some think that individual, independent efforts should be merged into the greater denominational campaign, to insure responsibility and permanency. But all are agreed that the great demand of our day is movement forward and together—to avoid either under-effort or overlapping; to avoid

neglect of any field or disproportionate activity in any; that there should be a steady advance all along the line, and a harmonious action—a concentration of men and means, and a unity if not uniformity of method, until the whole world is actually overtaken in its destitution and degradation.

Great victories have often been sacrificed by a want of cooperation at decisive moments; but when a vast army can be hurled on a foe without loss of time or needless sacrifice of force—when from every direction the advance is steady and regular and convergent, sometimes a much smaller body of soldiery has proven superior in valor and efficiency, piercing the enemies' center, turning their staggering wings, and putting them to rout by one overwhelming charge.

Perhaps this is the question of our day-how to turn to account the immense force now organizing as never before for the world's conquest—how to avoid waste and avail ourselves of material ready to hand-how to arouse those who are still but half awake and employ those who are ready to acthow to secure the largest number of prepared and disciplined men and women, and the largest amount of consecrated money to support them; how to kindle the fires anew on every altar of church and home—to spread the knowledge of facts which supply fuel to such a flame, and make the whole Church actively and earnestly and selfdenyingly alive to the issue. This is a great problem, but its solution is as grand an aim as the enigma is a difficult and perplexing one. And we believe that God never puts before His Church any duty which can not be done, any difficulty which can not be met.



THE LABRADOR ESKIMOS IN THEIR KAYAKS

#### MISSIONARY WORK IN LABRADOR \*

BY REV. JAMES H. TAYLOR, WASHINGTON, D. C. Secretary of the Washington Branch of the Grenfell Association

Altho Labrador lies practically between the same parallels of latitude as the British isles, yet the coast of the former is very bleak and cold, due to the fact that the Arctic current skirts its shore for many miles. This, in addition to the fog which is very prevalent, especially in the Straits of Belle Isle, makes this one of the most dangerous coasts on this side of the At-The rocky headlands rising abruptly from the sea, the shoals of rock extending under the water, together with the innumerable islands of rock that extend like a great fringe from Battle Harbor to Cape Chidley, furnish a coast both picturesque and perilous. It is no wonder that these conditions have developed a daring

and hardy set of navigators who steer their craft with marvelous skill along this wreck-strewn coast.

Missionary work on the Labrador dates from the arrival of the Moravians, who came to bring the Gospel to the Eskimo. In recent years Dr. Wilfred Grenfell has been at work with his hospital ship and launches, as well as with a number of hospitals located at convenient points on the coast. Before the arrival of the Moravians, the Hudson's Bay Company had been trading in that part of the continent for many years. In 1670 Charles the Second granted a charter to Prince Rupert and "seventeen other noblemen and gentlemen, giving them the sole trade and commerce of all

<sup>\*</sup> There does not seem to be any satisfactory reason why Labrador should be spoken of as The Labrador, unless it is a contracted form for The Labrador Coast. At any rate the definite article is nearly always prefixt to this name, and one becomes quite accustomed to hearing it. The origin of the name Labrador is somewhat hidden in mystery, the various explanations have been given. The name Le bras d'or given by the early settlers has been sometimes accepted as an explanation; a name given on account of the supposed discovery of some kind of ore, possibly copper or iron pyrites, similar to what may be seen on the shores of Newfoundland.

those seas, straits, bays, rivers, lakes, creeks and sounds, etc." By this grant the Hudson's Bay Company had unlimited rights to this region, and it was not until 1749 that any advance was made into the interior. As this company was first on the ground they interpreted their initials "Here Before Christ"; a sort of self-congratulation that they had anticipated the missionary. They did not retain this distinction long, as the Moravians soon established mission stations on the coast.

The two forms of missionary activity now in progress on The Labrador are the Moravian Missions to the Eskimos, and the Royal National Mission to Deep Sea Fishermen conducted by Dr. Wilfred T. Grenfell.

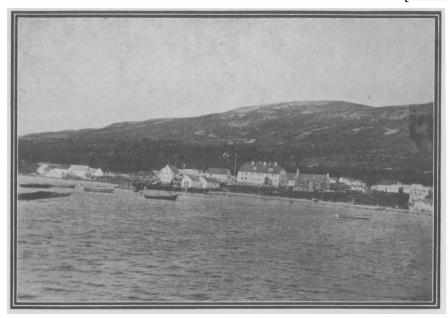
#### Mission Work Among the Eskimos

The Eskimos of Labrador live on the coast, and for the most part north of Indian Harbor. There are practically no Eskimos in the interior, as this part of the region is held by the Indians. There is a tradition that many years ago the Eskimo encroached on the interior, and was forced to settle with the Indian the question of territorial rights by a conflict. This battle took place on an island from which the name Battle Island has come. The result was that the Eskimo was forced to remain on the coast and the Indian took the interior. It is estimated that there are about 1,200 Eskimos on the coast of Labrador, tho there is no way of securing an accurate census.

The Moravians began their work on The Labrador in 1771, having previously established a mission in Greenland in 1733. It is a great tribute to the missionary zeal of this body of people that they went into this unknown region and, deprived of all but the most infrequent means of communication and cut off to an unusual degree from any knowledge of the outside world, have maintained this work for nearly a century and a half. Even to-day a visitor from the outside world is a rare occurrence, practically only when the Government mail-ship arrives with the mail or Dr. Grenfell makes a call.

There are stations at Hebron, Okak, Nain, Hopedale and Makovik. There was a station at Ramah, but that has been discontinued. The mission at Nain, which is one of the largest stations, is splendidly equipped and under the personal supervision of Bishop Martin. The mission-house is situated just at the foot of the mountain of rock that rises precipitously from the water's edge. Around the shore line of this bay of Nain, protected by the high cliffs from the force of the sea, are to be seen the Eskimo huts that the missionary has taught the native to build. These huts are quite comfortable and in great contrast to the sealskin tent and the "igloo," or snow-house, of the Eskimo of the farther north. A sort of turf, made by the moss that covers the ground and the rocks in many places, is used as a roofing for the hut. The missionary has constantly protested against the adoption of European customs and dress by the native Eskimo, but in many cases without avail. It is the desire of the missionary that many of the native customs be retained, but the Eskimo has fallen before the attractions of civilization if the style of dress be an attraction.

Thus, at many places along the coast he is to be seen with a combina-



THE MORAVIAN MISSION STATION AT NAIN, LABRADOR

tion of "sillipak," or loose jacket, European trousers and sealskin boots. This seems of itself a very unessential thing except that it suggests the serious fact that the Eskimo is fast decreasing on The Labrador. He is disappearing before civilization, and may offer the same ethnic study as our own North American Indian. As an answer to this problem the Rev. H. A. Peck, for over thirty years a missionary to the Eskimos of Baffin's Bay, suggests that the Eskimo has left his primitive mode of life and tried to adopt customs for which he is not fitted by nature. For instance, with the Eskimo in his native life the struggle for existence is severe and uncompromising. He must catch seals or die. When he has come in contact with the white man he has developed a dependence on that race that has made him less able and less willing to continue this sort of struggle. should be stated clearly that the missionaries have been opposed to the adoption of the customs of the white man on the part of the Eskimo. In consequence of this decline in the number of the Eskimos, the mission station at Ramah has been abandoned.

The industry of these missionaries is inspiring. At Hopedale and at Nain they have cultivated attractive gardens, in places where there is some soil between the great rocky headlands. In these gardens they raise turnips, cabbage, parsnips, beets and, in one at least, some remarkable specimens of cauliflower. In front of the mission-houses at Nain and Hopedale the beds of pansies and daisies, almost within reach of the Arctic current, have a coloring that seem to be more gorgeous than we find farther south.

One can not fail to be imprest with the air of optimism and the spirit of contentment to be found at the missions. One of the missionaries who expected to go home to England last [010]

fall said, "I would be tremendously disappointed if I thought that anything would prevent my return to this work."

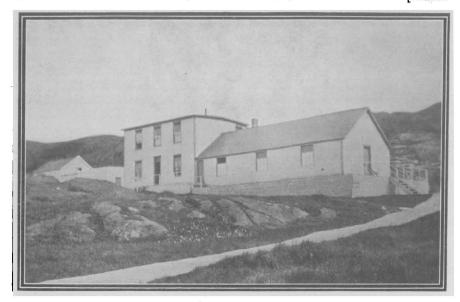
It is a delightful, simple Christian community that these missionaries have established about the mission. It is not difficult to see the light of the Gospel of Jesus Christ in the faces of these natives who have been so faithfully taught. One evening, as our ship was lying at anchor off Hopedale, I gathered into the cabin a number of these people from the mission. It so happened that in our ship was a piano that interested them very much, for they are very musical. To the accompaniment of the piano they sang in their own language the old hymns of the Church with a simplicity and enthusiasm that suggested the faith of a little child. What the outcome of this mission work will be among this race which has given signs of decrease is a problem for the missionaries to face and solve. For the present, the Eskimo has the assurance that against the invasion of the vices of civilization he has the help of Godly men and women to enable him to withstand the dangers that contact with the white man may bring him.

## Work Among the Deep Sea Fishermen

Dr. Wilfred Grenfell has done much to make The Labrador known to the world as well as to bring the gospel of hope and health and joy and peace to the fisherfolk of Labrador. part of Labrador which stretches north from Blanc Sablon is spoken of as Newfoundland Labrador, while that part that stretches southwest is the Canadian Labrador. Both these portions of the coast have been the scenes of Dr. Grenfell's work. headquarters of this Labrador work is St. Anthony's, at the extreme northern part of Newfoundland. Here is a hospital, an orphanage and an in-



ESKIMOS OF NAIN, LABRADOR, IN EUROPEAN DRESS



THE GRENFELL MISSION HOSPITAL AT INDIAN HARBOR, LABRADOR

dustrial school; for the endeavor is made to teach the people some industrial arts, in order that they may not be so absolutely dependent upon the cod-fishery. All during the summer the entire coast of Labrador is dotted with fishing schooners that go "down north" after the codfish. This industry, that has been the mainstay of the people for many years, has produced an absolute reliance upon the fishery as the sole means of livelihood. When this fails a vast number of people are practically penniless. But until Dr. Grenfell came to this coast the people had hardly any medical attention save for the spasmodic visits of a physician who was sent down by the government during a part of the summer. It was to relieve this severe need and the consequent distress that caused Dr. Grenfell to establish his hospitals and to send the mission steamer along the coast on errands of mercy to heal the sick. The spirit of the enterprise is well described by the inscription on

the helm of the steamer, "I will make you fishers of men." One of the first and the most important hospital on The Labrador is the one at Battle Harbor. Battle Harbor is the most eastern point of Labrador and stands far out to the sea; the coast stretching northwest in one direction and southwest in another. Here, as tradition has it, upon this island the Indians and the Eskimos fought to determine their respective rights. The hospital at this point consists of a main building two and a half stories high, and a wing that contains a woman's ward and a man's ward. The accommodation is for about thirty-five patients, tho at times, owing to great demands for room, more than this number have been accommodated. Here may be had a splendid idea of the work of the mission. The government boats which ply up and down the coast bring patients regularly, and as long as there is any possibility of making room no one is denied an entrance.



ONE OF DR. GRENFELL'S HOSPITALS AT BATTLE HARBOR, LABRADOR

Over the door of the hospital in large letters are these words which fairly describe the spirit of the work: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." When one realizes that many a man and woman and child has been saved from suffering and been introduced to the practical Christianity of Christ, it confirms our faith in Him who healed the sick. At Indian Harbor, farther north, is another hospital not so large as the one at Battle Harbor, but doing most excellent work. By locating a hospital farther north Dr. Grenfell has made these places accessible to the For those who venture fishermen. even farther along the northern shore the mission steamer affords help; for every summer, manned with her crew of physicians and sailors, the steamer makes the journey along the coast, ministering to the sick as the boat calls in at the many fishing harbors that dot the coast. In cases where it

is necessary that a patient should have constant supervision, the sick person is taken aboard and in a little hosarranged amidships in steamer can be cared for until landed at one of the regular hospitals.

183

Outside of the regular medical staff of the mission, whose remuneration is exceedingly small, the workers are volunteers who go for the summer and gladly give their services to this work. In this way some of the most efficient physicians and nurses have gone from the United States and Canada to lend a hand. One is imprest with the spirit that pervades all the mission stations, and the desire of all, even visitors, to help. During the winter the problem is, of course, more difficult and duties more severe. But as the fishermen return to their homes. and the boats are tied up for the winter, the physicians must take dog and sledge and go up and down the coast carrying the message of help to the homes of the people. There is much

of heroism and real downright hard work in the winter duties of doctors and nurses. And yet one never hears a word of complaint, but rather stories of enthusiastic endeavors to reach cases of illness and need.

At Harrington, on the Canadian Labrador, is another hospital recently begun, but already by the number of patients justifying its position and promising a future of much usefulness.

But this hospital work is not the entire work of the mission, for Dr. Grenfell found that he must do something to relieve the people from the commercial bondage into which their circumstances and dependence on the codfish industry put them. The trucksystem, whereby the fisherman would practically mortgage his summer catch of fish for the provisions he had already consumed in the winter, made it necessary that something should be done to relieve this order of things. For this reason he has established a number of cooperative stores, means of which the fisherman may buy his flour and molasses and salt at a fair price instead of paying abnormally high prices for his supplies. In this way Dr. Grenfell came into direct conflict with the trader, who found that his craft was in danger of being set at nought. This system of cooperative stores has brought relief to many families, and in some instances has enabled them to save something from their fishing. But it has also introduced the custom of paying cash for fish, where formerly no one ever thought of anything but credit on the books.

More than all this, Dr. Grenfell has taken the message of Christ to these people, for he is preacher as well as physician. Nothing could have been more impressive than the evening service at Battle Harbor, when a great number of the people gathered in the little chapel. Great, strong men and young stalwart boys just reaching manhood, women and children from the fishing homes, nurses and doctors from the hospital, listening attentively as this faithful missionary preached to them Christ.

If Labrador ever becomes a more habitable land than it is now, much of the credit will be due to the energy and faith of Wilfred Grenfell. The great unexplored region of the interior is a living challenge to go up and possess the land. The day will come when the interior may be opened up and vast resources hitherto unknown laid bare. This will be triumph worthy of our century. But let it be remembered that the inspiration to much of this was the faith of a man who went to the bleak shore of this icy land to carry the message that Christ taught and bade us to take to the uttermost part. In obedience to this supreme duty the Moravians and Grenfell have invested their lives in Labrador, and the future will restore to the dwellers of the land the compound interest that these investments have made.\*

#### A TESTIMONY TO MISSIONS

Hon. Winston Churchill of the British Government, formerly Under Secretary for the Colonies, and now president of the Board of Trade, speaking at the opening of The Orient in London, said, "Every penny presented to the cause of missions is a contribution to good government; every penny spent on missions saves the spending of pounds in administration, for missions bring peace and law and order."

<sup>\*</sup>The writer is secretary of the Washington branch of the Grenfell Association, and is prepared to receive and forward gifts to the work of Dr. Grenfell. Address, 304 Rhode Island Avenue, Northwest.

#### THE SALVATION OF SOCIETY

BY REV. SAMUEL ZANE BATTEN, D.D., LINCOLN, NEBRASKA

In the nineteen centuries of its history Christianity has done great things in the world. More than one student of human affairs has traced the march of Christ down the centuries and has recorded the victories of the Son of Man. No study can be more interesting and inspiring than the study of these great achievements of the Christ.

The finest type of personal morality and saintly life has come through Christianity. The Spirit of Christ came as a new creative spirit brooding over the chaos of the world and in course of time it brought forth a new type of manhood that may be called Christian. In the progress of the centuries this type has unfolded and developed, and to-day there is a type of character that is as distinctive as it is splendid.

The Christian spirit dwelling in men has also created a type of family life that is no less distinctive. Christianity arose at a time when the bonds of human society were dissolving and when marriage was lightly esteemed. But in the course of time, wherever the Christian spirit has made way, a great change came over the lives of men. Before long a new type of family life was seen and the Christian home became a reality. This is a great achievement and no one can overestimate its influence upon human society.

This is not all; the Christian spirit has also created the Christian Church, an achievement no less significant and potent. It is easy for one who is so inclined to frame an indictment against the Church and to sustain that indictment at the bar of history. There have been times when the churches have

been cold and worldly, when they have forgotten the real work of Christ in the world and have hardly lisped the first syllable of the Christian gospel. But with it all the Church has endured, showing a wonderful power of moral renewal and doing the work of Christ in spite of its failings and defects.

Beyond all these things Christianity has created the missionary enterprise, one of the most splendid achievements of the Christian spirit and one of the best illustrations of the Christian principle. In obedience to the commands of their Master, men and women have sundered the ties of home and have gone forth to the ends of the earth to bear the glad tidings of salvation to the lost. In good report and in ill, enduring hardships and risking their lives, they have penetrated the frozen north and have crossed burning deserts; with a patience that never fails and with a love that never falters, they have sought the lost peoples and have loved them into the Kingdom. The missionary enterprise is one of the finest triumphs of the Christian spirit, and in it the very heart of Christianity is revealed. No one who studies human history with impartial mind can do other than admire these great achievements of the Christian spirit.

#### The Unfinished Task

But the fact remains that Christianity has not yet wrought the redemption of the world. It has not by any means created a Christian type of human society. Lecky has shown that in the early middle ages the Church did not appreciably improve the moral condition of the Eastern Empire. For 1,500 years the Church has practically

dominated the life of Italy and Spain, France and Russia; and yet the moral and social conditions of these peoples to-day is the standing reproach of Christendom.

Protestantism can claim little advantage over either the Roman Catholic or the Greek Church in these re-The moral and social conditions of the United States, Great Britain and Germany are better than in any other nations of the globe. But the sad confession must be made that Christianity has not by any means transformed these peoples or wrought the redemption of society. It is evident, therefore, that there is another factor entering into the problem that must be taken into account. factor is made very plain the moment we consider the purpose of Christ and the program of His Kingdom.

The Kingdom of God, in the Christian conception, may mean more than a human society on earth, but it never can mean less. The program of the Kingdom contemplates the salvation of the world and its transformation into the Kingdom of God. The work of Christ on earth is not complete until that has been accomplished. The world is the subject of Christ's redemption, and nothing less than this can satisfy the purpose of God. part of this program has been fulfilled, but items in that program have been omitted. In view of this it becomes us to examine carefully our programs and our methods, that we may know whether our methods are the best and our programs are in accord with the program of Christ. If our present methods and programs are too formal and partial, we should enlarge them till they parallel the method and the program of the kingdom. To reconceive the essential Christ, it has been said, is the special task of each new generation.

#### I. The Weakness of Individualism

Thus far in the history of Christian effort men have thrown great emphasis upon the salvation of individuals. In the generations great things have been done by the children of the Kingdom, and much progress has been made. Millions of souls have been won unto God and have been saved for lives of purity and power. Great changes have come over human society and many an evil has gone never to return.

But the fact remains that the methods thus far followed have not produced the largest results and have not transformed human society. The fact is also that the method of individual salvation gives no prospect of the salvation of society within any measurable time. It would be a gross misstatement to say that the moral and social condition of the cities of the world has not improved in historic times; but it is simple truth to say that the progress in these cities is so slow and uncertain as to be almost unnoticed. It is needless here to adduce evidence indicting the great cities of Christendom, for this evidence is known to all. London is confessedly the greatest city in the world; and yet London is the standing reproach of the world. "Talk about Dante's hell and all the horrors and cruelties of the torture-chamber of the lost. man who walks with open eves and bleeding heart through the shambles of our civilization needs no such fantastic images of the poet to teach him horror."\* Huxley's description of conditions in the East End of London

<sup>\*</sup> Booth, "In Darkest England," page 13.

is well known; among the lowest savages he says that he has never found such hopelessness and misery as in this region; and he does not hesitate to say: "If there is no hope of a large improvement of the condition of the human family, I should hail the advent of some kindly comet which should sweep the whole affair away as a desirable consummation." In London there is a Submerged Tenth, caught by the maelstrom and sinking in the flood, abandoned and despairing, without God and without hope. Above this is a larger class in poverty -at least thirty per cent of the totalwho are unable to obtain the necessaries of life which will permit them to maintain a state of physical efficiency. "Hell," said Shelley, "is a city much like London." The man who walks with open eyes through the East End of London and the wynds and closes of Edinburgh and Glasgow is tempted at times to call for the crack of doom to come and end all.

What is true of London is true no less of New York City. Economic conditions are somewhat better here than in the old world, but the facts are none the less appalling. In 1890, according to Bishop Huntington, "recent certified revelations have laid bare the multiplied horrors and depravation of the tenement population in great cities, where 41 out of every 100 families live in a single room, and where the poorest pay more for rent than the rich for every cubic foot of space and air." From year to year 10 per cent of all those who die in New York City are buried in Potter's Field. In 1900 a commission was created in New York State to investigate tenement conditions in New York City. After several days' investigation in

silent amazement, the upstate members of the commission declared: "New York ought to be abolished."

In these and other cities of Christendom, Christian men have been at work for generations and for centuries preaching the Gospel, seeking the lost, building churches and founding rescue missions; yet to-day it is not easy to see wherein they are improving from generation to generation. Indeed, some thoughtful people declare that the great cities of the world are degenerating, and that the churches are steadily losing ground. Be all this as it may, the fact remains that the progress is so slow and disappointing that we can hardly measure its gains. In these cities millions of people are unblest by the Gospel and live without any of the things that make for admiration, hope and love. In these cities boys and girls are living in conditions which practically make impossible for them a decent and moral life, where the fresh bloom of purity is brushed from the cheek of girlhood before she has learned the meaning of virtue, and the moral nature of the boy is warped before he has learned the meaning of life. On the one side we have the spectacle of millions of people alienated from the churches and wholly indifferent to the Gospel message. These say: churches are for the fortunate few; religion is good enough for those who have time and money for it. On the other side, we see the Christian worker baffled at every turn by social conditions and fenced away from the people by impassable economic barriers. While conditions are such it is almost impossible to reach the people in any large numbers with the Gospel message; and while conditions are as

they are it is almost impossible for the convert to preserve his integrity. At any rate, by our present methods there is no prospect that the kingdom will ever come in any measurable time. With home conditions as they are, and with so many suggestions to evil on every hand, the Gospel worker finds himself thwarted at every turn. By the method of work largely limited to individual work on individuals, excellent and Christian as this is, there is no near prospect of the redemption of these cities. With the present environment, and with so many obstacles as now exist, the saving of these cities is an indefinite and remote possibility.

#### II. The Method of Social Action

The Kingdom of God is an ideal which demands human, social and collective action. Individual action alone can never solve a social problem. In the words of Thomas Arnold, "The true and grand idea of a church is that of a society for making men like Christ, earth like heaven and the kingdoms of this world the Kingdom of God." Stated differently, the end that we seek is a perfect man in a perfect society. This means social action no less than personal effort. To carry out this program two things are all important and must be kept in mind.

First, the making of the kingdom means much more than the making of good individuals. There is no such thing conceivable or possible as an individual who is good by himself and unto himself. Man is a being of relationships, and right life is life in right relations. The man who is good at all is good in the relations in which he finds himself; to be a good man means to be a good member of the social order. Man is a son, brother,

friend, father, employer, workingman. tax-payer and citizen; and he is a good man in so far as he illustrates in these relations his essential life. The fact is, also, that if every person in the world should be converted and become a good individual, the Kingdom of God might not yet be attained. The ideal of the kingdom will never be satisfied until all men are associated in right, righteous, fraternal and loving relations with one another. realize the ideal of the kingdom, to behold the virtues of the kingdom, we must have goodness and love exprest in human relations, and incarnated in social forms. The Son of Man never called any man to a life of isolation from his fellows; always and everywhere he called men to brotherhood in a family and to fellowship in a society.

Second, the making of the kingdom demands collective and social action. The present method of individualistic effort is not sufficient. The practise of charity, nursing the sick, feeding the hungry, visiting the prisoners, keeping alive the sickly, rescuing the outcasts, can never permanently improve the race and bring in the Kingdom of God. Nay, worse, it has become very plain that many of these efforts increase the very evil they are designed to remedy; and much of this effort is so misapplied that it means the deterioration of society. Sickness, poverty, crime and misery have social causes as well as individual, and can never be wholly eliminated by individual action.

By the method of individual effort alone, by dealing with results and neglecting causes, we can never achieve the redemption of man and build a Christian city. It is very beautiful to build churches and conduct

rescue missions; but while we are saving one poor outcast a dozen other girls are led astray-through ignorance on their part or neglect on the part of society-and are sold into white slavery. It is very Christlike to nurse the sick and to equip a sanatorium for the consumptive; but if, while we are doing this, and are neglecting housing conditions and are permitting unsanitary tenements, a dozen other lives are contracting the white plague and are being doomed to an early death. It is very Christian to send missionaries to China and Africa; but if, while our Christian missionary with his Bible is making one convert for the kingdom, the agents of the opium traffic and the rum trade are ensnaring a dozen men, and are riveting the chains of a worse slavery upon their souls, we are not saving the world.

It is very necessary that we seek to save the lost men and women of the slums; but while we are doing this, and are permitting the slums to remain, a dozen children are growing up in demoralizing conditions, exposed to all kinds of evil and forming habits which become a part of life itself. It is right that we should preach the Gospel and should work for individual souls; but unless we do something more than this and make straight paths for men's feet, and mold their lives for the kingdom from the very start, a dozen lives will be warped and stained and their recovery thus made tenfold more difficult. The first of these we ought to do, but the second we must not leave undone.

In the matter of city saving great things have been done in the generations, but the methods have not produced a Christian civilization. What, then, shall we do? Shall we give up the salvation of these cities? Shall we be satisfied to save a few souls out of the wreck of a perishing world? Shall we give over this work of citysaving as a hopeless task?

We can not do this without disloyalty to Christ; we can not give up these cities without confessing failure. But this we will do, and this we must do. We will revise our methods and enlarge our plans and will follow the whole program of the kingdom. We will seek to understand all the factors that enter into a life—heredity, environment, and individual will-and we will then enlist them all in the work of saving society. We have tried to make saints in hell. We have expected men to live saintly lives under satanic conditions. We have forgotten that environment determines a hundred things in life, both before and after conversion. We have tried to save souls for the kingdom hereafter when we are called to save lives for the kingdom here. We have forgotten that Christ came to save the whole man, spirit, mind and body, for this world and for every world. times of this ignorance God may wink at, but He now commands us to work in a wiser and more fruitful way.

#### III. Program of Social Salvation

It is not possible and it is not necessary here to attempt to outline this program; but several items entering into it may be named.

We must inspire men to live and labor in the vision and power of the whole Kingdom of God. We have been trying earnestly to save our own souls and to prepare them for life in some other world. We have labored faithfully to save men from sin and turn them unto righteousness. We

have wept and prayed over the lost nations of earth, and have given our children and our money that the good news might be carried to every crea-We have built hospitals, and have organized relief societies, and have sought to nurse the sick and to relieve distress. All this is most beautiful and most Christian, and not one of these things could have been left undone. But not all of these things together are sufficient to fulfil the whole purpose of Christ and to bring in the Kingdom of God. We must have some great and comprehensive and Christian program of social action. We must seriously and consciously undertake the work of building Christian cities and of transforming the social life of the world.

In the prosecution of this program we will give increased attention to the factors of heredity and environment, and will enlist them in the work of social redemption. We will give increased attention to the life of the family, and will learn how to use this mighty factor of heredity in behalf of race improvement. We will change human conditions, and will demand a better environment for the growing life, thus making it possible for every life to grow up tall and strong and clean and pure. We will seek to provide for our neighbor's children the same conditions that we ask for our children, and will remember that no man's boy or girl is ever safe until every man's boys and girls are safe. We will provide playgrounds for the children, and will remove many of the temptations that beset them at every turn. We will safeguard the growing life, and will not allow it to become the prey of human harpies. We will break up the girl-traps and will close

the corner groggery. We will remember that there will be no pure air for any of us to breathe till there is pure air for the least of God's children. We will set ourselves "seriously to inquire whether it is necessary that there shall be any so-called lower classes at all; whether there need be large numbers of people doomed from birth to hard work in order to provide for others the requisites of a refined and cultured life."\*

We will study the causes of crime and pauperism, misery and disease, and will change results by removing causes. We will create a new type of city life, and will seek to build from the ground up a city planned on Christian lines and built after the divine pattern. We will put forth a collective and unchanging effort to secure for every person the conditions of a full, human, worthy, moral life. We will learn to hold the resources of society in trust for all its members, and will put forth a steady effort to give every person a fair inheritance in society. We will seek to realize our faith, our love, our intelligence, our conscience, in all the details of our social, industrial, economic and civic life. In fact, we will consciously and collectively undertake the work of social salvation. and will seek to transform and Christianize the whole family, social, economic and political life of man.

To carry out this program means that we will carry the standard of the Cross at the head of the whole column of life and will bring the truth of Christ to bear upon every problem of society. We will take His principles into the social and industrial life of the world and will incarnate them in

<sup>\*</sup> Marshall, "Principles of Economics," Chap. I, page 1.

civic and social institutions. We will fill society with the spirit of justice and brotherhood which shall produce such forms of cooperation and equity as shall secure the prevalence of friendship and good will among men. We will carry the Christian ideal of a Holy City into the political life of the world and will seek to enact such laws as shall be the human transcript of the decalogue. We will set our faces like flint against all social customs and practises that are evil and hindering and will seek to create better and more helpful customs. will understand the real mission of the State and will enlist the mighty machinery of government in behalf of honesty, morality, religion and education. It is not enough for Christianity to make good individuals-if that were possible; but it must teach these men who want to be good how to associate themselves in righteous and brotherly relations. It is not enough for men to be honest and conscientious in their personal lives, but they must begin to incarnate their honesty and conscientiousness in industrial systems and civil laws. It is not enough for Christian people to build churches and conduct Sundayschools and distribute tracts, but they must also take stumbling-blocks out of the way of the people and teach them how to build more Christian homes and inspire them to build a more Christian city. It is not enough for us to have goodness and kindness and love in the hearts of men, but we must incarnate these virtues in social customs, in political institutions, in industrial orders and economic systems.

Society needs saving as much as the individual; and the purpose of Christ will not be realized till we have a per-

fect man in a perfect society. "Christianity," said Immanuel Fichte, "is destined some day to be the inner organizing power of the State." It is the business of all who believe in Christianity to organize the State after the Spirit of Christianity. "There is in human affairs an order which is best," said De Laveleye. "This order is not always the one which now prevails, but it is the order which should prevail. God knows it and wills it. Man's duty it is to discover and realize it."

Finally, and as the sum of all, we will arouse and enlist all men of good will in the work of social reconstruction. To this end we will seek a union of all who love in behalf of all who suffer. The grace of love is the greatest grace and the virtue of cooperation is the supremest virtue. However it may have been in the past, the great duty of all men of good will to-day is the duty of union and cooperation in behalf of the kingdom. The people of the churches must accept this duty first of all and they must unify and federate their forces; they must mobilize their people and must think of each denomination as one division of the King's army. They must come together and make the King's purpose for men their plan of campaign.

There are enough intelligent and right-thinking men in the average community to change the whole political life and to inaugurate a better order of things. But alas! these men are divided to-day by all kinds of lines, real and imaginary; and worst of all, the churches themselves are not united, and therefore can not unify the people. One part of the churches' mission is to set up a standard and then rally men around that standard. The

churches must breed a generation of men able and courageous enough to deal with the evils of society and to lead the faith of the people.

The churches need a large and comprehensive and positive plan of cam-They need to mobilize the forces of righteousness in behalf of truth and purity and victory. We can not do everything, but we can do something. We may not be able to bring in the kingdom in our day, but we can remove some obstacles to the kingdom's coming. There is a vast difference between the better and the There is a vast amount of remediable wrong in this world. There is many a path that may be straightened for men's feet. There is many a healing and helping influence that may be set to work in the world. Any effort that will help any soul in any way is the translation into deed of some article of the Christian faith.

The people who call themselves Christian must consciously and collectively set to work to build up in the earth a society that realizes the ideal of the kingdom, a city of God that has come down to earth. As the man in whom Christ lives uses all the means

of grace and seeks to grow up into Christ in all things; as the Christian husband and wife consciously and gladly unite their lives to build a Christian home in which the Spirit of Christ can reign and each life is blest; as a company of disciples consciously and lovingly strive together to create a Christian Church that shall be a real fellowship of love and a real household of faith; so the people of a community calling themselves intelligent and Christian will consciously and resolutely set before themselves the task of building up a society on earth after the divine pattern where every life has its place, where no one is wronged or trodden under foot, where all have right to the good things of life, and where all men live together in brotherhood and peace. In a word, the program of the kingdom is summed up in the task of rightening the relations of men, associating them in righteous and frarelations. interfusing hearts in common aims, and interlocking their wills in a common will and thus embodying their essential life in social institutions which shall realize the ideal of the kingdom.

#### TEN YEARS' PROGRESS IN PORTO RICO

BY CHARLES L. THOMPSON, D.D., LL.D., NEW YORK Secretary of the Presbyterian Board of Home Missions

This beautiful island is attracting a good deal of attention. Its physical resources are beginning to be appreciated and the value of its products more correctly estimated, and the people themselves are beginning to be more fully appreciated. With some American spirit they are rising to claim their rights as American citizens, demanding a just share in the gov-

ernment of the island. Perhaps their demands are excessive, but it is a good sign that they are awaking to their possible place as part of the great republic.

The changes that have been wrought in the last decade are clearly seen by one visiting the island after an absence of nine or ten years. Then the ox-carts were everywhere creeping at



From the wireless station, east of the city proper. This view is looking directly toward the Mors at the entrance to the harbor

a snail's pace; to-day—while they have not wholly disappeared and should not-yet past them on every highway go the flying automobiles at the usual American rate of speed. Then, a little French railroad ran in short sections, interrupted by long stages; to-day a continuous line runs from San Juan along the north and the west coasts of the island to Ponce, in the south. Perhaps it is not even yet strictly proper to say that the trains run, as that word implies too much speed: but one having proper regard for life is not anxious that the rate of speed should be very much increased on that insecure track. The accommodations on the trains, however, are far better than they were ten years ago.

Another evidence of American occupation is the rapid opening up of good roads. Ten years ago there was only one good road on the island—a fine military road from San Juan to Ponce. Now, while it would be too much to say that there are good roads everywhere, there certainly are very many of them, reaching along the level stretches by the seacoast and climbing over the mountains inland. The people are thus brought within reach of each other, and with the increase of transportation facilities there has been a corresponding rise in the value of the inland plantations.

Furthermore, there are vastly better methods of agriculture than there were ten years ago. The government experiment stations, in which experiments are made in a scientific way of the various kinds of soil on the island and the various products adapted to the soil and the climate, give a decidedly better chance to those who depend upon the soil for their living. Coffee and sugar are still the main

products, but the range of products will steadily increase as the experiments show the possibility of such increase.

#### The Church in Porto Rico

It is now ten years and more since the eye of the Church in the United States was turned toward Porto Rico as a field for operations. It has been for centuries nominally a Christian drals were practically empty except on the great feast days, and the priests had done nothing to relieve the dense ignorance which enveloped the mass of the people. As a result multitudes of them had turned away from any devotion to the Church, seeking in spiritism some satisfaction for their hunger of soul.

It was a sign of good things to come when four great missionary boards,



A PORTO RICAN HOME, SANTURCE, P. R. This is not the kind usually photographed by tourists

land, but nominally only. A decade ago there was not a building erected for public-school purposes on the island. Now they are springing up in many places, and far up among the hills the flutter of the American flag from some lowly building testifies that the public-school system is giving boys and girls a chance. Not only was the Spanish Romanism which prevailed there loaded with superstition, but it was not much regarded by either priest or people. The churches and cathe-

planning for their work on the island, decided to engage in it on a basis of federation, dividing the territory of the island among them and assuming definite responsibility for the distinct portion assigned to them. This fraternal compact has been kept, with the result that now after these few years the Gospel is preached in probably 500 churches and chapels; there is a Protestant membership of probably 10,000, with twice as many adherents; there is property valued at many hundreds



A COUNTRY
HOUSE USED
AS A CHAPEL

of thousands of dollars; and there are schools and hospitals which testify to the truth that the Gospel there preached takes in every higher interest of the people. At first the churches operating there found it difficult to secure much cooperation in the way of financial support from the people themselves, but latterly they are beginning to appreciate their responsibility for helping to maintain the ordinances of religion in their communities, and many out of their poverty are giving abundantly.

Protestantism is now firmly rooted in that island and is growing apace. The opportunities for continued expansion are great. Anywhere among the hills a door open for a Gospel service attracts an audience. The people are ready to hear and in many cases to obey. The following incidents are illustrations of progress:

Nine years ago the writer and one of the missionaries held a service in a thickly settled country district where no Protestant service had ever before been held. The missionary preached out of an old Spanish Bible, an heirloom in the family of the man on whose grounds the audience was assembled; the heirloom, however, had no one to interpret its message. The been silent all these years, there being



AND THE

150 people who listened that Sunday afternoon listened as to glad tidings for which their souls were longing.

A few months ago the writer again visited that district and preached in a church which was the outgrowth of that first missionary service. The building was a commodious and comfortable chapel, erected in large part by the gifts of the people themselves in that farming community. The man

zenship. Porto Rico has a great future. It is not only in itself a beautiful island, capable of supporting a large and prosperous population, but it is directly in the line of the great travel route of the world when in a few years the Panama Canal shall be opened, and a Christian civilization lighting up those green mountains will be the cynosure of all nations.

There is no manifest reason why



A MISSION SUNDAY-SCHOOL AT ESPINAL, PORTO RICO

at whose house the first service was held is now an officer in this church, and one of his family is a student for the ministry in the theological trainingschool at Mayaguez.

Illustrations of this kind could be indefinitely extended. It devolves on the missionary societies at work in Porto Rico not to rest from their endeavors until that million of people shall have the light of the knowledge of the Gospel of Christ and shall be trained in the ways of Christian citi-

that million of people should not be evangelized within the next decade. They will, in that time, undoubtedly become American citizens in the full exercise of the rights and in the full recognition of the responsibilities of citizenship. Even now the question, "Did it pay for the United States to take Porto Rico?" finds an easy answer. How well it pays will be manifest when American schools and American Christianity shall have done their work for the entire population.

## OBJECT-LESSON PREACHING IN FOREIGN MISSIONS

BY PROF. GEORGE E. DAWSON, PH.D. Professor in the Hartford School of Religious Pedagogy

One of the principles most clearly recognized among modern educators is that both knowledge and the impulse to action depend fundamentally upon sense-experience. This principle has popular application in what is called "object-lessons," as used more especially in the elementary grades of instruction. The significance of object-lessons in educating a child may be made clearer by some considerations as to the nature of mind. duced to its simplest terms, the psychic life is made up of incoming stimuli and outgoing discharge of energy; that is to say, sensation and motor activity are the elementary components of consciousness. imagination, and all the other functions of the soul are what take place between the incoming stimulus and the outgoing response. These more complex psychic functions have been built up, racially and individually, through the simpler functions of sensation and movement. What we feel and think depends, therefore, in the last analysis, upon our sense-perceptions and the motor reactions we make in response to these sense-perceptions. Vivid and accurate sense-perceptions, and adequate motor response, mean vivid and healthy feelings, and accurate, forceful thinking. Any curtailment of the sensory or the motor processes in the psychic life impairs the intermediate processes of feeling and thinking.

This general dependence of thought and impulse upon sense-experience holds true more especially in the earlier stages of the mind's development. Children live essentially in a world of sensations and physical activities. So

likewise do most of the various missionary peoples. These latter are, as a rule, mentally and emotionally undeveloped. They are similar to chil-Their intellectual processes are very elementary, consisting mainly of sense-perceptions, and the less complex forms of associative memory. Of thinking that involves abstract ideas. they can do little. Their feelings are also directly dependent upon sensations. They have but small power of inhibition, and act as feeling impels them. In short, the consciousness of such people is little more than a series of sensations and motor reactions. The power that the educated mind has of working with its stored-up mental images, and creating an ideal world, is lacking in them. Now it is obvious that such undeveloped minds apprehend new truth, and respond to it, in proportion as sense-experience is made use of. They think best when objects are placed before them, palpable to sight, hearing, touch, the muscle-sense, taste and smell. to the objects themselves come symbols and pictures of the objects. Last of all come words, whether spoken or written, and these have but little value, except as they call up the mental images that have been derived through sensations. For such minds, moral and religious ideas can hardly exist except as they are represented in the character and conduct of persons, or in the nature and relation of things palpable to the senses.

It is clear, therefore, that those who work among missionary peoples must reach their minds and hearts through objects that appeal directly to the senses, or at least through mental

images that have been built up from such objective experience. We have, then, to consider some of the more important principles that should guide the selection and use of object-lessons.

I. The definiteness and force of the impression made upon the mind by an object are in direct proportion to the number of senses involved. Thus one gets a better idea of a strange fruit if he sees, touches, smells and tastes it than if he only sees it. He gets a better idea of musical tones if he hears them, sees them symbolically presented, and produces them himself, either by voice or instrument, than if he merely hears them. So, likewise, he gets a better idea of the moral quality of honesty if he hears the words of an honest man, sees such a man do an honest act, and practises honesty himself, than if he derives his idea of honesty through words alone.

Jesus illustrates this principle in the lesson He drew from the barren figtree, where the truth is lodged in His disciples' minds through an object that appealed directly or indirectly to sight, touch, taste and action. It is not accidental that this incident has been for centuries one of the most forceful illustrations of a useless life. quent examples of the same principle may be found in Jesus' teachings, both in His choice of objects and situations from which to draw some lesson, and in His use of mental imagery that revives some past experience of His hearers. An example of the latter is the following: "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out and

the bottles perish; but they put new wine into new bottles, and both are preserved."

In his book, "Forty Years Among the Zulus," Rev. Josiah Tyler gives this extract from the sermon of a native preacher, which admirably illustrates the principle of appealing to as many senses as possible: "The Gospel is a great wagon laden with salvation. Christ told his disciples that it is to be carried to all nations. Believers are Christ's oxen; the load is to go and be distributed among the inhabitants of the world. If the oxen are lazy, God will take them out and put others in-those that will draw. Who of us are drawing the gospel wagon? If we are not, we shall find ourselves left out, and others will be put in our place. Turn not away because the wagon is heavy. Pull, and strength will be given to you."

2. Of all the senses, sight, touch and the muscle-sense, or sense of movement, convey the most vivid and forceful object-lessons. The human soul, whether child or adult, lives most constantly in the world of color, form and motion. Experiences that involve the largest opportunities for seeing, handling and doing things have the largest influence in modifying the mind and Jesus frequently employs this principle, both in His selection of objects near at hand, and in His appeal to past experience. For beauty and attractiveness of mental imagery, take this example: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Or for vigor, take this example: "Give not that which is holy unto the dogs, neither cast ye

your pearls before swine, lest they trample them under foot, and turn again and rend you." Here we have a series of mental images drawn from the commonest experiences of sight. touch and action which are so related as to convey some of the subtlest truths of human life. The same Zulu preacher, already referred to, makes use of this principle in the following word-picture, which is alive with color, form and action: "Let us review the past a little [referring to the condition of the natives before they were Christianized]. It will do us good. Turn to the old deserted home under the Ouanda Mountain. There is no spot to us on earth like that. There we were boys, when our father came with his wagon and commenced building his house. There we saw one and then another believing and building on There we were taught the station. and felt our hearts growing warm with love to God and to His Son. A few weeks ago I rode past that loved and beautiful place. My heart was full of old memories. I saw the bush where we went and made our first prayer. We hardly knew what made us pray. We were naked, ignorant herder-boys. I said: Who is this now riding on a good horse, with a saddle and bridle? He is well drest, so that this cold wind is not felt. Verily, it is the same herder-boy! What a contrast! And where is he going? To see his children in the boarding schools! Did we in those days, when we knew not how to hold a book-knew not which side was up or which was down-think it would be all like this to-day? No! really, no! Goodness and mercy have followed us. See how we have increased! Look into our houses; see

what comforts! Our cup is running over!"

## Contact With Things

3. Objects actually present make the strongest appeal to the mind. To see, hear, touch, taste, smell or do a thing for ourselves, carries with the experience effects that are, in the nature of the case, personal and vital to us and that can be produced in no other way. This is the principle made so much of by Rabelais, Comenius and other great educators, who wanted to dispense with mere words entirely and bring children into immediate contact with things. Rabelais, in the scheme of study outlined for his ideal character, Gargantua, made sensible objects the basis of his program. Instruction was to be given in connection with the common experiences of children's lives. The nature and economy of the various foods and drinks were to be learned at the table while eating. Botany was to taught while walking across the fields observing plants and trees. properties and uses of metals were to be investigated in the shops of silversmiths, the foundries and laboratories. Few didactic lessons were to be given. Intuitive instruction imparted in the presence of the objects themselves was relied upon to give the pupil the desired knowledge. Comenius also made object-teaching the basis of his educational program. "In the place of dead books," said he, "why should we not open the living book of nature? To instruct the young is not to beat into them by repetition a mass of words, phrases, sentences, and opinrions out of books; but it is to open their understanding through things. The foundation of all knowl-

edge consists in correctly representing sensible objects to our senses." Pestalozzi's attitude in this connection is illustrated in the following incident: He was one day giving his pupils a long description of how to draw the picture of a window. While thus engaged, he noticed one little fellow attentively studying the real window of the school-room, instead of following the teacher's words. From that moment, Pestalozzi put aside all his verbal descriptions, and even his drawings, and took the objects themselves as subjects of observation. child," said he, "wishes nothing to intervene between nature and himself."

This principle, which is one of the most important in all education, is often exemplified in the teaching of Thus: "And Jesus, walking by the Sea of Galilee, saw two brethren. Simon, called Peter, and Andrew, his brother, casting a net into the sea: for they were fishers. And he saith unto them, 'Follow me, and I will make you fishers of men." again: "Then one said unto him, 'Behold! thy mother and thy brethren stand without, desiring to speak with thee.' But he answered and said unto him, 'Who is my mother?' And he stretched forth his hand toward his disciples and said, 'Behold, my mother and my brethren!" The following illustrations, drawn from missionary sources, will further show the application of this principle. A missionary in the Harpoot district preached a sermon on "Search the Scriptures." Among those who listened to him were two aged men, who, in reply to the request that they should get a primer, learn to read and study the Scriptures for themselves, pointed to their white hair and heard with as much in-

credulity as if they had been called upon to fly. They were satisfied to "search the Scriptures" by listening to the preacher. But the missionary decided to fix his text in their minds through a personal object-lesson. He called them to him, taught them then and there to recognize several letters and call them by name, and assured them that by following up this method they would soon learn to read. The men were deeply imprest by finding that they could actually learn the characters in the wonderful book. They took the primers offered them, began to study diligently, and, in time, became able really to "search the Scriptures."

4. Next in importance to the real objects of experience are symbolic representations of the objects. It is sometimes difficult or impossible to bring the mind into direct relationship with an object or set of conditions in such a way as to convey clear conceptions of them. Thus we can not, by direct object-lesson, give the mind an idea of the shape of the earth, or its movements. We can, however, symbolize the earth by means of a globe; and its revolutions, by means of some mechanism showing its motions in relation to the solar system. Jesus made signal use of this type of object-lesson when He wished to teach His disciples. and mankind in general, the lesson of His sacrifice. A good example of symbolic preaching is afforded in the following descriptions of a sermon by a Chinese evangelist named Li, of Changsha, China, on the value of the "Mr. Li began by describing a clock, without naming it, calling it dead and yet alive. He showed that it has all the parts of a living mechanism, but that this mechanism is

dead; without two great essentials. The clock was then shown to the audience and they were led to see that a spring is the source of power, but that power must be applied to the spring before the mechanism does its The preacher skilfully illustrated by these facts the importance of the soul, and the relation which it bears on the one hand to man and on the other to God. About twenty minutes were devoted to this illustration, after which the preacher quoted a number of texts from the Scriptures bearing upon the teaching of the value of the soul." Another good example is given in a sermon preached by a native of South Africa on the Bible. "Wise men have made a telescope by which they can see other suns and other moons and other stars-many more than we can see with our eves. But the greatest telescope is the book made by God. It brings God's character to our view. We can see His holiness and benevolence. It brings Christ to our view. We hear His words; He walks and talks with us. It is a wonderful telescope, because it draws us to Him and binds us to Him forever. It shows us the way to heaven; we see its beauty and brightness and joy. We see also those great, strong believers-old Abraham, Isaac and Jacob-who had faith to believe what we call improbabilities."\*

## Use of Pictures

5. Next in importance to the symbols of objects are the pictures of objects. Pictures are less effective than symbols, because they can present fewer of the elements of experience. However, pictures are valuable aids

in the communication of knowledge. They help the mind to form an image of color, form, and, to a less extent, of action. In proportion as they convey a true image, are they likely to subserve the ends of truth. Pictures in colors are, for this reason, better than those in shades of white and black. It is necessary also that pictures should have good perspective, so as to show distinctly the form and relationship of objects represented. Most important of all, perhaps, for the child-type of mind are pictures which, in addition to the qualities already mentioned, suggest action. In general, where pictures are used, the best are none too good. They should present the image accurately and forcefully. A picture that does not do this is of doubtful value; for it presents to the mind an image that is untrue to reality.

Missionary peoples, like children, are very fond of pictures. Their attention may always be attracted and their interest held by this means. Here, then, is a medium of instruction of great importance to the missionary preacher. It ought to become more and more available for his use. Modern facilities are multiplying the resources of popular art. The masterpieces of religious painting dealing with Bible characters and events are being reproduced in photographs, engravings, etc., at a cost that puts them within the reach of all. Series of large sermon-pictures illustrating special themes, and lantern-slides dealing with almost every religious subject, are also obtainable at comparatively small cost. All these art appliances ought to help the foreign missionary in his task of inculcating moral and religious truth.

<sup>\*</sup> Quoted by Tyler in his "Forty Years Among the Zulus."

6. Furthest removed from actual sense-experience of all the media that may be used to bring the mind into contact with objects are words. words that are chosen with a view to reviving mental images derived through experience are of value. The average mind is sufficiently endowed with imagination to call up past experience when a suitable stimulus is given. The art of word-picturing is to supply this stimulus. Perhaps there is no surer test of high art in the presentation of ideas than the ability to revive in the minds of those instructed the deepest and most fundamental experiences.

In the use of language that calls up the objects of sense-experience, Jesus again affords numerous excellent examples. Witness His parable of the Sower, the Grain of Mustard Seed, the Hidden Treasure, the Unmerciful Servant, the Prodigal Son, the Laborers, the Wicked Husbandmen, the Talents, and all the rest of His wonderful appeals to fundamental experiences. There is a remarkable episode described by Stanley in his book, "Through the Dark Continent," which illustrates the power of wordpainting. Mtesa, the great king of Uganda, had his curiosity excited by some remarks of Stanley about the Bible and angels. Meetings were arranged, and for days Stanley held the king and all his court spellbound by his narratives and descriptions based upon the Bible and Milton's "Paradise Lost." So complete were these stories and descriptions that when Stanley had finished, Mtesa had an abridged translation of the Bible from the

creation to the crucifixion, to his unbounded delight. The Zulu preacher. whose sermons have already supplied us with illustrations, may again be quoted as an artist in the use of words. He was preaching on "Christ as the Great Physician." "What would you think," said he, "if you should come into a house and see a man lying on his mat looking ill, and you should ask: 'What is the matter?' and he replied, 'Nothing at all'? You say, 'Tell me, that I may help you. Where is your pain?' 'I tell you, I am quite well,' replies the man. You beg him to allow you to send for the doctor, but he refuses. Tust so it is with sinners. You see that they are ill, and wish them to send for the Great Physician, but they do not see it. What shall we think of them?"

All these principles which thus condition the choice and effective use of object-lessons by the missionary are, of course, epitomized in the objectlesson he himself supplies in his own personality and conduct. Just as Jesus the Christ presents in His personality and deeds a perfect objectlesson of all He taught, so must any disciple of Christ who points the way to Him be the thing and do the thing that illustrates that way. There is no greater object-lesson in the world, none that better meets all the conditions of a forceful appeal to human souls, than personality. And next to that is conduct. After all our study of the laws of mind and the principles of instruction, the thing we really teach to others is ourselves, and the way in which we teach tha tthing is by the deeds we do.

## KAJARNAK, THE FIRST ESKIMO CHRISTIAN

## AN EASTER BAPTISM IN GREENLAND

BY BELLE M. BRAIN, DETROIT, MICHIGAN

Easter Sunday, March 29, 1739, was a day of great rejoicing in the Moravian Mission at New Herrnhut in Greenland. To the gladness of the Resurrection day, so fittingly commemorated by Moravians throughout the world, was added the joy of baptizing four Eskimo converts, the first



Courtesy of The Outlook
HANS ECEDE MAKING PARISH CALLS IN GREENLAND

fruits of six years of long and weary toil.

The condition of the Greenlanders in those early days was so degraded that this first ingathering seems a miracle like the raising of the dead. These people, short of stature, and with stupid, stolid minds, were a repulsive race, indescribably dirty in their ways. Mothers licked their little ones as cats do kittens and their winter houses of stone were made practically air-tight by the use of sod and skins, so that they were reeking with filth and swarming with vermin.

These pagans had neither temples nor idols, but believed in innumerable spirits, some good, some evil. Chief among these was Tornjarnik, who was believed to live in a happy subterranean mansion, where it was always summer and where there was always plenty to eat. After death souls were said to go either up to the region of cold and famine or down into the delectable abode of warmth and plenty.

No mission ever seemed to have greater discouragement at the outset and in none was the faith of the missionaries ever put to sorer tests. In May 20, 1733, the cousins, Matthew and Christian Stach, accompanied by Christian David, landed in Greenland to begin the work. They little knew what was awaiting them, but they were men of most heroic stamp and were prepared to face whatever God should send.

Literally obeying the instructions of our Lord to His disciples (Luke 9:3), "Take nothing for your journey, neither staves nor scrip, neither bread, neither money; neither have two coats apiece," they had left Herrnhut five months before (January 11) with no equipment and very little thought as to how they were to reach Greenland or how they would support themselves while working there. An unexpected gift of money, received from Venice the day before they started, paid their way to Copenhagen, whence they were to sail, and confirmed their faith that God who was sending them forth would supply their every need.

On their arrival in Greenland, their trials began at once. The language, a most difficult one of the agglutinative type, proved a far harder task than they had anticipated. Hans Egede, who had been at work for thirteen years at Hope's Island, gave them all

the assistance in his power, but they were little used to study and the strange language, with its copious vocabulary and complex structure,\* seemed long an unsolvable puzzle. Yet after a year of discouraging effort, they solemnly covenanted together: "We will with diligence continue the study of the language in love, patience and hope."

The problem of self-support proved almost impossible to solve. Hunting and fishing were the chief sources of food supply, and as the Brethren were not skilled in these occupations, their larder was often far too low for comfort. The second year was brightened by the arrival of John Beck and Frederick Böhnisch, with the welcome news that henceforth the congregation at Herrnhut would contribute toward their support. But the next year the promised supplies failed to come and they were brought to the verge of starvation. For a time they lived on oatmeal mixt with train-oil, and at length they were reduced to a diet of shell-fish and raw seaweed. Yet they never complained, but accepted it all as a warning to care less for the comforts of life.

Added to these trials was the fact that it seemed impossible to make any impression on the heathen. Egede's long years of faithful toil had yielded almost no fruit, and the longer the Brethren worked the harder seemed the hearts of the people. The language had in it no terms capable of conveying religious ideas and the natives seemed utterly unable to comprehend the Truth. They were ama-

zingly conceited—Innuit, "The Men," they called themselves—and were so well satisfied with their own condition that they could see no need of salvation through Christ. "Our souls are healthy already," they said. "In your country people may have diseased souls, and indeed we see proof of it in those who come here; they may need a Savior, but we do not."

At first they shunned the missionaries, rarely going near them save to beg or steal, or to ask how soon they were going away. But by and by they entered upon a systematic course of annovance. Fond of a joke and excellent mimics, they tried to vex and irritate them by mocking their words and caricaturing their actions. When the Brethren conducted devotions they mimicked the reading and prayers and made shocking jests about the most sacred things in religion. Sometimes in the midst of an earnest exhortation they feigned sleep and began to snore: sometimes, after piously asking to have a hymn sung, they drowned it out by hideous howling and the beating of drums.

When these measures failed to drive out the teachers the Greenlanders began to maltreat them in many ways. They pelted them with stones, jumped on their shoulders, broke their furniture, tried to destroy their boat and stole the precious manuscripts which represented many weary hours of toil. When starvation was threatening, the Eskimos refused to sell the missionaries a morsel of food tho they themselves had plenty to spare. Once they even made a murderous attempt on the lives of the foreigners.

Nevertheless the Brethren plodded on. With heroic faith they replied to those who urged them to abandon so

<sup>\*</sup> Thompson gives Tipeitsugluartissinnaungilanga and Savigeksiniariartokasuaromaryotittogog as specimen words. The latter signifies: "He says you will also go away quickly in like manner, and buy a pretty knife."

sterile a field: "God's ways are not man's ways: He that called us hither can still accomplish His aim."

At length their faith was rewarded. Early in 1738, owing to a general scarcity of food, the natives began to come to the mission-house in large numbers asking for supplies. The Brethren gave them all they could spare, and at the same time endeavored to incite in them a desire for the Bread of Life.

Among the hungry guests was a young man named Mangek, who exprest a desire to come and live with the missionaries. Believing that God had sent him, they gladly gave him daily instruction in the Word. first he was utterly indifferent, but presently began to take an interest in what he heard. No sooner did his companions perceive this than they began to use every art to entice him away. Tho they finally succeeded, the incident filled the missionaries with hope. "Courage, dear brethren," they wrote to Herrnhut toward the close of May (1738), "and believe with us that our Lord will yet do glorious things in Greenland."

A few days later an incident occurred which proved the beginning of a real work of grace. One of the missionaries relates it as follows:

June the 2d.—Many Southlanders visited us. Brother Beck at the time was copying a translation of a portion of the Gospels. The heathen being very curious to know the contents of the book, he read a few sentences and then, after some conversation with them, gave them an account of the creation of the world, the fall of man, and his recovery by Christ. The Spirit of God enabled him to enlarge with more than usual energy upon the sufferings and death of the Savior, and in the most pathetic manner to exhort his hearers no longer to reject the Gos-

pel. He then read to them out of the New Testament the history of our Savior's agony in the garden. Upon this the Lord opened the heart of one of the company, whose name was Kajarnak;



KAJARNAK, THE FIRST GREENLAND CHRISTIAN
A portrait copied from an old painting

who, stepping up to the table, in an earnest manner, exclaimed: "How was that? tell me that once more; for I too desire to be saved." These words, the like of which had never before been uttered by a Greenlander, so penetrated the soul of Brother Beck that with great emotion and enlargement of heart, he gave them a general account of the life and death of our Savior, and the scheme of salvation through Him.

Meanwhile the other missionaries joined John Beck in telling the story of the cross. As they did so, many of the strangers laid their hands on their mouths (their way of expressing amazement) and some requested to be taught how to pray. When they left it was with the promise to come soon again.

In the heart of Kajarnak the Truth took deep root. For a time he took up his residence with the Brethren that he might be thoroughly taught. To their delight he proved an apt pupil; and in place of the stupidity generally characteristic of the Greenlanders, his quick comprehension and the intensity of his emotion amazed them.

Before the end of June, largely through Kajarnak's influence, three large families brought their tents and pitched them near the missionaries to hear more about God. Here they remained during the summer, but when autumn approached most of them went off to hunt reindeer. Kajarnak and some twenty others remained and went into winter quarters close beside the mission-house

All winter long they were carefully instructed until at length four of them —Kajarnak, his wife, his son, and his daughter—gave such good proof of conversion, that they were received into the Church. The rite of baptism was administered on Easter day. So powerfully was the Spirit of God manifested at this service that those who were baptized were overcome with emotion, and the Greenlanders who witnessed it were deeply affected.

But alas! within a month a dire calamity befell the little settlement and joy was turned into sorrow. A party of murderous heathen, coming from the north, killed one of Kajarnak's brothers-in-law on the plea that he had caused the death of the ringleader's son by sorcery. They also threatened to take the life of another. This produced a state of panic, and Kajarnak's fear for his brother-in-law was so great that he finally decided that it was his duty to take him to a place of safety in the south. The missionaries pleaded with him not to go, and he himself wept bitterly over the parting, yet his fears prevailed and his party finally took their departure.

Great indeed was the sorrow of the missionaries over the loss of their con-They well knew that many would say that tho they could baptize Greenlanders they could not make them true Christians and win them from their roving ways. Yet in the end Kajarnak's going proved a bless-Not long after his departure twenty-one boats of Southlanders arrived with the cheering news that they had met the refugees and learned from them wonderful things about God. Before the following winter no less than nine families took up their residence near the missionaries in order to receive religious instruction, and as a result there were many conversions.

When the missionaries bade farewell to Kajarnak they never expected to see him again. But he returned the next year, bringing his family and brother-in-law with him. During his absence he had been faithful to his Lord, conducting daily devotions in his home and proclaiming Christ to the heathen.

At once he became a valued helper in the mission. When occasionally the Brethren went on visits to the heathen, taking some of the younger converts with them, he remained at the station, conducting daily meetings for prayer and watching over the work.

But useful as was Kajarnak's life, in less than two years after his baptism God called him home. In February, 1741, he was seized with pleurisy and died after a brief illness. Great as was his suffering he bore it with patience and fortitude, and looked forward with joy to being with God.

"Don't be grieved for me," he said to his friends; "have you not often heard that believers, when they die, go to our Savior and partake of eternal joy? You know I was the first of our nation who was converted to the Savior, and now it is His will that I should be the first to go to Him. If

you remain faithful to the end, we shall meet again around the Throne of God and the Lamb."

Kajarnak's death was a great loss to the work, yet it still continued to prosper. Learning the lesson from his conversion that it is the Gospel and not the Law that melts the hearts of sinners, the brethren changed the style of their preaching and putting more emphasis on Christ and Him crucified, they found the heathen convicted of sin and gladly accepting the Savior.

Discouraging as the work was at first, the efforts of the Moravians and of Egede's successors have long since made Greenland a Christian country, the abode of a docile, civilized, Godfearing people.

## THE FEASTS OF THE HEATHEN SHAMBALAS\*

BY MISSIONARY DUPRÉ

Some feasts of the Shambalas are known to the missionaries only by name. In the first days of our work in Usambara the natives did not understand the purposes of the white missionaries. They saw that the white man brought to them money for their labor, that he visited the sick, and that he helped as far as possible the innocent who were suffering persecution. Therefore they invited the missionary to the feasts and occasionally brought a pot of pombe to his home. But now things are changed and they try to hide as completely as possible their real life and their innermost thoughts and feelings. They have learned that the more the missionary becomes acquainted with their nature, the more the customs inherited from the fathers decay and Christianity in-

creases. The Word of God rouses the "old man" to the uttermost and gives him no rest till he finds peace in God.

The outward sign of all heathen feasts and all heathen joy is noise. For three days, almost without interruption, night and day, we heard the noise of a feast in a Bumbuli townthe deep tone of the drum, the monotonous song of the men and, now and then, the penetrating howl of the womintermingled. The Shambala must have noise, for this alone is able to overcome the sense of fear in his heart. Therefore, the Shambala sings until exhausted he dances. secures a little rest from fear. Some years ago I traveled from New Bethel to Mati to proclaim the glad news of salvation to its inhabitants. I reached the town of Mtai. It was morning,

<sup>\*</sup> Condensed, in free translation, from Monthly News, from the East African Mission, by Louis Meyer.

and men and youths were still dancing. They had begun at sunset the evening before and were not yet finished, but were nearly exhausted. Their motions were mechanical, and their senses were so benumbed that they did not hear the approach of the stranger nor pay attention to his loud salutation. Later on, during the day, some of these men were lying in front of their huts as if stunned. Self-stupefaction, the purpose of all heathen feasts, had been reached successfully.

The feasts of the Shambalas are either family or kinship feasts. Of the former I have become acquainted with four, aside from the sacrificial feasts, viz: ulezi, circumcision, alama, and ndagilo.

The feast which is called ulezi, is celebrated when the young mother takes again full charge of her daily duties and only married people can participate in the celebration. To the trained ear the peculiar sound of the drums announces this feast. three days' celebration in Bumbuli, mentioned above, was an ulezi. I came to Mkalite on the day of such a feast. I was able to preach in the evening and tell the heathen of the joys of the child of God, but when I had finished, the chief said to me, "Do not wonder when you hear noise and when the women pass your tent with loud screams. Be not afraid." quieted his apprehension and slept well all night, tho the feast celebrated close to my tent. The next morning, however, I was unable to preach to the sleepy and half-drunken people. When I spoke of this difficulty to the chief, he asked me not to be angry and not to ask for a meeting for the next morning, because all

would be full of pombe and tired again. He suggested that I start on my journey, because the feast was to last another day. I might have hindered the celebration with the help of the chief and preached another sermon, but my hitherto willing hearers would have become bitter and unwilling. Therefore I left the next morning, and did not even address the unmarried people, because I knew that their thoughts were with those who were celebrating and that they were longing for the time when they could participate in the heathen rites of the ulezi.

The feast of circumcision, like that of ulezi, is a family or kinship feast. The boys are circumcised when two, or even three years old. Women, apparently, do not participate in the excessive drinking of pombe which follows the rites of circumcision, and at this feast the sound of the drums is rarely heard.

## Entering Manhood

Alama is the feast of the maturity of the male youth, who by it becomes a member of the circle of the men. It is celebrated every three or four years. It is degrading to the uttermost and robs its candidates of the last vestige of innocency. Boys, who have been in attendance at the missionary schools, often leave school during the alama and, if they ever return, come back completely demoralized and utterly unwilling to be influenced, until the spirit of God or severe trials stir them up and cause them to listen to the Gospel.

The alama introduces the young man to heathen immorality. It also demands severe proofs of his ability to suffer bodily injury and pain, and

unwillingness to undergo such sufferings has caused many a youth to leave the heathen village and go to the missionary station. All participants of the alama remain naked in one hut during the feast, guarded by an aged man who gives them the necessary instructions (?). When they leave the hut, they wear a bunch of grass around their hips, have their bodies smeared with white earth, and have bells on their feet. When I saw a crowd of such young men the first time, I thought that they were clowns. But I could not smile, ridiculous as was the spectacle. These crowds of young men wander through the land, with noise and singing, doing mischief, and no one hinders them.

Their food must be from rotten and moldy refuse which they gather from the garbage heaps. That is one of the tests of the alama. Another is the carrying of the futi va zumbe: that is, the gun of the chief. They must carry a stick which contains a sap with cauterizing qualities. stick is carried upon the bare shoulder and causes great suffering. The consequence of these tests and of the whole alama, which continues days and even weeks, is a weakening of the strength of the celebrants, which weak men do not recover for many days. The alama closes with much drinking of pombe and free rein to fleshly lust. Now these young men are permitted to do whatsoever is permitted to a man. No longer are they forbidden to drink the much desired pombe. They are men.

Ndagilo seems to be to girls what alama is to the boys. It signifies that a girl has reached the time when she can be given in marriage. Nyangassa, whom I baptized in New

Bethel, told me the following story: "I married a girl of my home town, Mponde, and a child was born to us. My wife had not yet gone through the feast of ndagilo. Therefore, her father took the child and killed it, as bringing misfortune. My wife was ordered to pass through the ndagilo, but its celebration was delayed and another child was born to us. concluded to preserve its life. I had to go on a long journey. When I returned from it, the child had been killed and my wife had been taken away. Disgusted, I came to the missionaries."

In addition to these four feasts there are others among the Shambalas which express joy of life on the completion of some task. Some of the dances and songs are disgusting and degrading.

Harvest feasts speak of the completed task. The young men have aided the chief in his maize or rice harvest. The work is finished. Now he kills a beef for a joyous meal, but, tho they know that God has given the harvest, no one remembers Him.

The feast accompanying the moving into a new hut speaks also of the joy over work finished. The moving is done in cloudy or rainy weather, for that means good luck in the land of little water. A goat is roasted over the fire in the new hut. Neighbors and friends gather outside, and when the head of the house has called upon the spirits of his ancestors, that they deliver from fire and other danger, the table is set and the feast is celebrated.

The worship of spirits and ancestors is the one great obstacle that stands in the way of the Shambalas accepting Christ and coming to the knowledge of pure spiritual joys.

## THE CHURCH AND THE CITY \*

## A. Social Conditions Confronting the Church

1. The growth of the city.

From 1890 to 1900, the total increase in population in the United States was 20 per cent. During the same period the population in the cities increased 37 per cent. Whereas in 1800 only 3 1-3 per cent of the population in the United States lived in the city, to-day 33 1-3 per cent live in the town.

The elements of social unrest.

Lack of a living wage. Back-breaking labor. Poor and insufficient food. Lack of leisure. Swift approach of old age. Hopeless poverty. The filthy slum. The unsanitary factory. The dismal future. The lost "ethical" soul.

3. The problem of the immigrant.

The 160 cities in the United States having a population of 25,000 and over contain over 50 per cent of the entire-born population of the country.

4. The problem of the negro.

In 38 of the largest cities in the United States during ten years, the negro population increased 38 per cent, while the white population-including immigrants-increased only 33 per cent.

5. The problem of the tenement.

There are 300,000 absolutely dark bedrooms in the tenements of New York City.

6. The problem of the child.

"The death rate of infants among the rich is not more than 8 per cent, while among the very poor it is 40 per cent."—Dr. Drysdale. "In a study of vital statistics in Erfurt, Germany, for a period of 20 years, it was discovered that for every 1,000 children born in working-class families, 505 die in the first year, the middle class and only 80 die among the higher class during 173 die among the middle class, and only 89 die among the higher class during the same period."—Dr. Wolf.

7. The problem of the department-store clerk.

Thousands of these young men and women in the city are compelled to live in desolate hall bedrooms.

8. The problem of the saloon.

Centers of corrupt political power and breeding-places of vice, but practically the only centers for workingmen in their social and economic life. Nearly every trade-union in America is compelled to meet back or over a saloon.

The introduction of labor-saving machinery on the farm drives the farm-hand to the city, while the introduction of better transportation facilities sends the city business man to the suburbs.

## B. Social Forces Challenging the Church

Organized labor.

Invites membership regardless of race, creed or color. Americanizes the im-Gives sick, out-of-work and death benefits. An influence for more temperate living. Supplies a liberal education in its meeting-halls and through the labor press. Opposes child labor. Demands a "square deal" for women in industrial life. Struggles for better sanitary conditions. Shortens the hours of labor and increases the rate of wages. Fights for universal peace.

2. Socialism.

World-wide in its propaganda. Possesses a literature written in the language of the people. Conducts more open-air meetings than all the churches combined. Directs training-schools for its workers. Organizes Sunday-schools in the principal industrial centers. Enlists strong forces of volunteer preachers. Has become a religion to hundreds of thousands. Most aggressive in the "downtown" fields deserted by the Church. Is utilizing many of the best principles of the Church, but claiming them as a monopoly.

3. Some general facts and principles.

The Church is slowly but surely losing ground in the great centers of population. Underlying the spirit of social unrest there is a deeply religious spirit among the masses. God is not dependent upon the Church for the carrying out of His plans for the redemption of the world. The Church is responsible for the spirit of social unrest, and she must finish the task which she has begun.

<sup>\*</sup> From the Assembly Herald.

## C. A Social Program for the Church

- 1. The Church must socialize her teaching and socially convert her membership.
- 2. The Church must study the problems of the people sympathetically.
- 3. The Church must stay by the people and help them solve their problems.
- 4. The Church must adapt herself to the needs of the people in the community.
- 5. The Church must raise up a company of competent leaders for the people.\*

## THE KINGDOM AND THE DOWN-TOWN CHURCH †

BY JOSIAH STRONG, D.D., NEW YORK President of the American Institute of Social Service

Speaking broadly, the civilizations of the past have been rural and agricultural; those of the future are to be urban and industrial. Of course, there have been great cities in the past, and it goes without saying that as long as men are fed by the fruits of the soil, there will be agricultural interests and agricultural peoples. But it is nevertheless true that there is taking place a shifting of the balance between country and city—a change of opportunities, of power, of influence. Already the cities possess that power which belongs to predominant wealth. In 1850, 56 per cent of the wealth of the United States was rural, 44 per cent urban. In forty years' time, three-fourths of the wealth was urban, one-fourth was rural. While the wealth of rural districts was increasing fourfold, the wealth of the cities increased sixteenfold. This is a commercial age. Wealth is increasing far more rapidly than population, and its power is increasing—touching every phase That power belongs to the of life. The power of the press is in Here is the tree of the the city. knowledge of good and evil (whose leaves are not altogether for the healing of the nations; some of them are yellow and sere)—a tree that daily sheds its leaves, which are carried as by the four winds of heaven into

every hamlet. The press molds public opinion and all that that means in a democracy.

In due time the city will have all the power which numbers signify in a democracy. As we are often told, at the beginning of the nineteenth century there were only six cities in the United States of 8,000 inhabitants or more; at the end of that century there are 517. In 1800 less than 4 per cent of our small population lived in cities. In 1900 about 33 per cent of our great population lived in cities. In England more than 70 per cent are in cities. many years hence more than half our population will be urban.

Many have supposed that this disproportionate growth of the city in the United States is due to the peculiar conditions of a new civilization; but a glance at Europe explodes that theory. The cities have grown there as rapidly as here. For fifty years Brussels outstript New While our metropolis was adding 3,000,000 to her population, London added 5,000,000 to hers. Many have supposed that this flowing tide from country to city was quite temporary and would soon ebb, but such have not studied its causes. Its principal causes are two: First, the revolution in transportation. Before the nineteenth century

<sup>\*</sup> Take the correspondence course in Applied Christianity, offered by the Department of Church and Labor. It will help you master your situation in the city. Address, 156 Fifth Avenue, New York.

it was very difficult to supply food and fuel for a great population. Cities have always been about as large as they could well be. There has been many a famine in the city when grain was rotting on the ground only a few leagues away. Now we bring food from the other side of the globe. The steamships and the railway make it possible to feed any number of millions massed at one point. Because man is a gregarious animal there has always been a tendency among men to segregate, and the revolution in transportation has liberated this inherent tendency of human nature, so that to-day it is free to fulfil itself.

The other great cause of the disproportionate growth of the city is the revolution in industry. The application of machinery to agriculture has driven multitudes from the farm. In 1870 there was one man engaged in farming for every seventeen acres cultivated. In 1890 there was one engaged in farming for every twenty-six acres cultivated. The immachinery provement in during these twenty years alone 4,430,000 men, plus their families, off from the soil.

Again, the springing up of manufactures in the city, creating a great demand for labor, has stimulated this movement. Thus the causes which have created this disproportionate growth of the cities are permanent causes. Statistics show that for sixty years a steadily decreasing percentage of our population has been engaged in agriculture, and a steadily increasing percentage has been engaged in the me-These arts chanical and fine arts. are prosecuted in the city. means the disproportionate growth of the city. And this tendency of the past sixty years is to continue. This is quite in harmony with the wellknown economic law called Engel's Law. According to this law, as the income of the family increases, that proportion of its budget devoted to food steadily decreases. Observe, I

do not say that the amount, but the proportion, decreases. A man with an income of \$100,000 does not eat one hundred times as much as a man whose income is \$1,000, nor can he spend one hundred times as much on his table; but he can spend one hundred times as much on houses and grounds, on furniture and pictures, on art and dress, on jewels and orna-That is to say, there is a necessary limit to the amount of food that the world can consume. There is no limit, except that of purse, to the consumption of the products of the mechanical and fine arts. Hence, as the world grows richer, a steadily decreasing proportion of the world's population will subsist by providing food; and a steadily increasing proportion will gain their livelihood by the mechanical and fine arts, which are prosecuted in the city; which means the continued disproportionate growth of the city.

Some people imagine that the many uncomfortable features farm life drive the young men from the farm, and that if we could only make country living delightful, we might reverse this tide and cause it to flow from the city back to the There are thousands of country. people to-day living underground, not because they prefer the smut and the dark and the danger of the coalmine to the green earth and God's blue sky, but because there is a demand for coal; and the number who live underground in this kind of life will be determined, whether it increases or decreases, by the increase or decrease of the demand for coal. Here is another economic law. The comfort or discomfort of an occupation does not determine the number who engage in it, but the kind of people who engage in it. The disproportionate growth of the city is not a temporary phenomena; it must When the necessarily continue. world's demand for food is supplied, the farming population can increase only in proportion as the world's

population increases; whereas the population sustaining itself by the mechanical and fine arts will increase as the world's population increases.

All this means that we can not evade the problems of the city. Many are trying to do it. the soil!" is a common and a fallacious cry. If we could take 100,000 men out of the slums and set them on the land and then make them successful, their success would be at the expense of 100,000 other men whom they would drive from the soil into the city. We should not thereby take one step toward the solution of the problem of the city. problem must be faced, and the sooner we face it, the sooner we shall solve it and adjust ourselves to the new conditions of the new civilization.

We have glanced at the inevitable problem of the city. Spend a moment in considering its complexities, its magnitude, its urgency. In cities we find a heterogeneous population. In every one of our large cities there are the representatives of at least fifty different countries. York there are sixty-six different Whatever burlanguages spoken. den immigration places on our civilization is more than three times as great in the city as in the country at large. As our Irish friends might say: Many of our best Americans were not born in their native land! They are Americans by choice; most of us are Americans by accident; and many a foreigner who has become an American puts us to shame by his patriotism. Let me repeat to you a few words from a letter which I read. That letter was written by a young man who came to this country young enough to get the advantages of our public schools and then took a course in Columbia After graduation he University. wrote: "I am now at the age of twenty-one a free American citizen, and I have but one great desire in life, and that is to do something for

my fellow men, so that when I am called to leave the world I may leave it a bit the better." That young man was a Russian Jew, and that Russian was a better American, that Jew was a better Christian, than many a descendant of the Pilgrim Fathers who is living a selfish life. Here is splendid raw material, but it must be Americanized. If we do not Americanize the foreigners in our cities, they will foreignize our civilization.

In the city the problem of poverty is accentuated. As a rule, the greater the city, the more desperate is the poverty. In the city the problem of vice and crime is emphasized. For in a given city population there are more crime and vice than in the same population in the country districts. In the city the problem of popular discontent is emphasized. There Dives and Lazarus stand face to face. There we find the ennui of surfeit and the desperation of starvation. It is in the city that we find the opportunity for destruction, for there wealth is piled story upon story. Neither sulfur, nor saltpeter, nor charcoal, taken separately, is explosive, but combined they make gunpowder. Opportunity for destruction where there is no temptation is not dangerous; poverty is not revolutionary when it is governed by conscience. Vice and crime are not revolutionary when they are quite comfortable, wickedness and wretchedness and opportunity combined make social dynamite of which the magazine is the city slum, awaiting only a casual spark to burst into terrific destruction.

## The Church Problem

Evidently our cities are the tainted spots in our civilization. The Church and the home are the two great conserving institutions of society. Are they growing proportionately with the city's growth. The churches are falling far behind the growth of the population of our cities. As cities grow larger the proportion of homes

decreases, while the hotel and restaurant population increases. The majority of men on the farms own their homes. When you come to cities the size of Boston, only 18 per cent own their homes. In Manhattan, only 6 per cent own their homes.

Here is the problem of the kingdom, so far as the city is concerned. It is to save the city by bringing men into harmony with the laws of God, physical, mental, moral and social, as well as spiritual. men everywhere are thus brought into harmony with God, the kingdom will have come. The kingdom can not come without the salvation of the city. Here, then, is a great evangelistic problem of the twentieth century: saving the city. I believe that for the solution of that problem the old method of evangelism is quite unequal. If Mr. Moody could again clothe himself with flesh and undertake our problem of city evangelization, and if he should speak to 1,000 different souls every night of the year, never taking a vacation, it would be eighty years before he could get around once, and then the city population would have increased 200 or 300 per cent, and there would be two or three times as many who had not heard his message as when he began. If we could have twenty Moodys and they spoke to 20,000 different souls every night in the year, and if the cities could and would arrest their growth, then our city population might hear the Gospel message once in four years.

In the city to-day, especially the down-town portions of the city, are multitudes wholly uninstructed, while other multitudes have been misinstructed. They have no knowledge of Christian truth. To what purpose does a man come and deliver his message for a week or two? The whole conception oi life of these people must be transformed. That can be done only by long, persistent, daily living contact with them. It is a far easier thing for a church to hire an evangelist for a few weeks,

let him move on, and then lapse into their accustomed inactivity, than it is for a church, day after day, week after week, year after year, to live in vital touch with the multitude, giving them new conceptions of life. We need not more evangelists, but more evangelistic churches, more pastors, more laymen who are burning with evangelistic fervor; burning with the love of humanity.

I believe that an institutional, or the socialized Christian Church, is needed for the salvation of the down-town city, but it must be adequately equipped. Such churches cost much more than the old family church. Are we to provide the

means?

I believe, with all my heart, that the Kingdom of God is coming in the world. I believe that we can, with God's help, solve the problem of the city if we will but open our eyes to recognize it and open our hearts and hands to meet it. I believe that we have the guarantee of God's Book that the city is to be saved. Turn to the beginning of it; there we see man in a garden. It is a vision of perfect beauty, perfect simplicity, perfect innocence, of unfallen because of untried virtue. We turn to the closing pages of this Book, and again we see a picture of man perfected. In prophetic vision we behold not the beauty of innocence, but the beauty of holiness; not the insecure peace of virtue untried, but the established peace of virtue victorious. In this first picture we see individualistic man; in this last picture we see socialized man. In the first, unfallen man sustains right relations to His Maker; in the last, redeemed man has come into right relations with God and with his fellows. The perfected crown of civilization, the full coming of the kingdom of God in the earth, is typified by a city, a holy city, into which shall enter nothing unclean or that maketh a lie. Paradise lost was a garden; Paradise regained will be a city.

## THE NATIONAL FLORENCE CRITTENTON MISSIONS \*

BY ALLAN SUTHERLAND, PHILADELPHIA, PA.

Twenty-eight years ago the prominent wholesale druggist, Charles N. Crittenton, of New York City, lost through death his little daughter, Florence. Mr. Crittenton's grief was almost unbearable, but he finally became reconciled by determining to live such a life as would insure his again meeting his little daughter in the Father's House.

One night he accompanied a missionary into the slums and visited saloons, in which there were drinking, blaspheming and gambling, and where they found two young girls, whom they exhorted to lead better lives, and to whom they said in parting, "God bless you; go and sin no more." But as Mr. Crittenton was going home the practical questions arose in his mind: Where are they going? Where can they go? What doors are open to them except those that lead to sin and vice?

The result was the opening in 1883 of the first "Florence Home," 31 and 33 Bleecker street, New York, from which there have sprung fifty-three other homes in different cities throughout the United States, as well as one in Tokyo, Japan. Here any unfortunate girl-mother may come and find a home and friends.

The first girl to enter the first Florence Mission was one of the girls to whom Mr. Crittenton talked on the night that he visited the slums with the missionary. The girl was Nellie Conroy, sold into sin at the age of twelve years by a drunken mother, and who sank deeper and deeper, until Mr. Crittenton found her in a den of vice in Baxter street, New York. She was converted in the Florence Home and lived there happily for two years until her death.

Mr. Crittenton was not the man to be content with any but a large enterprise. The same energy and ability which had made him successful in business was carried into his new field of work. The poor country boy, had, through his own efforts, won a fortune before middle life, and from a small beginning built up a large wholesale business. He had achieved the summit of his ambition when the blow fell that changed his life.

Four years he spent in night missionary work in the slums, then his health became so broken that his physician ordered him abroad. But even his vacation trip he made a part of his new work. On his travels he visited all the large cities to study the condition of the outcasts. He wished to investigate any movement that had been put on foot for the betterment of their condition, but in all his tour he found not one saving agency. It was with a renewed determination to carry on the memorial to his little daughter that he returned home. The next three years he spent on the Pacific Coast, building homes in San Francisco, Los Angeles and San José. Then he visited many parts of the United States, carrying his charitable system into the large cities. where he became known as the friend of unfortunate girls women.

The income even of a millionaire has its limits, and some attempt was made to render the homes self-supporting, but on account of the large number of children and invalids to be cared for, this was found impossible. The burden of expense had been borne almost entirely by Mr. Crittenton. As the work grew it became apparent that he must rest at the point he had reached or call on the public for aid. His first effort was to reduce his own expenses to a minimum. His own railway fare and that of his assistant had been a large item of expense, so he decided to buy a private car, which would be at once his home and a headquarters for his work. The railroad mana-

<sup>\*</sup> From the Record of Christian Work. The recent death of the founder of this mission gives special interest to this noble work.—EDITORS.

gers gladly passed him over their lines, and the money thus saved was devoted to building new missions.

About six years ago the homes were consolidated into a national organization to perpetuate and increase the efficacy of the work. The United States Government became interested and granted a government charter and an appropriation.

The government of the homes is liberal in character. There are no bolts or bars. The doors stand open day and night to receive any friendless girl or woman, no matter who or what she is. They come of their own free will, and love is the only influence used to win them. More than sixty per cent of the women who enter are reformed and start out in life anew, some as clerks and shopgirls, many as trained servants.

With a daily average of 3,000 girls and 600 babies to be clothed and fed already, the movement is still being pushed forward. The work has come to be better known, and the public at large has helped more

largely for its support.

Many of the homes are supplied with all their provisions by commission merchants. Large furniture houses have fitted others throughout. Even the telegraph companies are not behind in giving aid. More than three hundred dollars' worth of dispatches are passed free over their lines each year.

## Methods Employed and Results

The question is often asked, "How do these girls learn of your home?" Among other special efforts made, the matrons at the different railroad stations are asked to be on the lookout for any young girl who appears to be friendless and homeless, and who would therefore be apt to fall into bad hands, and invite such to come to the home. Thus often a good work is accomplished in saving girls from ruin. The police officers also know of the Florence Homes, and they often direct girls in their trouble to this place of refuge.

An appeal is always made to the higher instincts of these betrayed girls by surrounding them with home influences. In every human heart there is a germ of good, altho it may be thickly incrusted with evil, but faithful, persistent searching will reveal it. Daily Bible reading and prayer service are held in which each girl takes a part. "An idle brain is the devil's workshop." Work, therefore, forms the all-important part of life with the girls who are trained in such lines of work as will enable them to respectably support themselves and babies. Every girl serves a term of three months each in the laundry, kitchen, sewing-room and nursery.

The results are most encouraging. Often a girl remains in the home a year or eighteen months. She gen-. erally realizes that life is duty, and leaves to "put her shoulder to the wheel," to work out her own destiny. A great many girls who have gone from these homes have married and become loyal wives, and are now contributing to the funds of the home that reclaimed them. of the girls are occupying positions as stenographers and typewriters, others have positions as teachers, and a large number as nursery girls, and general servants. Those who are mothers take care of their children by boarding them with friends. In many instances parents who had closed their hearts and doors against their misguided daughters, have, after learning through the matron of the Florence Home that their daughter was struggling to make an honest living for her child, taken both baby and daughter into their own homes.

Many instances encourage the workers to believe firmly that these results of human happiness, purity and usefulness in place of misery, degradation and vice, must meet with the divine approval and win the divine benediction. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

## **EDITORIALS**

## HOW TO HELP

The twentieth-century missionary movement is loudly calling for cooperation. How can it best be given? An invading foe fears two things: First, anything that strengthens the other side; second, anything that weakens To increase the enemy's its own. power of resistance and persistence is to throw chances in his favor; to decrease defensive and aggressive resources on our own side is as effectually to help the other party—our antagonists. Just now there are six things that the times demand: formation as to the whole situation; personal, individual sense of responsibility; cooperation in prayer, giving, and, so far as possible, direct effort; organization that is complete, universal and effective; consecration of secular affairs as part of a sacred service; multiplication of gratuitous reading along missionary lines, and the simplifying of all machinery, that power may not be lost in mechanism.

Some one asks, "What can be done by friends of the old Gospel to help the situation?" Three possible policies offer themselves for adoption—the policy of inaction, the policy of conciliation, and the policy of aggression.

I. Inaction. The Gamaliels say, "Let these men alone. Take no notice of what the perverts say or do; but go forward praying and preaching and publishing the old Gospel truths without reference to the new contradictions." This is for the time, of course, the least troublesome course.

2. Conciliation. Its friends believe in the winning power of kindness, smiles, hearty handshakes, and loving They call the crowd dear words. brethren. They praise their sincerity, love of the truth, eloquence, with trumpets, and condemn their errors with bated and apologetic breath. They say as many good things of them as possible and as few evil. They yield to them as much as possible, and something more, out of generosity and largeness of heart. They make no offensive distinctions between most radical and the most orthodox in social life, in conventions, and in the matter of ministerial exchanges: indeed, in the largeness of their conciliation are foremost in helping the most noted offenders to places of honor and trust as professors, presidents, lecturers, managers of church boards, and even framers of creeds.

3. Aggression. Its friends maintain that both of the foregoing policies are untrue to faith, misrepresent the gravity of the situation, are in the last degree misleading and harmful to the public, and are indeed contrary to the plain instructions of the Scriptures. The aggressive spirit is needed.

## PRAYER FOR THE EDINBURGH CON-FERENCE—THE GREAT TOPICS TO BE CONSIDERED

No one can read the history of missions without being stirred by the many and marvelous answers to prayer. Whatever a man's theory may be, the facts are indisputable that God bids us pray and that He answers the united prayers of His people.

This year there is to be held in Edinburgh, Scotland, the great World Missionary Conference. There will gather the missionary thinkers and workers from all over the world. Those who shape the missionary policy of the Church will be in conference for ten days. It would be difficult to overstate the importance and possibilities of this meeting. How important it is that Christians everywhere unite in earnest prayer that these men and women may be rightly guided both in the preparation of their papers and in the discussions that follow their presentation.

First: The whole world is to be brought into view showing the present conditions and needs, the land yet to be possest and the great tasks before the Church.

Second: The condition and possibilities of the native church are to be reviewed—the organization, discipline, education, employment and spiritual fruitfulness of the native Christians.

No more important topic could be brought forward for these are the people who must be the means of evan-

gelizing their own people.

Third: Educational missions are certain to have a large part in future missionary work. Some have been inclined to omit them in favor of only evangelistic effort, but the results of school and college work are too great to be ignored. There is, however, a need for vastly more spiritual purpose and power in educational missions.

Fourth: The relation of Christianity to non-Christian religions is a vast and important topic. How fully must converts cast loose from their old habits and beliefs? How large is the modicum of truth in non-Christian religions which can be used in turning men to God and salvation through Christ? The theology of the future native church may be greatly influenced by the findings of this commission.

Fifth: The preparation of missionaries. Shall all be sent who apply or must there be a rigid sifting on physical, moral and theological grounds? How important it is that the men and women who are to be the great ambassadors of the Kingdom of God in foreign lands shall be adequately trained and fitted to present the cause of the King of kings! There must be practical suggestions for the realization of Christian ideals of leadership.

Sixth: The home church and mis-There are men and women enough, there is money enough, there is intelligence enough and there is spiritual power enough to evangelize the world in this generation. is the Church to be aroused to a fuller sense of responsibility? are the young people to be trained? What is the most effective use of literature? There is need of a vast amount of earnest prayer that the Church at home shall have the right ideals and the self-sacrificing spirit of Christ, her Lord.

Seventh: What shall be the at-

titude of missionaries toward their own and the native governments? How pressing is this problem in times of riot and massacre! Shall the missionaries claim protection or suffer persecution? Shall they see their native friends endure all kinds of injustice and barbarity or shall they be a temporal as well as a spiritual force in the lands where they labor. What importance these questions assume in lands like Turkey, Persia, Korea, China and the Kongo!

Eighth: The question of cooperation and the promotion of union ought to be discust in a way to bring results. Already the churches in the mission fields are uniting and there is a spirit of cooperation in the home church as well. Christian Endeavor, Y. M. C. A., student and other young people's movements and conferences have brought Christians nearer together. True church union, if not unity, might increase the power of the Christian Church tenfold. ritory might be redivided, with great economy of labor and money. Here is a topic which alone would be worthy of a world conference and the united prayer of Christendom. The oneness for which Christ prayed has not yet been achieved.

## THE WORLD GROWING LARGER

W. Muller, in "Lose Hefte," says, strikingly, "We usually say, 'The world grows smaller every day,' because we think only of the distances diminishing rapidly on account of quicker means of communication and commerce in our day. It would be far more exact to say, 'The world grows larger every day.' Missionaries in heathen countries and in centrally located places are often overwhelmed by the impression of the numerical superiority of the multitudes they are facing. India to-day contains about 300,000,000 inhabitants. Fifty years ago they were estimated at 150,000,000. Within a half-century the number of heathen and Mohammedans in India has been almost doubled. Truly one is tempted to exclaim, 'We are getting farther away from our goal.' The increase must be similarly large throughout the world in spite of wars, famines, pestilences, and plagues.

"What are the increases in Christian congregations of natives, tho it is actually greater than 50 per cent, the small additions to our missionary staffs, and the increase—a little larger than that of missionaries-of native helpers, pastors, catechists, teachers, and colporteurs, when we compare them with the immense numerical increase of heathenism and Islam? spite of all that has been done during the past century of missionary activity, we are only at the beginning of the work. Christendom must come to a deeper realization of her great duty and must be made willing to fulfil it far more earnestly before she can reach the goal and plant the cross of

of the slender minarets!

The situation is, however, far from discouraging, for the percentage of heathen and Christian in foreign lands is constantly diminishing, the native churches are becoming self-extending and Christians at home are awaking to their responsibility.

Christ upon the golden cupolas of the

great pagodas and upon the ramparts

## THE GROWTH OF CHRISTIANITY

The historian, Turner, in his "Sacred History of the World," gives in round numbers an estimate of the expansion of the Christian community, according to centuries, from the first to the eighteenth as follows: 500,000 adherents, then two million, five, ten, fifteen, twenty, twenty-four, thirty, forty, fifty, seventy, eighty, seventyfive (thirteenth century), and again eighty, a hundred, a hundred and twenty-five, a hundred and fifty-five, and finally, two hundred million. plain that these numerical estimates are wholly untrustworthy, for we have almost no data on which to build them safely. It is difficult to understand on what authority he drops five million in the thirteenth century, to add it again the fourteenth, making the

number of adherents the same in the fourteenth as in the twelfth.

M. Founier de Flaix, after a very elaborate inquiry and investigation, estimates the number of Christians now living at 477,080,158. Probably he would estimate the number for the nineteenth century at 300,000,000.

His classification of the world's other religions is interesting, and probably approaches correctness, as follows:

Hinduism	190,000,000
Buddhism	147,000,000
Confucianism	256,000,000
Shintoism	24,000,000
Judaism	7,186,000
Taoism	43,000,000
Mohammedanism	175,000,000
Polytheism (many gods)	117,618,669

This would make the entire population of the globe somewhat over 1,422,000,000, with Christian adherents outnumbering any other faith and nearly double even the largest of the others.

There is always risk in too much dependence on mere numbers. But there is no doubt that this growth of the nominal body of Christian adherents has been more rapid since the century of modern missions began. A hundred years ago there were not 150 missionaries in all heathendom. In 1895 it was estimated that there were 12,000 missionary stations, with 11,000 missionaries and a body of 40,000 native helpers, and the number is now yery much increased.

The greatest triumphs have been in the Islands of the Sea, more than 300 of which have been evangelized within some 80 years, and some of them not having a heathen left. The China Inland Mission, begun in 1865, has now, at 210 stations, 928 missionaries. Since the beginning over 30,000 Chinese converts have been welcomed to fellowship, of whom over two-thirds survive, and during the last reported year 2,500 were added.

It is said that, of the 380 members of the Japanese Parliament, 4 per cent are Christians, and that of the people 45 per cent are under Christian influence. The Christian members

of parliament are also men of great influence and prestige in their own country.

# MISSIONARIES AND POLITICS IN KOREA

It is one of the cardinal principles of Protestant missionary societies that their missionaries must not engage in political disputes or take sides in national controversies in the lands where they labor. Almost without exception the foreign missionaries adhere to this principle, even at the risk of being greatly misunderstood by their native friends and converts.

In Korea the missionaries have been placed in a particularly trying situation. Japan, without any manifest right, has stept in to take over the control of Korean national and international affairs. The conditions they found were undoubtedly corrupt. Officials were ignorant, weak and un-There seemed little hope for reformation from the inside, by the native rulers. Japan was impatient and made a way to gain control of the government. With the advent of Japanese soldiers came cruelty and oppression toward many innocent Ko-Property was confiscated, women were abused, men were compelled to work and were beaten un-Even the homes of native Christians were sometimes demanded for the soldiers' immoral purposes. The Korean Christians cried out to their missionary teachers. The hearts of these noble men and women were stirred by the scenes they witnessed. What could they do? They must not advise resistance or they would be acpolitical plots; inaction cused of seemed weak and heartless. theless, the missionaries have resolutely refrained from political intrigue and have not taken sides against the Japanese—however strong their sympathies may have been. They have counseled the native Christians to be law-abiding and without reproach and to suffer for well-doing rather than for evil-doing. It is safe to say that, but for the missionaries, Japan would have a tenfold more difficult task in Korea.

It is true that Mr. Homer B. Hurlburt, formerly of Korea but not connected with any missionary society, has been an adviser to the Korean Government and has endeavored to interest the American Government in seeing justice done to the Hermit Nation. It is not true, however, that he has ever advised armed resistance or bloodshed. He knows well that it would be useless if not wrong. Dr. H. G. Underwood, when in America, consistently refrained from any public utterance on the Japanese occupation of Korea. He has only recently returned to Seoul, and the story is therefore wholly without foundation, as printed in Japanese papers, that he has had anything to do with stirring up anti-Japanese sentiment or is in the most remote way responsible for the assassination of Marquis Ito. Dr. Underwood is a Christian statesman; and, with the other missionaries, is busied with the spiritual regeneration of the Koreans, and does not interfere in the political affairs.

## THE STATISTICAL TABLES

A correspondent kindly calls attention to an error in the statistical tables published in January, confined to a single figure, but which robs the Presbyterian Church of no less than 20.000 communicants! The lamentable slip was made in copying the report forwarded from the New York office, in which the first figure of 96,801, being somewhat indistinct, was mistaken for a 7 and so the communicants were reported as numbering only 76,801. This also changes the totals for America and for the world. In this connection it may fittingly be said: The evidence is abundant that the statistical tables are closely scanned and highly appreciated by not a few; and thereby the determination is strengthened to keep errors at a minimum, and in every way possible make the figures increasingly valuable.

A typographical error also took ten millions from the amount given to foreign missions in the past year. The figures should read \$11,317,407. It will be noticed that this is \$1,250,000 more than was given last year. All honor to the Laymen's Movement!

## THE C. M. S. IN EAST AFRICA

We have the following correction from the Bishop of Uganda, British East Africa, dated October 19, 1909. He says:

In The Missionary World for September there is an extract from a letter of Mr. Hulburt's (of the Africa Inland Mission), in which he says that we have abandoned our advance westward owing to the obstruction of the Belgian Government. This is quite a misapprehension. We are still at work with our native agents on the western side of Albert Lake, and have lately made a formal application, or rather a renewed application to the Belgian Government for a site in the Isumu district of the Kongo Free State. We have never wavered in our determination to go forward Our station at Mbosa, into the Kongo. on the north of Ruwonzori, is about the most promising of all our stations north of Uganda, and it is our great hope to advance thence both northward and westward.

There seemed to be some misapprehension as to what our position really was and what our prospects are. Our station at Toro is a very strong one, and is so maintained with the object of its service as a base for our advance inland. (Signed) Alfred R. Tucker,

Bishop of Uganda.

P. S.—The district pointed out by Mr. Hurlburt, on the map, and which was either on or in close proximity to the French Kongo, and which I suggested might be found to be within the area assigned by the Sudan Government to the Austrian branch of the Roman Church, is beyond our sphere.—A. R. T.

## THE LOUDON CONVENTION

By some oversight, which it is difficult to understand, the Loudon convention mentioned on page 5 of our January number was referred to as belonging to the South Africa Dutch Reformed Mission. The Dutch field lies to the south of the field of the United Free Church Mission, to which the Loudon station belongs. The convention referred to was not the annual convention of the mission, but of a

single station, under the care of Rev. Donald Fraser, of the U. F. Church. The gathering of such a multitude and so many baptisms in connection with a single mission-station make that Loudon convention remarkable.

# A JAPANESE VIEW OF LIQUOR LICENSE

This was too good to be passed by, it must be passed on:

An officer from Japan, visiting America, one day, while looking about a big city, saw a man stop a milk wagon.

"Is he going to arrest the man?" he

asked.

"No," was the answer; "he must see that the milk sold by this man is pure, with no water or chalk mixed with it."

"Would chalk or water poison the

milk?"

"No; but people want pure milk if they pay for it."

Passing a whisky saloon, a man staggered out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?"

"He is full of bad whisky."

"Is it poison?"

"Yes; a deadly poison," was the answer.

"Do you watch the selling of whisky as you do the milk?" asked the Japanese.

"No."

At the markets they found a man looking at the meat to see if it was healthy.

"I can't understand your country," said the Japanese. "You watch the meat and the milk, and let men sell whisky as much as they please."

# FIFTY YEARS OF ANSWERED PRAYER

In response to a request the publishers have reprinted the article from our January number, and are able to supply it in pamphlet form at 2 cents each, or \$1.00 per hundred copies. Bishop C. C. Penick has already ordered 500 copies for distribution.

## GENERAL MISSIONARY INTELLIGENCE

#### **AMERICA**

## The Laymen's Movement and Christian Unity

Speaking of the series of conferences now in progress, *The Churchman* says:

The divisions of the non-Christian world will force the conference to realize the ineffectiveness of the Christian world and the incubus imposed by the sin of its There must also come the divisions. positive assurance that there is such a thing as a common Christian view of God and the world, a common Christian ideal of character, a Christian Gospel and a Christian hope, all appearing as concordant and harmonizing parts of a common faith, to which only a united body can bear witness in the visible course of this world and the actualities of common social life. The details of reunion will, it is true, not be on the agenda papers of the conference. But the need of reunion and the mighty appeal to Christians to find some permanent way of following Christ without violating His precepts; that they must be one with one another in order to be one with Him, will fill the atmosphere of the conference. The gathering together of such a conference must of itself powerfully contribute to the healing of the divisions of Christendom.

The Interior speaks thus of the Laymen's Movement:

The first two months of this greatest series of missionary meetings yet seen in Christendom have been an unprecedented success. For thoroughness of organization and business-like system in management, no church undertaking ever before inaugurated in this country has approximated this comprehensive enterprise. There has not been one failure among the score of conventions thus far held. Everywhere the theme of missions has taken hold of the men of the churches as no other religious subject has lately gripped them. With all the enthusiasm engendered, however, there has prevailed sanity and care. The advances of giving determined on have in no case been be-yond the goal of a reasonable effort, usually from 75 to 100 per cent increase. And in every place immediate canvasses for subscriptions have brought in gifts generously justifying the aim adopted.

Under the inspiration gathered at the recent convention of Student Volunteers, Mr. A. E. Marling, one of the leading business men of New York City, told the business men of Brooklyn that he had seen at Rochester the youth of the colleges volunteering for mission service, and he wanted to form a syndicate of business men who would supply the funds to send them. The proposition was applauded to the echo, as was the further suggestion that business men of large earning capacity, who were retiring on a competence in middle life, should remain in the harness one or two years longer "for Jesus' sake," and give all the earnings of those years to extend His kingdom-a proposition most sane as well as most Religion Christian. and business would thus be closely linked together.

These six statements of fact, taken from a single issue of Men and Missions, give some indication of how the laymen are undertaking to do things for the furtherance of the kingdom:

Twelve different communions are at work canvassing their members in Baltimore.

The Episcopalians of Philadelphia have a committee of twenty-five laymen at work.

Eighty-two laymen made addresses in eighty-two churches in Indianapolis on a single Sunday.

Fifty-six churches have appointed active missionary committees. In nearly every one of them an everymember campaign is under way.

After rounding out the canvass at Petersburg and Richmond, the men of those cities are planning to carry the campaign into every city and town in the State.

## Lincoln Memorial University Burned

A sad loss has come to the Lincoln Memorial University, located at Cumberland Gap, Tennessee, in the destruction of the main building, Grant-Lee Hall. This university is about ten years old, having been founded for the purpose of giving a good practical education to the mountaineer youth of the South. General O. O. Howard was its founder and was much interested in the institution, giving practically all his time in later years to the securing of financial support. Besides the building and furnishings, the three printing-presses, the work-shop and

tools were also destroyed. Now is the time for friends to rally to the aid of this institution.

## Sins Against Immigrants

Says Prof. A. E. Steiner in his recently published *The Immigrant Tide*:

The Scotch-Irish of Pittsburg are not a conspicuous example of good citizenship for the Italians; the Germans of Reading and Lancaster have no overplus of civic righteousness to give the Slavs; the Quakers of Philadelphia have not been moved by the Spirit to teach the Jews how to govern a city righteously; the Yankees of Connecticut and Rhode Island have not ruled their States in such a manner that the crude Lithuanian or the Greek could in all cases follow their example; nor are the Irish of New York in a position to throw stones at the other races.

## An Ex-Jesuit in America

The former learned Jesuit priest, Rev. Giorgio Bartoli, D.D., of Italy, who recently united with the Waldensian Church, has now come to New York with Dr. Muston, president of the Waldensian Board of Evangelization. Dr. Bartoli is one of Italy's most learned men, and has come to have a clear conception of the Gospel to Christ. He has lately published a book entitled "The Primitive Church," which explains why he left the Roman Catholic Church and the Jesuit order, of which he had been a member for 27 years. He comes to America to give new interest in the noble Waldensian Church, and to bring further cooperation in the evangelization of Italy. For further information write to Mrs. R. A. Dorman, 28 West 69th Street, New York.

## How to Make True Americans

Booker T. Washington continues to be a most effective pleader for his race. At a recent meeting in Henry Ward Beecher's old church he used this striking language and metaphor:

When I was a boy I was the champion fighter of my town. I used to love to hold the boys down in the ditch and hear them yell. When I grew older I found that I could not hold another boy down in the ditch without staying down in the ditch with him. Nor can any race

hold another down in the ditch without staying down in the ditch with it.

In another part of his address he said:

Liberty is not a bequest, but a conquest. Men are freed by truth. Emancipation proclamations by governments do not free slaves of any kind. But they go a good way toward preparing them for mental liberty. We will never get true Americans until their brains, their hearts and their hands are educated simultaneously.

#### Another World Convention

The program for the World's Sixth Sunday-school Convention, to be held in Washington, May 19-24, is about completed, and will probably be the greatest Sunday-school program ever compiled, since no gathering of Christian workers has such a large constituency as the World's Sundayschool Association. The Sunday during the convention, May 22, will be known as World's Sunday-school Day, and will be fittingly observed in every country on the globe and in the islands of the seas. A special opening service for the use of the Sundayschools throughout all the earth is now in course of preparation. This opening exercise or special service will be arranged to occupy just fifteen minutes at the opening of the Sunday-school session on that day; it will be printed in more than 50 languages and in quantities reaching into the many millions of copies.

## A Missionary Pilgrimage

Following the World Missionary Conference in Edinburgh next June a party of Americans are to cruise in the Mediterranean to visit American colleges, missions and hospitals in the Near East. They will use the steamyacht Athena to visit Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut and Cairo in Egypt. The party will have sufficient leisure to enjoy the art of Greece, the inspiration of the Holy Land and the Egyptian temples up the Nile. Professor Harlan P. Beach, of Yale, will lead the

missionary thought of the whole trip. Before the missionary cruise, the group will attend the Edinburgh conference, and the Passion Play at Oberammergau. The itinerary and program have been planned by a large committee of missionary board secretaries.

## The Bible Feared and Hated

## Says the Bible Society Record:

One of our colporteurs in Mexico, Encarnacion Martinez, made a trip lately, visiting the little ranches and big haciendas, offering for sale the Word of Life. When he reached the Hacienda de Pardo he found great opposition to the entrance of the Word. One of the bosses asked to be shown some Bibles, and bought a seventy-five cent one. He then took his knife from his pocket and proceeded to cut the precious book to pieces. then called our brother into a room and said, "Look here." There were fully two dozen copies of Bibles and New Testaments that had been taken away from the people who had bought them. "These," said he, "will be burned upon the next visit of the priest." This happened last week only, less than 40 miles from Mexico City.

## The Negro: His Present and Future

A national conference has been held in New York to discuss the position and prospects of the black man in the United States. Several eminent men, lifelong friends of the negro, had refused to sign the call and were of the opinion that the conference might do more harm than good; but others, men and women of sober judgment, thought the conference opportune, and it was held. Some of the sessions were stormy and much friction occurred, yet the conference whole was a success. The resolutions adopted demand the enforcement of the constitution and the laws protective of the negro's rights and opportunities, protest against backward steps either in politics or in industry, and urge earnest efforts in behalf of the black men in those States where discrimination is practised or threatened. The best result of the conference is the decision to create a national committee of forty citizens for the purpose of organizing a large body

for studying the legal and political questions that just now concern the negro, defending or instituting suits in the courts to test the validity of statutes or ordinances objectionable to him, investigating lynchings and keeping accurate records of crimes by or against negroes, and of promoting in various ways their education and welfare. Such a committee should be able to help the negro precisely in the directions where all agree that he most needs help, namely, in industrial and moral training—thrift, skill, and capital, manliness, and virtue.

#### South America the Forlorn

Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, has been on a visit of six months' duration to South American countries to study opportunities and conditions with respect to mission work. visited Brazil, Chili, Uruguay, the Argentine, Peru, Bolivia and Colombia. Mr. Speer found the student bodies in the educational centers far behind those of Japan and India in educational dyelopment and in moral ideals. Half the population of Chili and 85 per cent in some of the other countries are unable to read and write. From one-fourth to one-half of all the people of the continent official reports show are born out of wedlock. Mr. Speer pronounces South America a missionary field indeed, despite the fact that the World Missionary Conference in Edinburgh next year is disposed to rule out of its consideration the fields now occupied by Roman Catholics.

## Work Among Women in Buenos Ayres

The Y. W. C. A. has sent two secretaries to Buenos Ayres, Argentine Republic, to aid in the upbuilding of association work in that great, cosmopolitan, and very wicked city, where women generally are looked down upon and all efforts for amelioration of their moral or material condition are held in contempt. In 1905 a branch Y. W. C. A. was organized by Mrs. Neeley, wife of the M. E. Bishop, whose diocese used to be in

Buenos Ayres, and other good women of different nationalities. In the four years of its existence the association has done noble work and developed a boarding department, down-town lunch-rooms, classes in sewing and in Bible instruction, and classes in Spanish and English. Preeminently, however, does it give its thought to preventive work among young women and girls, for the white slave traffic is flourishing in Buenos Ayres to a terrifying extent, and pitfalls and snares are laid for girls and young women which are almost beyond the conception of North American women.

#### **EUROPE**

## Rival Scotch Churches in Conference

The 9th of November, 1909, has become an historic date in the ecclesiastical history of Scotland. On that day was held the first meeting of the two committees appointed by the general assemblies of our own Church and of the Church of Scotland to enter into unrestricted conference on the ecclesiastical situation and the main causes of the separation between the two churches.

It is important that the purpose of the conference should be clearly understood. It is not to attempt the adjustment of a plan of union. Neither assembly has yet ventured to affirm that the way is open for union. the significant fact is that the two churches, while fully conscious of all the difficulties involved, especially in the acceptance by the one and the declinature by the other of a civil establishment, have entered into what both desire to be the fullest and frankest conference in all brotherliness upon the causes which separate them. great fact is evidence of a common conviction of loss and hindrance to the cause of Christ in Scotland occasioned by existing divisions, and of deep and prayerful yearnings for the disappearance of these divisions in a Presbyterian Church which shall be in the best sense national, united, and We have been led into it, we can not doubt, by the hand of God, and

therefore we may cherish the confidence that it will prove instrumental to a good end, either in the nearer or farther future.—Free Church Record.

## British Medical Missionaries

As usual, at the opening of the year, MedicalMissions at Home Abroad gives the names and locations of all "medical missionaries holding British degrees or diplomas." The number of these is now 403, an increase of 18 over a year ago. They are in the employ of 41 societies, and of course are scattered all the world The Church Missionary Society makes use of 81, the United Free Church of Scotland of 61, London Society 39, Wesleyan 20, Baptist 19, Church of Scotland and Irish Presbyterian each 18.

# THE CONTINENT French Protestants in Council

An assembly of French Protestants was held at Nimes for three days in the end of October. For the first time regularly appointed representatives of all the denominations met together to deliberate as members of the same Reformed Protestants of all shades — Lutherans, Independents, Methodists, Baptists — affirmed their moral and spiritual unity, sealed a compact of alliance, and decided to meet again every five years in plenary assembly. Out of these fraternal deliberations has issued the "Conseil de Fédération protestante." charged, among other things, to defend the general interests of French Protestantism and the rights of liberty of conscience or of worship wherever these are threatened or invaded, as they have been in Madagascar. The assembly has also issued an address to the Protestants of France which is a document marked by clear spiritual vision and persuasive love. Toward the close it touches on the divisions of Protestantism and deplores them, but recognizes certain advantages from the diversities that exist with the realization of inward unity. Almost the closing word is as follows:

"It has been said, not without reason, that it is the misfortune of France to be divided between two opposing factions, ultramontanism and atheism. Between these two extremes Protestantism opens the true way, that of free faith in Jesus Christ, united to independence from any yoke of man."

## Protestant Reunion in Belgium

We record with pleasure that the two main Protestant bodies in Belgium have united in order to help the Protestant societies already at work on the Kongo. The new movement is to be known as the Belgian Society of Protestant Missions on the Kongo, and is already responsible for the support of two orphans. An appeal is made to children in Belgian Protestant Sunday-schools to join some group of the Friends of Missions. To interest the children, the Central Committee of the Federation of Teachers in the "Eglise chrétienne missionnaire belge" has just translated and published Mrs. Ruskin's story, "Bokuba, the Twiceredeemed Slave," which they send forth with Christmas greetings. hope that the result of this story may be to enable our friends to support a native evangelist to the people among whom Mrs. Ruskin labors.

## King Albert and the Kongo

The new Belgian monarch has traveled in the Kongo. In an excellent *Times* article, it is said:

He was naturally precluded by his position from taking any part in the controversies connected with the Kongo, but . . . he is known to have been painfully imprest by the need of reform, during his recent visit to the colony.

In his royal message he makes the following reference to the subject: "In the Kongo the nation wishes for a policy of humanity and progress. The colonizing mission can but be a mission of high civilization. Belgium has always kept her promises, and when she engages to apply in the Kongo a policy worthy of her, no one has the right to doubt her word."

That is excellent, and it is not for us to suspect the *bona fides* of the new king. It is a welcome sign of the times that a good friend of the Kongo like M. Vandervelde is satisfied with the "scheme of reforms"—confessedly incomplete.

The Vatican is very solicitous about the new King of Belgium, and shows its alertness by taking prompt measures to reenforce his religious views by surrounding him by Romanist advisers. The *Petit Republique* prints a résumé of an alleged cipher dispatch sent by Cardinal Merry del Val, papal secretary to the Nuncio at Brussels, saying that the accession of King Albert has created inquietude in Rome, where he is considered a lukewarm Catholic, with anti-clerical, even socialistic sympathies.

## Buddha or Christ? in Germany

It is stated that there are about 250,000 Buddhists in Germany alone, and that the majority of them belong to the so-called cultured classes. The Reformation, a German magazine, says: "In Leipsic is a Buddhistic missionary institute with eleven itinerant preachers.' In Munich a cercle of members of the nobility gather on the evening of every Lord's day to engage in the heathen worship The gospel of self-atone-Buddha. ment is being proclaimed, and captivated a prominent theologian of the modern school so that he set the crumbs of Indian philosophy before his congregation during eleven years. Francis Hartman, a German savant, who has spent eleven years in Buddhistic cloisters in India, cries out, 'Holy Buddha, we are at thy feet in Germany also.' It is a terrible fact. Among the noble and the cultured this heathenism has its zealous followers. who spend immense sums for its spread. In Paris, a German baron gave \$125,000 for Buddhistic missionary work."

## Increased Missionary Interest in Germany

The General Synod of Prussia which met in Berlin in November recognized the necessity of better instruction of future pastors concerning the history, aims, and methods of Christian missions and petitioned the

government (through the Evangelical High Consistory) for the founding of a chair for the science of missions in the University of Berlin. It also appealed to all members of the Church for increased interest in the preaching of the Gospel to the heathen, especially in the German colonies.

## Russian Relics of the Dark Ages

The chancery of the Holy Synod has recently published some statistics relating to one feature of the Russo-Greek Church which to modern ears are near to the incredible. There are in Russia 300 recognized monasteries and 228 nunneries, with 137 monasteries and 154 nunneries not under The monks number 9,707, control. with 8,104 novitiates, and the nuns 11,870, with 35,559 novitiates. The Alexander Nevski monastery in St. Petersburg possesses \$1,600,000 in gold. Percherskoi monastery at Kieff owns property worth \$900,000,000, Troitsa-Sergleffski, forty miles from Moscow, has property worth \$1,600,000,000. All combined the wealth of the monasteries and nunneries is estimated to be no less than \$3,735,000,000!

#### ASIA

## The Syrian Protestant College

President Howard Bliss writes that this institution, located at Beirut, has had a very prosperous opening of its season of 1909-1910. The number of students now enrolled is 830. There will be additions to this number during the year in the preparatory department. There were never so many students in the upper departments of the college—472. Of these 830 students, 174 are Protestant, 439 belong to other Christian sects, 101 are Moslems, 86 Jews, 25 Druses, and 5 Behais. All the students attend all the required religious exercises and The Young Men's Bible classes. Christian Association has nearly 300 members, who attend not only the weekly meeting, but also the voluntary Bible classes on Sabbath

morning. The spirit among the students is good, and the President looks forward to a year of quiet and steady growth in all departments of the work.

Rev. Stephen Trowbridge writes that the week of prayer in the Syrian Protestant College has been a season of marked spiritual power. There has been an average daily attendance at the college prayer-meetings of 300, and many have given evidence of renewed spiritual life. This is the more encouraging when we remember that last year the Moslem and Jewish students were on strike against attendance at any of the religious exercises or Bible classes of the college.

## Jubilee of the British Syrian Mission

The British Syrian Mission, founded by Mrs. Bowen Thompson in 1860, is entering upon its jubilee. We regret to see that it closed the forty-ninth year of its activity in Syria with the very heavy deficit of \$6,000, and trust that its friends will rally round it and free it from debt. The work is in a most prosperous condition and in the 38 schools 3,027 pupils (556 Mohammedan) were instructed by 20 European and 79 native teachers. 4 preaching stations attracted average congregations of 187, while the 16 Bible women and Scripture readers did much good in their sphere of activity. The superintendent of the mission, Miss Thompson, has been forced to resign under medical advice, but purposes residing in Beirut so that she will be able to aid the work by her experience and counsel.

## Scattered Laborers in Persia

Rev. James H. Linton, of the Church Missionary Society, stationed at Shiraz, Persia, writes:

Christian workers in Persia are not usually jammed up in the way we are at home. For example, I am the only Christian worker of any denomination in Shiraz. My nearest missionary neighbors are at Yezd, twelve days' caravan journey off! Tho Ispahan is farther away it is possible to go there in seven days, traveling night and day on a springless cart. Between here and the sea (Bushire) there is no missionary. We have no "Confer-

ences"—but we have God. When the props have gone we value our union with Him.

## Reenforcements for Arabia

Five new missionaries are soon to be added to the Arabian Mission—Rev. Ewim Elliott Claverley, and Dr. Mrs. Claverley; Dr. Paul Wilberforce Harrison, Dr. Anna Christine Iverson and Miss Dorothy Firman. Dr. Cantine of the same mission, writing at the conclusion of twenty years' work in Arabia, says:

Our society seemed definitely held to its first purpose of pioneer work among Moslems looking toward the interior of Arabia as its ultimate goal. This development toward the interior, tho necessarily following our occupation of the coast, has been steadily carried out. Our first out-stations were a couple of hundred miles from Busrah, one on the Tigris and one on the Euphrates; and in the mountains of Oman, westward from Muscat, there is another Christian We have always prayerfully outpost. and longingly looked at the open roads inland, but only this year has our force on the coast been strong enough to justify setting aside one of our number, a doctor, for definite work among the tribes inland.

#### INDIA

## The Out-Castes Flocking to Christ

In a noteworthy article appearing in the Nineteenth Century, the Bishop of Madras writes sympathetically upon the interesting "Out-Castes of India," and throws a strong light upon some of the pressing problems of this great The bishop urges—and it can not be too often repeated—that the conversion of India depends, not upon the conversion of the Brahmans, or of the educated classes of the large towns, but upon that of the huge population of the villages; and he states that during the past forty years in the Telegu country about 250,000 outcastes have become Christians, in the Travancore State about 100,000, and that every year these mass movements toward Christianity gather strength. Undoubtedly much is being done for the elevation of the people of India. Changes, economic and otherwise, are being made, and much is hoped for

from them; but the most potent of all—and its power will be even greater in the future—is the effort to Christianize the land.

It is encouraging to find the bishop remarking, without any reservations, that:

It is hardly rash to prophesy that within the next fifty years some 30,000,000 or more of the out-castes will be gathered into the Christian Church; and if this prophecy is fulfilled, a social revolution will take place in every village, and a new force will arise in Indian politics and in Indian religion. . . . Fifty million Christians will be a greater power in the land than 60,000,000 Mohamme-The elevation of the outcastes will be also the most effective demonstration of the essential difference Christianity and between Hinduism. Here are 50,000,000 of people whom Hinduism has reduced to a state of utter misery. The Christian Church holds out to them the right hand of brotherhood, and gives them a new life. No amount of subtle reasoning can turn the edge of this argument as a witness to Christ.

## Gospel Work at Hindu Festivals

The Rev. W. S. Sutherland writes in Conference:

The Hindu festivals at Sriperumbudur and Conjecveram have this year given exceptionally good opportunities for Gospel work. Of the rowdyism of the last few years hardly a trace remained. At Conjecveram the multitude was as great as ever. A company of about 30 workers, including picked workers from other districts and men from other missions, held the fort for seven days. About 300 Gospels and little books were sold, and about 40,000 tracts of one sort or another were given away in Tamil, Telugu, and English. This year we had about 10,000 little leaflets specially printed, containing a suitable heading, a striking text, and a word of explanation and invitation to call on the workers for inquiry. Of our preachers, 4 were themselves Brahman converts of our own or other missions. Two had actually been employed in large temples in their early days, and a third had received his first Christian instruction in the Conjeeveram high school about 40 years ago.

## The South Indian Assembly

The second general assembly of the South India United Church met in Trevandrum in December. The London Mission, Madura Mission, Arcot Mission, and United Free Church Mis-

sion were represented, and the combined organization consists of 113 churches, with a Christian community of 145,000. There were 60 delegates present. Dr. Wyckoff, the retiring president, congratulated the assembly on the recognition accorded to the South Indian Church by those of England and America. "Again," he said, "the present is the most suitable time to effect a union. The Indian Church ought as far as possible be indigenous. The apostolic church took a different form in democratic Greece from what it did in Imperial Rome, while in Palestine it accommodated itself in the circumstances prevailing there. Indian churches ought to be organized on the lines of the village system of self-government under proper and effective control. The form of worship must be suited to India. A Puritan meeting-house with its bald service is not the ideal for an Oriental church. Modified episcopacy is likely to be the best suited to India. The South Indian be should comprehensive enough to embrace all Protestant divisions.

## Another Movement Toward Union

The spirit of union is growing in Draft resolutions have been prepared for a union of the Presbyterian and Congregational churches in the United Provinces. It is supposed that the Allahabad Presbytery and the local union of the Congregational churches should unite under the designation of "The Council of Presbyterian and Congregational Churches, that this council should stand in the same relation to the Presbyterian Church in India as the Allahabad Presbytery now does, but that the name of the Presbytery in its local relationship shall be that just mentioned. The delegates to the council or presbytery shall be allocated by the sessions of Presbyterian churches and by the church meetings of Congregational churches. These resolutions are to be submitted to the Allahabad Presbytery and the Congregational churches for approval.

## Missionaries from India to Fiji

Three years ago—during the India Jubilee celebration—a farewell meeting was held at the Bareilly Theological Seminary on the occasion of sending one of its students, Udai Singh, to the Fiji Islands as a missionary among the East Indians living there. During the early part of this year two Wesleyan missionaries from Fiji visited this seminary and made a strong appeal for helpers. As a result of this as well as of the interest created by the letters of Udai Singh, five men offered themselves as missionaries to Fiji. Two of these, with their wives, have gone and the others have doubtless also set sail. Thus is India, too, beginning to heed the "Go ye" of Christ.

## Baptism of a Brahman

Rev. W. C. Penn, of Noble College, Masulipatam, writes as follows in the C. M. S. Gazette:

October 31st it was my privilege to admit into the Christian Church by baptism Mr. T. R. Ekambaram Iyer, the son of Mr. T. R. Ekambaram Iyer, late master of Pachaiyappa's College, Madras, and a relative of the late Justice Muniswami Iyer, of the High Court, Madras. A very large gathering of Christians, Brahmans and other Hindu students of the college assembled to witness the ceremony. The baptismal service for "such as are of riper years" must have made a deep impression on the minds of these young Before the service began Mr. Ekambaram, in a few well-chosen words, gave his reasons for the step he was taking that day under God's guidance. He said that the first seed was sown in his heart fifteen years ago by the Rev. Dr. Miller, of the Christian College, Madras, and that subsequent contact with Christian missionaries led him nearer and nearer to Jesus Christ until God's Holy Spirit gave him the courage and boldness to confess before men what he felt and believed in his heart, namely, that Jesus Christ was his Savior.

## **CHINA**

## Popular Government in Prospect

An epoch-making event occurred in China on October 14 when in the capitals of the 21 provinces there met, for the first time in all her long history,

provincial assemblies composed of representatives of certain classes of people, thus introducing the element of popular participation into the government of this most ancient nation. The members of these assemblies consist wholly of the gentry and student classes and no office-holders are eligible to them. While in the beginning the sole power of these assemblies is advisory, they are designed as training schools preparatory to the exercise of greater powers, each succeeding year, until, with the inauguration of a national parliament eight years hence, they will become real provincial legis-The influence of this step and its progress in the direction of a constitutional government for China can not be overestimated.

## A Fine Spectacle of Christian Unity

In Tientsin there are four missions: The American Board, London Society, United Methodist and Methodist Episcopal. All these united in an invitation to our evangelists to come and take charge of all churches, missionaries and Chinese teachers for two weeks; each stating, "We willingly put ourselves under your orders for a campaign." This is union indeed, and in the highest sense. No doubt, if one of the other denominations having unusual evangelistic power should appear, the Methodist Episcopal mission would reciprocate this act of confidence and brotherly love. A poster in Chinese was distributed, stating where and when services would be held in the Chinese churches, and what ministers from outside Tientsin would assist.—Christian Advocate.

## Chinese Christians and Comity

The second annual meeting of the Federation Council of Kiangsu province was held at Nanking, November 24 and 25. There were about 30 delegates present, perhaps half of them Chinese. These missionary societies were represented: Southern Baptist, Presbyterian North and South, Disciples, China Inland, London and Friends. In his opening address Mr.

Li, the president, spoke of federation under the figure of workmen building a house and each group doing the details of its work in its own way, but all in accordance with the plan of the chief architect. So the temple of God. so the kingdom of heaven is to be built up. Another illustration of our essential unity used by him was that, while all Chinese shave the head and wear the cue and have the same sort of clothing, yet it can be told even by the way the head is shaven, or the cue is plaited, or by other details of the costume, from what part of the empire one comes. So, tho as Christians we differ in name and in matters of detail, we are all subjects of one King and we are all loyal to him.

## Salvation Army to Invade China

According to the *Chinese Recorder*, some time during the present year the Salvation Army plans to begin work among the Celestials, with Chefoo for headquarters. Hitherto no work has been undertaken in the empire, largely on the ground that its quasi-military methods were not adapted to this peace-loving people.

## A Busy Missionary

Here are a few sentences taken from the letter of a missionary in China which will throw a little light on the complexity of missionary work:

During the past six weeks I have sent out fully 150 pounds of mail matter in the interest of the work for the coming year, or rather, the year that we have just entered upon. In addition to this I am erecting nine buildings on my field, ranging in cost from \$900 to \$14,000, and I find that this takes a great deal of my time. We are now launching an enterprise that will cost, all told, \$14,000 at one point. I must run up there in the morning to look matters over. This marks the beginning of simply taking that stronghold for Christ and the Church.—World-Wide Missions.

## Unhappy Lot of Chinese Doctors

He patches health by contract. Each family from whom he receives a yearly stipend can command his services at will. Hence his interest is to keep down sickness among subscribers, especially since every day of illness means to him not only loss of time, but the deduction of a day's pay from his honorarium.

Comparatively secure is the lot of the ordinary Chinese practitioners, for whom the utmost penalty for a mischance is loss of income, as compared with that of the Imperial court physician. To this high functionary, who attends the high officials also, inability to cure a patient is a matter of much graver comment. Thus, the deaths of the Empress-Dowager and the young Emperor resulted in the degradation by two classes of five doctors, while the president of the Imperial hospital and two assistants were prohibited altogether from following their profession.—Harper's Weekly.

#### A Chinese Educator Converted

A missionary writes in the Herald and Presbyter:

Something occurred here in North China recently which has greatly gladdened the hearts of missionaries, and startled many others. Chang Bow Lin, one of the foremost educators in these parts, a Confucianist of the highest standing, has become a Christian. He was baptized in Tientsin, entering the Methodist Church. He was influenced through the Y. M. C. A. When he decided to become a Christian, he hastened to Peking to tell the wealthy and influential patrons of his school of this important step. Chang Bow Lin insisted on resigning from the presidency of the school. He is dead in earnest and spoke to a number of leading men, telling them of the great change in his life.

#### Home Missions in China

Says World-wide Missions:

In 1901 the Rev. Yue Kwai, a Chinese converted in California, went out to work among his fellow countrymen, and especially to gather up the Chinese Methodists who had returned from the United States. Assisted by the Chinese missionary Society in San Francisco, Mr. Yue Kwai built a church and school, and gathered a considerable congregation. In 1907 he opened work in a market town in the Sanning district, and later started a mission in a railroad town on the line connecting Hongkong and Canton. A Christian Chinaman who had returned from Sacramento built a girls' school in Kwangtung province at a cost of \$800 and is supporting the school at a cost of

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

# KOREA Christianity in Korea

Rev. Eugene Bell has just forwarded the statistics of all the Protestant missions in Korea for the year ending June 30, 1909. There are 2,043 groups of believers, with 42,244 baptized members, 50,516 catechumens, and 76,280 adherents. These Christians of all denominations contributed \$132,742 in United States currency, an average of \$3.14 for each baptized Christian. When the poverty of these people is considered, this is a most remarkable tribute to their love for Christ and His Church. There are 283 Protestant missionaries at present laboring in Korea. The French Roman Catholics have about 40 or 50 foreign priests, who live at about 40 different stations scattered over the country, and claim a large following.

#### Another Korean Leader an Earnest Christian

The Hon. H. Y. Sim, who was sent to Tokyo by the Korean Government to look after the interests of Korean students in that capital, was not a Christian when he went to Japan. But he came under the influence of the missionaries and is now an earnest Christian, speaking frequently to students in the Sunday afternoon meetings of the Young Men's Christian Association.

# A Million-souls Campaign!

During the coming year, the Christian Church in Korea, made up of people so recently brought from heathenism, is to engage in a campaign for the winning of 1,000,000 souls for Christ. The holy boldness of this en-

terprise will be seen when we remember that there are but 80,000 Christians in Korea, and in order to accomplish their purpose they must win a soul each every month. The young Korean Church has been noted from the first for its evangelistic fervor, and that its heart is big its intention declares. Dr. W. H. Forsythe writes of the plans laid for this great campaign, and they embrace four things: United prayer for the outpouring of the Holy Spirit, convincing the unconverted of sin, of righteousness and of the judgment. (2) A house-tohouse visitation, during which an invitation shall be given to all to accept Christ as a personal Savior. (3) The wide circulation of the Word of God, an endeavor to put a Bible in every Korean home. (4) The daily prayer: Korea for Christ.

#### The Japanese Chief-Justice in Korea

A letter from Chief Justice Noboru Watanabe, head of the Judiciary Department in Korea, shows what type of man he is, and how earnest and sincere are the efforts which are being made by the Japanese for the regeneration of that country. Judge Watanabe is the efficient president of the Y. M. C. A. in Seoul. The letter (dated January 27, 1909), is to Rev. H. Loomis and reads in part as follows (translation):

The relation between the Japanese and Koreans is improving. In our Judiciary Department, the question of harmonizing the two peoples was the great problem which taxed my brain to the utmost at first, but, thanks to Heaven, we have had no misunderstanding or collision between us.

The harmony between the two people must be brought about by the Christians. The other day, I was invited by the Yong Dong Church, founded by Dr. J. S. Gale, to address them and I dwelt on the necessity of the Christians becoming the cure of these abominable differences between the two people, citing Ephesians 2: 1-6.

The Y. M. C. A. is also endeavoring to bring about this desirable harmony. The Korean Y. M. C. A. building held its opening ceremony in the beginning of December, and the Japanese Y. M. C. A. members invited the leading Ko-

rean officials to a dinner together with those of the Y. M. C. A. in Japan, who had come to attend the ceremony.

The Resident General, Prince Ito, invited to a dinner some scores of the Japanese, Koreans and some foreigners who had come to Korea in connection with the opening of the Y. M. C. A. building, when he spoke upon the "Reason for his having sympathy with Christianity, as well as with the work of the Y. M. C. A." His speech made a very good impression upon those present, including Dr. Richard, who had come from China.\*

#### **JAPAN**

# Japanese Christians Desire Autonomy

A Protestant church federation was the immediate outcome of the recent celebration of the semi-centennial of Protestant missions in Japan held in Tokyo. Delegates from the missions of the Baptist, Episcopalian, Congregationalist, Disciple, Quaker, Methodist, Reformed and Presbyterian churches joined in the action. This movement for unification was greatly stimulated by a sacramental service the day before, where 600 Japanese, Europeans and Americans of many denominations commemorated gether the death of their common Tho showing heartiest honor to all missionaries, nevertheless, it was evident in almost every hour that the semi-centennial must be considered as marking the end of the missionary epoch in the empire. A circular, prepared beforehand by the Japanese, had stated that the occasion would signify Japanese emergence of the Church from the stigma of being an alien parasite to the acknowledged status of an indigenous institution." Nothing said indicated a desire to dispense with missionaries; but they want the American and European ministers and teachers to regard themselves as working, not in behalf of homeland churches, but as agents of the Japanese Church.—Interior.

#### Oriental Religions in Peril

The religions of the Orient and the Occident are at war with each other, the one aiming at defensive protec-

\* Prince Ito has contributed \$2,500 for building a Christian church at Pyeng Yang.—H. L.

tion, the other at offensive destruction. To protect themselves the better from the Western invader the various cults of Buddhism are arranging protective armor under the idea of consolidation. *Koe*, a publication of Tokyo, Japan, has this to remark:

The various sects of Buddhism in Japan are showing a strong tendency toward fusion into one vast body. The movement is growing, altho still meeting with resistance in some quarters. Meanwhile many sects are gaining accession to their numbers from the ranks of the hitherto indifferent, thanks to the independence given them by the power which thus seeks to counteract the influence of foreign religious authority. Very many Buddhists are of opinion that fusion and unity themselves will be the best means of contending with the influence of Occidental religion.

#### **AFRICA**

# Light for the Dark Continent

The Christian Express, of Lovedale, has recently published these facts which summarize the agencies at work for the redemption of this continent:

No less than 104 Protestant organizations are in cooperation. The Scriptures have been translated, wholly or in part, into 117 languages and dialects. Eight colleges have been established, 59 theological schools, 83 boarding and high schools, 63 industrial schools, 2 schools for training nurses, several kindergartens, and some thousands of common schools. Forty-three hospitals and 107 dispensaries are ministering to the sick and suffering, and on an average 150,000 patients are treated every year; as well as 3 leper hospitals, 13 orphanages and 23 homes for rescued slaves. The mission presses number 33, and 31 missionary magazines are published.

#### Sleeping-sickness Doomed

Dr. Albert Cooke, the missionary, first took special note of that terrible scourge of Africans—the "sleeping sickness." Between the years 1898 and 1905, more than 200,000 deaths, in the two kingdoms of Uganda alone, could be traced to this devastating disease; that was almost at the rate of 30,000 a year. Thanks to the blessing of God, and the skill of medical science, the deaths had fallen during the first six months of 1909 to only

459! This is a consecration of medical science to the service of our Lord. If this is not preaching the Gospel in the literal sense, it is a fine application of the healing mission of the world's Redeemer, and a striking illustration of what the Christian nations ought to do.

A serum has recently been discovered and is in use in Rockefeller Institute, New York, which it is believed will prove as effective in stamping out sleeping-sickness as vaccination is in preventing smallpox.

# Islam Begins to Tremble

A committee under the presidency of the Sheikh Selim el-Bishri, chancellor of Al-Azhar University in Egypt, has called a conference of the leaders of the Moslem faith to meet at Cairo, February, 1911. The movement is in charge of the "The Committee of the Islamitic Congress." Its headquarters are at Cairo, at the ancient university founded by Saladin, and circulars have been issued to the different branches of Islam throughout the world giving the reasons for calling a conference and inviting them to send delegates. The fact that in three Moslem countries, Turkey, Persia and Morocco, rulers have been driven from their thrones within a year or two, and that there is great unrest in all Moslem lands, is believed to have something to do with the call.

### Converts from the Coptic Church

British and American Christians have always felt and must always feel deep sympathy with the people, by far the most interesting in Egypt, known as the Copts. Nowhere is there a more genuine monumental · race, seeing that the Copts are the true representatives of the primitive Egyptians and are at the same time the actual remnant of the early Christian Church in Egypt. They are more numerous than is generally imagined, for they number fully a million in the land of the Nile, and, despised as they have been by the ascendent Moslems, they are undoubtedly far superior to them in intellectual capacity. The earnest

mission work of British and American Protestants has recently begun to show encouraging results. The native Coptic Church had lapsed into a lethargic condition, but a wonderful awakening has been witnessed chiefly through the efforts of the agents of the United Presbyterian Church of America, which has concentrated very much of its effort on the task of stimulating and elevating the Copts. Asyut College 600 young Egyptians are under Christian training.

# A Model African King

A Methodist missionary writes from Angola:

The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning the horn is blown and the people assemble at the king's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. The native church at Loanda contributes \$17 a month for the support of native workers on a native station in the interior of Angola.

# Native Christians in Africa

Professor Warneck states in the ninth edition of his history of Protestant missions, which has just been published, that Africa has now 1,511,500 Protestant and 608,000 Roman Catholic native Christians. According to the *Missions-Zeitschrift*, edited by Professor Warneck, Cape Colony alone contained 786,725 native Christians (only 8,589 Catholics) out of a total population of 1,830,063 in 1904. Thus the situation in Africa is far more encouraging than former figures have led us to believe.

#### The Late Bishop of Sierra Leone

The Church in West Africa suffered sudden and sore bereavement when Bishop Elwin, in the eighth year of his episcopate and at the early age of thirty-eight, so recently yielded up his spirit to God. Upon the appointment of Bishop Taylor-Smith as chaplaingeneral in 1902, Principal Elwin was consecrated bishop. The labors to which he was thus set apart were arduous, and the diocese large; for in

addition to the oversight of pastoral and missionary work among a polyglot population in and around Freetown (in the streets of which some 20 languages are spoken), and throughout the protectorate of Sierra Leone, the bishop had the superintendence of Church of England work in Gambia, the Canaries, Madeira, Azores, French Guinea and part of Morocco.

#### Civilization and Missions

Ex-President Roosevelt has said about missions:

There is a question that is larger than either government or trade, and that is the moral well-being of the vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being, it also stands for an orderly individual liberty, for the growth of intelligence and for equal justice in the administration of law. Christianity alone meets these fundamental requirements. The change of sentiment in favor of the foreign missionary in a single generation has been remarkable.

#### Two Missions Unite in Education

The spirit of cooperation is finding expression in the work of the United Free Church of Scotland in its Natal mission and the Zulu mission of the American Board. A scheme was adopted, subjected to reconsideration and revision at the end of three years, providing that the theological and Bible school of the two societies shall be located at the central station of the United Free Church Mission, the principal to be chosen by that board and an associate to be appointed and supported by the American Board. There is also to be a training-school for Zulu boys and a normal-school to be located at the American Board training-The principal of this school is to be appointed by the American Board and the United Free Church Mission is to supply a teacher.

# Scores Accepting the Gospel

In an account of recent events in the Niger Mission the Rev. G. T. Basden, of Oka, writes:

About the middle of July Bishop and Mrs. Tugwell arrived at Onitsha. He found a great deal of Episcopal work awaiting him. On four successive Sundays he held confirmation services, two on each side of the Niger. Some of the services were wonderful. I should much have liked to be present at Christ Church, Onitsha. There were 24 candidates from Okuzu among the 87 confirmed on that day. These candidates were the first to be confirmed from Okuzu. I hear there were 1,200 people present at the service. The church holds comfortably between six hundred and seven hundred, so they were tightly packed, while many had to take up their position outside the church. Fortunately, the windows are low and have no glass or other obstruction, so it is quite possible to hear all that is going on inside.

# Home for Liberated Slave-children in the Sudan

In the central part of the Sudan the slave traffic still lives in spite of the earnest efforts of the Anglo-Egyptian Government to stamp it out. Unscrupulous Mohammedan rascals continue to steal unhappy men, women and children, ofttimes destroying the homes from which they are taken, and to transport them across the country to the places where they can sell them. The officials watch diligently for these slave-caravans and liberate all the victims whenever they succeed in overtaking one. The men and women, thus set free in a strange land, are able to take care of themselves more or less well, but the future of the orphaned children gradually became a most serious problem, the government making no effort to take care of them. At last the Sudan United Mission has founded a home for such children, to which they are transported after their liberation and where they are to receive a Christian education. Many of these children are in a state bordering close on bestiality, as the following incident shows: A slave-caravan had been captured by the officials and the liberated children were being taken to the missionary home, when three of

them suddenly escaped. After a long search two of the runaway children were discovered as they were devouring the flesh of their companion which they had roasted in a large fire. If this companion had died a natural death or had been killed by her hungry companions, could not be ascertained. Truly the home and the Gospel are needed for these benighted heathen children.

# ISLANDS OF THE SEA

# An Experiment With Drunkards

An interesting experiment of a novel kind has been tried in New Zealand. The authorities there were sick of sending drunkards to prison, and they made a bargain with the Salvation Army to purchase two islands, far enough out in the ocean to prevent escape, but near enough for constant communication with the mainland. To these islands the magistrates consigned the inebriates, and they were employed there in occupations suitable to them, including agriculture and fishing. The success of the experiment has been so great that the government has raised the capitation grant from 7s to 10s per head per week.

#### The Maoris of To-day

Says a writer in Guild Life and Work:

Of the original Maoris, of whom there are between forty and fifty thousand, we saw too little. The cannibal feasts are of the past. So are the elaborately tattooed faces of fearless warriors, tho the ladies of the leading families still decorate their chins. The acting Prime Minister is a half-caste Maori. Many of them are studying for the professions, and the Maori has the same political and educational privileges as the European. Great tracts of land are still in his possession. Nearly all seem to be nominal Christians at least. At Napier I visited a most interesting school for native and half-caste girls, conducted by the Misses The Maoris are a fine race, Williams. but, to our Western ideas, given to indolence, due no doubt to their traditions and their circumstances. The last census showed increased numbers, tho there are still not half as many as in Cook's day. The general opinion is that their fate will be absorption by the white population.

# Roman Catholic Aggression in Foreign Fields

German missionary magazines and reports contain many references to the activity of Roman Catholic missionaries in the German colonies, which, in some cases, seriously threaten the Protestant work. From German East Africa the annual report of the Leipsic Missionary Society reports: "The intrusion of the Roman Catholic missionaries into the Pareh mountains is to be regretted. Since it was impossible to dissuade them from their intention, our Missionary Committee agreed with them that the middle and the northern part (in its southern half) of Pareh should be yielded to them. In spite of this agreement one priest has entered the southern part of Pareh and has attempted to settle three-quarters of an hour only from our station, Mbaga, tho the people protested."

From Southwest Africa the missionaries of the Rhenish Missionary Society complain that the Roman Catholic Mission has been seeking to turn away Protestant converts. The older and better-taught congregations have withstood these attempts, but in the South, among the Bondels of the Warmbad district, the Romanists seem likely to get ahead of the evangelical work. In the East also, in the neighborhood of Gobabis, a large Catholic hospital has been erected at Swakopnund, and is used to hinder Protestant work.

From Togoland, the workers of the North German Missionary Society report: "The struggle is growing sharper with the Roman Catholic Church, which entered Togoland much later than the Protestant forces." Togoland has now 20 Protestant and 66 Roman Catholic missionary laborers, while the native Protestants number 4,574 and the native Roman Catholics 6,163. The Protestant missionary schools have 3,817 pupils, but the Roman Catholic schools 6,278.

In the South Sea the missionaries upon the Bismarck and the Caroline Islands are having the same experiences with Roman Catholic missionaries, who are following them and try to push them aside by the show of greater power and larger means and sometimes, alas! by the use of methods of which professing Christians ought to be ashamed. The charge is openly made that upon the Carolines the Roman Catholic missionaries slandered and calumniated the Protestant forces, while among the heathen Kols the Jesuits gave money freely, that they might weaken the Protestant forces.

The Protestant missionaries in the German colonies call earnestly for prayer and wisdom in meeting this aggressiveness of the Roman Catholic forces, which act in accordance with the principle that all outside the Roman Catholic Church are heretics and heathen, and need to be converted.

# Philippine Independent Catholic Church

Last night, an Aglipayano priest— "Theodore Cross" (Teodoro Cruz)called upon us for an hour. He is an officiating priest of the Philippine Independent Catholic Church (or, as it called, the "Aglipayano Church") here in Lucban. church was organized a few years ago by a Roman Catholic priest, whose name is Aglipay (a Filipino). With a feeling for more independence and with a desire to institute some reforms in the Catholic Church, he organized the Independent Catholic Church of the Philippines. He is the "Bishop Maximus" of the whole Church. They have severed all connection with the Pope of Rome, and the Roman Catholic Church; they have their own headquarters, etc., in Manila. They permit the reading of the Bible by members, and permit their priests to marry. They have their own churches, cemeteries, etc. They claim to have 1,000,000 members and adherents in the Philippine Islands. Their ritual, doctrine, worship, and belief is about the same as that of the Roman Church. But they have taken a few radical steps toward reform and liberalism. This Church has opened the way for

the Protestant Church in many towns. They are generally friendly to Protestants, and attend our services very often. They permit Protestants to be buried in their cemeteries, while Romanists will not. The priest mentioned above is very friendly to us, and visits us often and talks freely of his and our church work. He asked last night to borrow two of our Sabbath-school picture charts. His little girl (eight years old) attends our Sabbath-school. This attitude is very different from that of the Roman priests, who do not care to come in contact with Protestants in any way. They are bitter and bigots!—Herald and Presbyter.

#### Decadence of Roman Catholicism in Home Fields

Bolivia, one of the inland republics of South America, has been a stronghold of popery for many centuries. It has remained practically closed to all evangelistic effort until a few years ago and the few missionaries, at work among its two millions of inhabitants, were scarcely allowed to use any other method than education. Now, it appears, more religious liberty is to be allowed and Roman Catholicism is to be greatly weakened. A law has been passed which closes all cloisters and convents and forbids the entrance of monks and nuns into the country. All property of the Roman Catholic Church, which is valued at about 78 millions of dollars, becomes property of the Republic, and the consecration of monks and nuns is strictly forbid-Thus Roman Catholicism is harshly dealt with in Bolivia, where it has held full sway so long, while Protestantism is given full liberty to preach the Gospel.

From another domain of Roman Catholicism, Austria, comes also news of continued inroads being made into the ranks of the followers of the Pope. The Protestant Church Government (Oberkirchenrath) has published the list of persons who joined the Protestant Church in Vienna during 1908. According to this list 4,585 persons

left the Roman Catholic Church and Protestants. Thus, Roman Catholics in Vienna became Protestants in 1908 than in 1903 (4,510), 1904 (4,362), 1906 (4,364), and 1907 (4,197), and only a few less than in 1902 (4,624) and (4,855). When the movement, which is commonly called the Los-von-Rom-Bewegung (Away-from-Rome Movement), commenced, Roman Catholic leaders pronounced it a movement of momentary influence and prophesied that it would cease quickly, and many Protestants thought likewise. movement has existed almost eleven years, has brought 51,177 Roman Catholics into the Protestant fold, and shows no signs of decay.

#### OBITUARY

# J. J. Fuller, of Africa

Rev. Joseph Jackson Fuller, widely known in England as a speaker on missions, passed away in Stoke Newington on December 11th last, at the advanced age of eighty-four. He was born a slave in Spanish Town, Jamaica. When the English Emancipation Act of 1834 was passed, Joseph, a child of nine, was made free.

When quite young, Fuller came into the possession of a Bible, which had been sent to Jamaica by an English boy to be given to a black child.

It is noteworthy that the father of future missionary — Alexander Fuller, who had, of course, also been a slave—was himself one of Jamaica's early converts. When the realization of the blessings of freedom, due mainly to the efforts of missionaries, excited compassion for the negroes in Africa, Alexander Fuller was one of the first Christian natives to go forth from Jamaica. Later he went with his father as a missionary to Fernando Po, but owing to the action of the Spanish Government, the mission was transferred soon after to the Kameruns, on the coast of Africa. he continued for the long period of forty years, or until the mission was handed over to the Basel Missionary Society.

# FOR THE MISSIONARY LIBRARY

The Living Christ and Dying Heathenism. By Johannes L. Warneck, Lic. Theol. Translated from the third German edition by Rev. Neil Buchanan. 12mo, 312 pp. \$1.75, net. Fleming H. Revell Co., New York. 1909.

Superlatives are cheap, and may be used so frequently as to lose all force. But it is not too much to say of this book that it belongs in the front rank of books of its sort. It is at once an historical and analytical, philosophical and psychological, scholarly and practical study, of animistic heathenism, prompted by personal experience and observation of animism among the Battaks in Sumatra, and a more comprehensive investigation of kindred facts throughout the world-field.

Animism is an imperfect term to express the wide-spread belief in the existence of spirit or soul as distinct from matter or constituting a sort of pervasive essence or animating principle in matter. It holds to the existence of spiritual beings, souls, demons, deities, angels—by whatever name called; and attributes to inanimate objects and substances, and natural phenomena, the personal soul-life, difficult to define, but only the more to be dreaded because indefinable. The system it is hard even to outline, but it is here delineated by one whose pen is like the pencil of an artist, every stroke tells. The careful reader is at no loss to understand why this remarkable book, within less than  $\mathbf{a}$ twelvemonth. reached a third edition.

The author depicts the animistic superstition with a vividness that is almost visibility. His discussion is in three parts—first, a philosophical statement of Battak beliefs, spirit worship, and the practical effects on the individual and collective life; then, a portrayal of heathenism and Christianity in actual conflict, with the reasons for the antagonism and the influences operative on both sides; and then, finally, the grounds for confidence in the ultimate triumph of the Gospel of Christ, which is inspiring in its outlook.

We have seen no book of its kind for years that compares with it in three respects-its calm judicial spirit, its scholarly and philosophical exhaustiveness, and its assurance and confidence of evangelical success. He shows the awful darkness and destitution which animism brings, and that the only way out of this quagmire of despair is the hope the Gospel gives. Animistic heathen are bound by three fetters—fear, demon worship, and fate. Dr. Warneck holds that fear and fatalism are utterly paralyzing to their victims—the former destroying all hope and the latter discouraging all effort, and leading to a stoical indifference and inaction. But he believes that demon worship is not merely a vain and vague superstition founded on a fancy; but that behind idols and false gods there lie actual demonic forces, so that it is true that the heathen worship demons, as the Word of God says. (Lev. xvii:7, Deut. xxxii:17, Psa. cvi: 37, 1 Cor. x: 20: 21, Rev. ix: 20: xvi: 14.)

THE AUTOBIOGRAPHY OF HENRY M. STAN-LEY. Edited by his wife. Map and illustrations. 8vo, 550 pp. \$5.00, net. Houghton, Mifflin Co., Boston. 1909.

Here is one of the great books of the year. It is one of those the reading of which makes men better—like fellowship with a noble friend. Stanley's life story is of absorbing interest, full of incident, adventure, keen observations and not without romance, pathos and humor. He was a man who achieved greatness rather than received it by birth or free gift.

He was born to the name of John Rowland, and was brought up in a poorhouse at St. Asaph, in England, where he lived a life of pitiful neglect. He ran away and went to sea, only to suffer more abuse and to be subjected to many temptations. He landed in New Orleans friendless and penniless; obtained work, was adopted by Mr. Stanley, a Christian merchant; fought in the Civil War; became a newspaper correspondent in Turkey and Spain and India; searched for and found Livingstone in Central Africa; discovered the sources of the Nile and

the Kongo; founded the Kongo Free State and became the first governor; went in search of Emin Pasha in the Sudan and brought him to the coast; became an author, lecturer and member of Parliament, and finally passed away in 1904 leaving an enviable record behind him.

The book is by no means a compilation from Stanley's other published writings, altho it covers all the principal events of his adventurous and useful life. His wife, Dorothy Tennent, has, with masterful mind, gathered the material for the latter part from Stanley's diaries, books and unpublished manuscripts. The story shows Stanley the man—his thoughts, feelings, beliefs, aims, hopes. We see him to be a man of high principles and firm belief in God and in prayer. The Bible was his chief solace in the wilds of Central Africa and he says that there he learned to know God.

Indirectly this is a great missionary book, for Stanley's work prepared the way for Christianity. His beautiful and devoted tributes to Livingstone; his earnest work for the conversion of Mtesa, king of Uganda; and his appeal to England that missionaries be sent to Uganda, and his faith in God all show his Christian character and zeal.

We know of no better book for young men; parts of it sound more like the observations of a preacher than like those of a traveler, but there is so much virility and human interest and movement in the narrative that it is neither didactic nor dull.

MEN AND MISSIONS. By William T. Ellis. 12mo, 315 pp. \$1.00, net. The Sunday-school Times Co., Philadelphia. 1909.

Men seem to be just awaking to the fact that the work of winning the world to Christ is a man's job. It requires the command of Christ, the love of God and the power of His Spirit to make it successful. Mr. Ellis is a newspaper man who made an independent investigation of missions in the field. He has seen the vision of ruined lives; he has heard the command of the risen Christ, and has been

stirred by the evidences of the love of God and the power of His spirit manifested in the mission fields of the world. The result is a man's view of the reasons for world-evangelism and a man's statement of the causes which have led to the laymen's uprising in the missionary cause.

One of the stirring stories is that of Dr. Goucher, the Baltimore College president who became known in India as the savior and friend of thousands of "Goucher Boys" whom he educated and Christianized. This is a sample of what a missionary investment is worth.

Missionary work is a man's job in the same way and for the same reason that any great campaign, commercial, political or philanthropic enterprise is a man's job. It requires grit, heroism, energy, self-sacrifice, unconquerable faith and spirit. Every power of mind and body, statesmanlike foresight, military genius, the energy and acumen of a commercial prince, the indomitable faith of a pioneer, and the unselfish unconquerable love of a savior of men are all needed in this great work; and they are evident in it. Some of the greatest men in every calling have been missionaries and have left their mark on the world— Carey, the scholar; Livingstone, the explorer; Verbeck, the statesman; Mackay, the engineer; Parker, the physician; Paton, the preacher.

Mr. Ellis tells the remarkable story of the Laymen's Movement and describes some of its work; he shows the logical sequence of the awakened interest of men in missions and the effect of the reports given by men who are making missionary tours of the world. The men are awake; carping critics are silenced; the ignorant are ashamed to speak and the indifferent are seeing in foreign missions the greatest work in the world.

Mr. Ellis also pricks some bubbles and dispels some darling illusions; he shows some of the problems that appeal to a man's mettle, and defends the missionary and the native convert against false charges.

One of the most useful portions of the book is the appendix, in which working methods are given for the help of local churches.

THE SPIRIT OF YOUTH AND THE CITY STREETS. By Miss Jane Addams. 12mo, 162 pp. \$1.25, net. The Macmillan Co., New York. 1909.

It is a good sign of the times that increasing attention is given to the environment of children and the prevention of criminal training in the city Miss Addams has won a name for herself by her books, addresses and her well-advertised work in Hull House, Chicago. Miss Addams understands the temptations and evil surroundings of the city youth, but we do not believe she understands the remedy. Her work tries to develop the physical, social and mental nature, but leaves untouched the mainsprings —the religious and spiritual nature. A social dance may keep youth off the street but will not keep the temptations of the street out of youths. Education is needed, but the trained mind will not purify the evil heart. Miss Addams' book is a help to the study of city youth, but does not solve their problems and the problem of a degenerated society.

Missions. The Baptist Monthly Maga-zine. 75 cents a year. In clubs or five or more, 50 cents. 312 Fourth Ave., New York.

It would be difficult to conceive of a more attractive Church magazine than the new monthly which combines the Baptist Missionary Home and Foreign Magazine and Good Work. graphically and from a viewpoint of general interest, it is well-nigh ideal. We are loath to part with the attractive Baptist Missionary Magazine and are not convinced that the combination is a step in advance, but we are convinced that the new magazine will make many friends for itself and for the cause of missions at home and abroad.

# NEW BOOKS

Visions. By H. H. Montgomery, D.D., D.C.L. 16mo, 216 pp. 1s, 6d, net. Society for the Propagation of the Gospel in Foreign Parts, Westminster, S. W. 1909.

THE STORY OF THE NEGRO. The Rise of the Race from Slavery. By Booker T. Washington. 2 vols., 12mo. Doubleday, Page & Co., New York.

TRANS-HIMALAYAS DISCOVERIES AND AD-

ventures in Tibet. By Sven A. Hedin. 2 vols., illustrated. \$7.50, net. Macmil-

lan Company, New York. 1909.
The Junior Republic. By William R. George. Illustrated, 12mo. \$1.50, net.

D. Appleton & Co., New York. 1909. Wanderings Among South-Sea Savages, AND IN BORNEO AND THE PHILIPPINES. By H. Wilfred Walker. 8vo. \$2.50. Charles

Scribner's Sons, New York. 1909. The Religion of the Chinese. By J. M. Degrott, Ph.D. 12mo, 230 pp. \$1.25, net. Macmillan Company, New York. 1910.

New China: A Story of Modern Travel. By Revs. W. Y. Fullerton and C. E. Wilson. 3s, 6d, net. Morgan & Scott, London.

FIFTY YEARS OF NEW JAPAN. By Count Shigenobu Okuma. 2 vols. \$7.50, net. E. P. Dutton & Co., New York.
SOUTH INDIAN MISSIONS. Containing

Glimpses into the Lives and Customs of the Tamil People. Illustrated, 12mo, 312 pp. 2s, 6d, net. Society for the Propagation of the Gospel in Foreign

Parts, Westminster, S.W. 1910. INDIA'S HURT AND OTHER ADDRESSES. W. M. Forrest. 12mo, 171 pp. cents, net. Christian Publishing Co., St. Louis, Mo. TWICE-BORN MEN. A Clinic in Regenera-

tion. A Foot-note in Narrative to Prof. William James's "The Varieties of Religious Experience." By Harold Begbie. 12mo, 280 pp. \$1.25, net. Fleming H. Revell Co., New York. 1910.

HAPPY HOURS FOR THE BOYS AND GIRLS. A Book for Parents, Junior Leaders, Sunday-school Teachers and Pastors. By Daniel Elwood Lewis. 16mo, 128 pp. 50 cents, net. Sunday-school Times Company, Philadelphia.

THE CONVERTED CATHOLIC. Edited by Rev. James A. O'Connor. Volume XXV. January to December, 1909. 8vo, 436 pp. \$1.25, net. James A. O'Connor, 331

West Fifty-seventh St., New York. THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, for the year ending December, 1909. Volume LXXXI. 12mo. American Seamen's Friend Society, 76 Wall Street, New York.

#### **PAMPHLETS**

THE LAYMEN AND EVANCELISM. Address at the Laymen's Evangelistic Conference, New York. National Bible Institute, New York. 1909.

INDIA'S HOPE AND CHINA'S DESTINY. Edited by Wm. J. W. Roome, Illustrated, 43 pp. 6d. Laymen's Missionary Movement of the Presbyterian Church in Ireland.



By the Favor of Rev. and Mrs. D. H. Lee

CHUNDRA LELA—THE CONVERTED INDIAN PRIESTESS

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K, Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Tress., Robert Scott, Secty)

Vol. XXXIII. No. 4 Old Series

APRIL, 1910

Vol. XXIII. No. 4
New Series

# SIGNS OF THE TIMES

# AN INTERNATIONAL FOREIGN MIS-SIONS COMMITTEE

Three years ago the conference of Foreign Missionary Societies of the United States and Canada appointed a "Committee on Reference and Counsel," whose range of work was to include (I) suggestions as to unoccupied fields; (2) negotiations with governments; (3) questions of comity and cooperation, etc. This committee, consisting of eleven members, of which Dr. Arthur J. Brown is chairman, has been extremely useful, and at the recent conference in New York it was resolved to recommend to British and Continental societies to form an International Foreign Missionary Committee, which might serve as a medium of communication between boards and societies throughout the world.

The world missionary conference commissions have already felt the need of such a general international committee to follow up the work of the conference, to conserve the results and to deal with some matters that will need attention.

Such a plan of cooperation is worthy of hearty support and indicates the progress in Christian fellowship and cooperation among the great branches of the Christian army engaged in the campaign of winning the world to Jesus Christ. In case the plan commends itself to the British

societies, the details of organization and administration will be worked out in Edinburgh when the representatives of the three sections meet at the time of the world conference.

# LAYMEN'S MISSIONARY MOVEMENT

This still looms up as perhaps most conspicuous sign of the times. Never before has there been known any such uprising among men who are identified with what are called secular affairs. Individual churches are summoning their men to discuss the whole matter of a world's need and their own duty; brief. cheap, telling pamphlets and leaflets are in circulation which present the facts and arguments and appeals after the style of a bulletin, to be caught at a glance. Laymen are testifying to what laymen can do, and a most hopeful sign is the breaking down of the clerical idea as a barrier to individual duty and responsibility. Gifts, of course, multiply and large gifts. Business men, who had prepared to retire from active careers in the mercantile world, are giving a few years more to their commercial pursuits to give the entire proceeds to Christ's cause.

### THE HERMIT NATION

What means such an awakening as that of Korea? Protestant missions began there about 1875—thirty-five years ago—in the work of John Ross, of Manchuria, who, without having set foot on Korean soil, coming in con-

tact with the natives on the border, translated and then transported into the country the whole New Testament and large numbers of Chinese Bibles; so that when Protestant missionaries actually found their way into these long-shut gates, whole communities were found in the north who were rallying round the Word of God and waiting for some man to guide them. It was not till 1884 that the key, medical missions, unlocked the gates of exclusiveness, and now-a quarter century later-we have developments that astonish even the most sanguine friends of missions. Probably in the whole history of missionary effort nothing equal to it has been seen. Statistics utterly fail. It is a national awakening. The rapid multiplication of converts and more rapidly of catechumens, inquirers and seekers after truth; the abundance of gifts from native Christians, and most of all, offers of personal and direct labor for the salvation of others: the multiplication of churches, theological students, pupils in Christian schoolsthese are the prominent facts and features. Bible classes are held, lasting sometimes for ten days, attended by hundreds who come often many miles afoot and pay all their own costs. All the missions have joined in publishing a hymn-book, of which two editions of 120,000 were sold the first year. complete Bible is translated and there is no setting limits to the future progress of this newly opened land, if the present evangelical and evangelistic spirit continues to control. It is the apostolic age of Korea.

# A BOLD WATCHWORD FOR KOREA

"One Million Koreans, and One Thousand Japanese, for Christ during the coming year!" is the watchword

adopted by the council of Protestant missionaries in Korea, which convened at Seoul, in October, To-day only about 80,000 Koreans are enrolled as regular members of Protestchurches (including catechumens), but it is estimated that there are about 200,000 who are leading Christian lives. These, together with the missionaries, 200 now on the field, constitute a powerful evangelistic force. The Koreans continue to flock into the churches, and the missionaries have faith to ask for the increase of Christians to 1,000,000 souls, from among the total of 12,000,000 in the peninsula.

The Japanese population now numbers about 160,000, for whom there are but 6 missionaries and 10 Japanese evangelists. These Japanese are busy with the administration or development of the country, and have little inclination to consider spiritual mat-Probably not more than 400 Japanese in Korea have identified themselves with the Christian Church, so that there is but I Japanese Christian to 400, while the Korean proportion is I to 60. The missionaries are devoting themselves to the direction of the educational and evangelistic work and are not interfering in the political situation, which has become more difficult through the assassination of Marquis Ito.

#### RESULTS OF SPIRITUAL POWER

Mr. Davis, who visited Korea with Dr. Wilbur Chapman, says that the forward movement originated in prayer and the study of God's Word. "About six months ago, a little group of missionaries in Songdo felt keenly the need of more spiritual power in their own lives and in the lives of the Koreans around them. They called

for a week of prayer, and each day studied God's Word to learn how to pray. On the evening of the fourth day the meeting was prolonged until midnight, and three of the missionaries remained in prayer until 4 A.M. At that time the Spirit of God came upon them in power. A few days later these same three missionaries met for an entire day of prayer. Following this these three young men and two other Songdo missionaries spent several days in prayer, and then went forth filled with a consuming passion for souls."

One of these men, Rev. M. B. Stokes, went through the country villages and asked the Koreans in a certain district whether they would work and pray for 50,000 souls in a year. The annual conference of the Methodist Church, South, adopted as their watchword for the ensuing year: "Two Hundred Thousand Souls for Christ." Then the General Council of Evangelical Missions, after prolonged prayer and careful consideration, recommended that all the missionary bodies should unite in asking God for a million souls the following year.

Dr. Horace G. Underwood says: "Korea is the strategic point of the Far East. To win Korea now means to win the Far East."

# THE NEW CHRISTIANITY IN JAPAN

It is scarcely to be expected that every feature of Christianity as it is exprest in Western life and institutions would be reproduced on the mission fields. It should be the aim of missionaries, however, to preserve the fundamentals of Christian doctrine, and insist on a Christ-like interpretation of the laws of God.

Kanzo Uchimura has written his views as to the conditions of Christianity in Japan and has published them in the Japan Chronicle. He says that there are Christians in Japan who were not converted by missionaries or their agents, and who without belonging to any church, and knowing nothing about dogmas and sacraments and ecclesiastical orders, are vet deyout believers in God and Christ. Mr. Uchimura asserts that there is "Christianity outside of churches," and that it is taking hold of the Japanese people far more strongly than missionaries imagine. He goes on to say: "The Western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us, without showing itself in any organized societies and movements. I am confident that Christianity is now, slowly but steadily, taking the place of Confucianism as the family religion of the Japanese. And as a family religion, it has no use for settled dogmas and official ceremonies conducted by licensed ministers. Indeed, I can cite a number of cases where Christianity has been adopted in this form by my countrymen. To stigmatize such a form of Christian belief as erratic and rebellious is to speak against the very genius of the Japanese. As far as I see. Christianity is making progress in this country far ahead of missionaries."

This new form of Christianity in Japan is said to be neither Orthodox nor Unitarian. Jesus of Nazareth is the center of thought, and the aim is

to live and be made like Him, having Him as the ideal. The Japanese hate "demonstrations" of all sorts, and abhor conferences that ask for congratulations from a prince and a marquis and a count and a mayor. Mr. Uchimura thinks that in making this statement he voices a sentiment of many who are disciples of Christ without having any connection with so-called "churches." This view of Christianity is worth considering. Our religion is fundamentally a relation to God and is manifested in life like Christ.

# ANTI-CHRISTIAN SPIRIT IN CHINESE GOVERNMENT

Anti-foreign agitation is being promoted by many restless spirits in Certain popular pamphlets have been disseminated in some provinces and show the unscrupulous methods used to stir up the minds of ignorant people against all foreigners. Statements regarding an official decision on the part of the Western powers to divide up Chinese territory have been invented and other wilful misstatements put into circulation with no other than mischievous intent. Such anti-foreign agitation can not but lead to national disaster if it proceeds unchecked.

The latest number of the German Neue Nachrichten aus der Heidenmission, published for the use of editors of missionary papers, calls attention to a peculiar point in connection with the new provincial assemblies in China which met in the capitals of the 21 provinces for the first time in October, 1909. [See Missionary Review, March, 1910, page 229.] These provincial assemblies are to form a link between the proposed national parliament and the communal govern-

ments, and the numbers of their members are to vary from 30 to 140. Every thousand voters elect one delegate to the provincial assembly. The right to vote is granted to every Chinese who owns property to the value of \$3,000 and more and who has passed a successful examination in intermediate or high school, according to the old or new systems.

Native Christians are excluded, not because they are Christians, it is stated, but because they have attended private missionary schools, and not the public institutions of learning. This proscription is a dangerous limitation of the civil rights of native Christians and a threatening menace to all missionary schools in China. We hope that it will be altered or altogether annulled, speedily.

# A REVIVAL IN THE SHANTUNG COLLEGE

The lack of students for the ministry in America may be corrected in the same way that was found effectual last year in the Shantung Christian College, China. Formerly many of the graduates went into Christian work, but of late years the temptations offered by the Government and commercial life drew away candidates from the difficulties and sacrifices of the ministry. Very few expected to following the calling. Then came a Pastor Ding, one of the revival. young graduates, who had been blest in evangelistic work in the Province of Shantung, returned to the college and spoke at chapel. followed personal interviews with students. Interest increased to such an extent that the regular work of the college was suspended for two days. Gradually, and without excitement, the young men began to respond to

the call of the spirit until 116 out of 300 students in the college had volunteered for the Christian ministry. The revival was marked by calmness and prayer. The most effective results were in personal interviews, and not in public meetings. There was an effort to deepen spiritual life, but no direct appeal for the ministry. May the Lord revive the colleges and seminaries in America and England.

#### PERIL IN PULPIT TRAINING

Shortly since Rev. Dr. Haldeman of New York preached on "The Modern Theological Seminary, a Menace and a Peril to the Church," drawing a parallel between the unbelief of the teachers in the school of theology in the days of Elijah, and that which prevails in our day. He characterized some of these theological schools as hotbeds of infidelity:

"To-day men are being ordained into the sacred ministry from our Jericho theological seminaries who teach not individual but social salvation, who cry 'Peace, peace,' when there is no peace; who talk about the conversion of the world when that idea is not found in Scripture, who regard the Bible as a book of myths and fables and full of divine foolishness which it takes their wisdom to unravel, forgetting that God hath made foolish the wisdom of this world, as it is written, 'He taketh the wise in their own craftiness.'

"Protests against so-called 'Bibliolatry' are sounding from these institutions of modern-day learning, that while the religion of Christ may be more elevating, yet it is on the same plane with the teachings of Confucius or Mohammed, and is no more inspired than any of the others. Such institutions were better razed to the ground. No wonder such a ministry is fruitless and of non effect in the salvation of men. Unless we arise and contend earnestly for the faith as it was delivered to the saints, in 25 years the Bible will be utterly repudiated, as, indeed, it is by many who have departed from the faith. The time has come when men will not endure sound doctrine, but having itching ears, have heaped unto themselves teachers, and have turned away their ears from the truth unto fables."

# THE CONFLICT OF OPINION

Wild philosophies are more than ever current, as tho the increased activity of the human mind in this inventive age must expend itself in intellectual novelties if nothing more practical offers.

Mr. Fournier d'Albé, secretary of the Society for Psychical Research in Dublin, lately made some amazing statements in London. He believes the soul of man to be an aggregation of "psychomeres" on soul particles. He says:

"These 'psychomeres' are probably opaque to ultra-violet light, and, therefore, may some day be made visible by more powerful optical means than we at present possess. They will then be weighed and measured also. Their weight will probably be found to be about one-thousandth part of the weight of the body.

"After death these 'psychomeres' unite to form the 'soul-body,' and are from their nature suited to the environment of the earth's atmosphere, in which they float. They have consciousness and power of locomotion or energy, which, as it must be derived from some source, is probably obtained from the ultra-violet rays of the sun.

"As the 'soul-body' subsists on sun rays it requires no digestive organs, and has no need to struggle as a material body does for food. Having thus lost the incentive to compete for existence the 'soul-body' retains a higher quality of competition in mutual service. The 'soul-body' is, therefore, engaged only in cultivating the higher virtues of justice, kindness, and sympathy.

"The atmosphere is inhabited by the souls of those who have lived during the past 30,000 years. 'The realm of souls' extends upward from where we stand and is as thickly populated as the earth."

After 30,000 years of this soul-existence in the atmosphere, D'Albé suggests a further transformation into a state of existence suited to the environment which is to be found in interplanetary space, implying as one in the audience pointed out in the discussion following the lecture, the final cosmic union of all souls and all ages.

We seem to be getting a psychological animism now in so-called Christian and enlightened lands! What next?

# A LABORERS' CHURCH IN NEW YORK

The Protestant churches of New York City have been gradually retreating from lower New York, while thousands of people have been moving into the same district. The Department of Church and Labor of the Presbyterian Board of Home Missions has now decided to undertake a novel experiment in the building formerly occupied by the Fourteenth Street Church. The building has been leased for a period of two years, with the understanding that if the experi-

ment proves successful, the building is to be purchased and equipped for a permanent institution. The work will be financed by the Board of Home Missions during the first year, the money for both the rental and the maintenance of the work to come from the interest of the Kennedy bequest, so that none of the contributions of the churches for Home Mission work as conducted by the board will be used for this purpose.

The Department of Church and Labor plans to begin this enterprise early in April, under the Rev. Charles Stelzle, assisted by a corps of workers, both paid and volunteer. The enterprise will be peculiarly a working institution, most prominent among the features to be inaugurated being a working man's mass-meeting on every Sunday afternoon. In this. and in every other meeting to be held, it is proposed to give expression to the viewpoint of the Church with regard to the human problems of the day. The building will be open all day and every night, not so much for the carrying on of so-called institutional work. altho some such work will be done. but for the study and discussion on the vital questions which concern working men and their families. But while the work will be so largely social, the evangelistic and Bible study features will be given prominence. These will be emphasized even more strongly than in the average city church.

Meetings for Hungarians are already being conducted in the neighborhood. It is the duty of the Christian Church not to fail in the face of the problems presented by our foreign populations and working classes.



Frontiersman

Christian

Hindu

Mohammedan

Sikh

STUDENTS AT FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA

# EDUCATION AND EVANGELISM IN INDIA'S COLLEGES

BY REV. D. J. FLEMING, M.A., LAHORE, INDIA

The realization of continuous personal touch with individual men is the opportunity of a Mission college. Take your place this afternoon in my study, and let the wide-open opportunities with the men both humble and inspire you. A card comes in from one of the leading Mohammedan physicians of the city. You have time for a thought straight up for guidance before he is ushered in, when you learn that he desires a recommendation to accompany an application for a Government post. You dispose of this, and then God opens up the way for a forty-minute talk about the deeper things. You ask whether to him God is simply an intellectual concept accepted on the basis of training and authority, or whether he has any real fellowship with God. "No: I don't know God in my own life at all." Then is the chance to witness what God and the spiritual life mean to you, what they mean to concrete friends you have or to Wales or America or the Khassia Hills. "Is not this worth having?" "Sir, I have never talked with any one about these things. I have never found anything better than Mohammedanism, nor have I found it better than anything else.

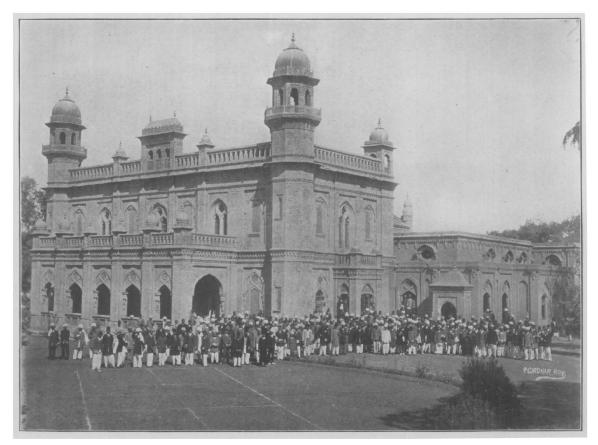
How can you get this joy—this life with God?" You explain that Jesus has this life, and that it can be obtained by persistent and surrendered association with Him; i.e., by abiding in Him. "How can one abide in Christ?" You lead him to see that it must be by an earnest and intelligent determination to master the earthly manifestation of God in Christ, by embodying His purpose, by devotion to His will, and by earnest prayer to Him who is more ready than earthly parents to give to His children. He goes away with, "Well, I will think about these things."

Or it may be three Hindus who come-friends because from the same village. None of them are in your particular classes; they have come simply in response to the welcome you have given them to your home. Soon one asks, "What do you think of the reincarnation of the soul?" "I think it is a very impractical question. Whether we are reborn, or this is our one chance, alike it is to our interest to live this life just as holy and pure and in touch with God as possible. The more practical question is how we can lead this life, so as to die most advanced in all best

things." After a pause the Freshman asks, "What do the Christians believe about the creation?" Again you remind him that this has speculative interest only, and suggest that they answer your more practical question of how to best live the present life. "By doing good works," the Junior says. "By being honest, truthful and good," the Sophomore says, while the Freshman frankly acknowledges that he has not made up his mind. You try to explain that there is yet a plus-a spiritual life-that is as real and as different from the intellectual life as the intellectual life of the students is real and different from the life of a professional wrestler. And then you simply assert that good works will never bring this life. And, of course, they finally ask how this life can be had. This leads to a succession of interviews, even during examinations, and to a correspondence in the vacation of the following summer.

One of the men in your class you know to be a thoughtful man from the questions he has asked. You make an appointment for exercise together. As you walk along, you soon find that the life of self-sacrificing service, as shown in the life of Christ, is acknowledged to be the highest life. The question troubling him is to know God's will for his own life-the principle of service is admitted-what in particular to do is a problem. He would like a present Christ, but since he feels that no one now embodies Him, and that we do not have all His teachings, Christ can be no help. You tell him of God's spirit, whom Jesus promised to send when He went away. And the next day hand him in the corridors of the college a list of verses where Christ meets this very want in men's hearts by telling them of the Spirit who convicts and witnesses and teaches. A few days later you hand him a specially marked chapter on "Friendship with God."

Sometimes you meet a student on the Mall and are led to begin at once. "Mohammed Akram, I am afraid you will be leaving college in two weeks without having accepted Christ, and this for you means spiritual death." "But, sir, I am not ready to decide; I want to compare Mohammedanism and Christianity and then make my decision." "Mohammed Akram, you need no more study. You have read and heard enough of Christ. What you need to do is to act. You were brought up in a mission school. You have been four years in a Christian college. You know Christ. Not to accept Him is to reject Him. is no middle ground." "But I am not rejecting Him." "Yes, unless you follow Him you have gone too far in your knowledge of Him to stop without rejection. I really feel for you. I know your place is hard. But it would have been better for you to have never come to our college than now that you have seen the Christ life, and have seen it as the highest, to reject it. It means that spiritually you will die." "But I find a reluctance to leave my old religion." "Of course, very naturally. And Christ does not promise an easy way. He will bring a cross to each, even to those born Christians—if they are not so in name alone. Christ does not promise freedom from trials, but victory over them." "But I have never experienced this life with God. How can I know it is true?" "Of course not, because you have not tried the Way. No one can experience it for you. You must



THE FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA



From The Assembly Herald

THE FOREIGN AND NATIVE FACULTY OF FORMAN CHRISTIAN COLLEGE, LAHORE, INDIA

exert your will and test Christ for yourself." After talking on for some time we had reached our home, and he came with me into our prayerroom, where we could quietly ask God's Spirit to come to him. And he, too, breathed up a prayer that God would lead him. One could tell from the clinging hand-grasp as he left of the struggle that was going on.

Sometimes you meet with a surprize when a man frankly says that he is getting nothing from the Bible hour. "Does not the life of Christ appeal to you?" "Yes, the statements would if they were true. But we have reason to believe they are not true. You see, our Mohammedan books say that the Bible has been changed; and then, I was talking with a minister who said that in those early centuries they did not know at first which Gospels among many to take. These four were finally chosen. How can we believe them?"

#### The Hindu Point of View

One meets with such an utterly new viewpoint among these Indian students. Let me invite down one of my Senior friends-a Hindu who stands out in the Philosophy class. Since we know him pretty well, we will just ask him to tell us something about his life. "I am a Hindu," he says, "and you know that a Hindu can be an agnostic, a pantheist, a deistanything—as long as he keeps the forms and the rules of society. These rules I am keeping." "But, really, is it a matter of indifference what your father or brother or sister believe?" "Sir, you see, there are different kinds of selves. There are those who are drawn to the life of service and love, such as you tell about in the Bible hour, and such a man receives Jesus

or Buddha or Guru Nanak. Others have a philosophical nature, others are bubbling over with energy and lead the life of affairs. It would be quite wrong to make the philosophically inclined take the way of devotion and service and love. It would be quite useless to make the practical man take the way of philosophic meditation. You see, there are many ways to the same goal." "Do you mean to say that it makes no difference whether one follows Buddha or Mohammed or Christ?" "Why, yes, they are but different roads to the same goal. Just as some in our college study mathematics, some physics, some chemistry, and each of these will lead to their education, so there are various ways in the spiritual realm all leading to the development of some particular part of one's self." Here, again, was this endlessly recurring but so misleading analogy of the several ways that can be indifferently followed. And it soon develops that this man's whole interest is in philosophic problems that make no demands upon the will. He has been under Christian instruction for four years; he sees clearly the Christ life, but most frankly says that he does not know what the highest self is. He wants a criterion by which he can judge what that is, and then he can see whether it is better to follow Buddha or Nanak or Christ. Until then, let each follow his own religion. Ask him if he would follow Christ if he became clear that His way does lead to the highest life, and he says: "Yes, but not exclusively, for in Buddha and Nanak Ji I find the same life." Feeling that this is not the time for further discussion, you ask him whether he would like to pray that God will guide him to know his

highest self. "It seems something like an experiment, but I am willing." And so you go into your inner room, and with all the love and earnestness you possess ask God to send His Spirit to guide this man. And he, kneeling, prays: "O God, reveal Thy true self to me, and if I am in the dark, teach me Thy way."

One meets with all sorts of situations. A man will come to you after the Bible hour, and ask you to tell just what transformation Christ has made in your own life. Or a fellow professor tells how he is now going through a book on the "Spirit of Islam" given to him by a student who said: "You are asking us to study Christianity. Are you willing to read this book through with care?" He comes in almost every third evening to talk about it, and was almost taken off his feet when the professor told him, "Why, I believe almost everything in this book—only more, vastly more!" Another devout man from the frontier really feels that the attribute of power in God is superior to his love. He acknowledges that Christ incarnated for man God's love, but he feels the need of an incarnation of God's power. Hence Jesus Christ can not be the full revelation of God to him.

One longs for more conviction of sin among them—some sense of the need of a Savior. Such a conviction came upon Siraj ud Din while a Mohammedan student in our college. One morning, in Bible hour, he could not read his verse in turn, but burst out crying because of his own absolute unworthiness. He is now one of the Christian professors of Forman College. Often feeling my helplessness to convict men of sin, and knowing

that One alone can do this, have I asked individual men and even my Bible class to definitely ask God for His Spirit. Rev. A. B. Wann, of Calcutta, says: "One thing I am sorry for, and that is, that I did not earlier begin to urge men to pray for themselves, and to begin the attempt at a new life, so as to put to the test what they were reading with me. This attempt must go along with instruction, were it only to lead them to feel helpless and hopeless without the divine gift of life in Christ Jesus."

# Personal Touch with Men

One yearns for guidance whether to take the initiative in securing personal interviews, or to prayerfully wait until men themselves seek for them. least, two things seem clear: First, an evidenced love for men is essential. It is not enough to seek and to find the lamb, unless the lamb is certain your interest is in it and not alone in the fold. If the student even suspects that your interest is primarily to secure converts, personal work is naturally resented. They are even more keen than students at home to perceive whether you consider them so much raw material for your religion, or whether your interest is inspired by genuine love. Each man has his own way of winning the confidence of his students. One professor will be out on the hockey field, another with the cricketers. One makes a point of attending and prescribing for the ill among the students. Some attain it by their care and sympathy in the collegiate work of the poorer students. Others make it a point to attend the debating, or Shakespeare, or scientific clubs.

But, in the second place, when this

confidence has once been established, one need not hesitate to raise the guestion of personal religion with individual men. To ask how the fight is going on; to encourage them to open up their lives; to push home the personal decision, is the prerogative of hearts that love. The professor who is always preaching and moralizing, who is always forcing the religious side until men discount his every invitation or appeal, makes no greater mistake than the man who, having won the respect and confidence of his students, fears to repel his men by as manly and as frank a mention of the deepest things of life. How, often after definitely asking God to direct your touch with men, and after following that inward leading that we know does come, you speak to a man in the library and he responds: "Thank you, I was just wishing you would loan me another book"; or "Yes, I have been wanting to have another talk with you." A case comes to mind now of the leading student of the Senior class, a most admirable man and scholar. He had listened with the close attention he always gives to three years of Bible hours, but the message had never sunk home in any personal way. I suppose he would never have sought for an interview. But he was asked up to the quiet housetop one evening, and it was almost pathetic to hear him say: "Sir, this is the first talk I have had on this subject." Since then, we have had many a talk together. He has read a half-dozen books or parts of books, and I have never seen a man grow so much in the next few months. God has awakened a hunger in his soul that, humanly speaking, must bring him to Jesus Christ. And there are hosts of men

that are awakened to a personal instead of an en masse thought about religion by being singled out by a heart of love.

Each man has his own way of making the point of contact. Rev. A. B. Wann, of Calcutta, puts it this way: "Casual meetings, attentiveness of demeanor in the Bible hour, answers betokening reflectiveness or spirituality, and personal requests bring men to our notice and give us chances to invite them to our houses for more direct and personal talks. And it surely does enable one to speak more pointedly and intelligently in the Bible hour to have even one such man coming privately." Men are invited to tennis, and there is usually opportunity for a quiet after-talk. One professor sets aside from 6:30 to 7:30 every evening for students to come to him on any matter. An average of three or four come every day throughout the year. In fact, Rev. Alexander Robinson, of Hislop College, Nagpore, feels that one of the most useful parts of an educational missionary's house is an office-room to one side with a separate entrance, where one can receive all who come on business or other matters; and adds that if he has a bell attached to the private door so that servants need not be about, and makes it a point to answer all calls to that door himself, he soon finds students and other inquirers taking advantage of the privacy thus secured to come to ask the way to Jesus.

Where a professor is single, he can live with the students in their dormitories, and Prof. Preston H. Edwards, of Allahabad, says that after four years' trial of this plan, he feels convinced that college authorities should always have some professor in resi-

dence. "I have tried several plans to get acquainted with them. times I have started a singing class. Last winter I took two fellows for tutoring in Latin, starting with a Bible verse for the day along with the Latin. But some of the most enjoyable times have been when I go around in the evening to inspect the dormitory, and join a group of students sitting on their beds or standing on the veranda, or around the tennis court or parallel Then, somehow, they seem to be very free in expressing their ideas. The opportunities of a man living among the students are bounded only by his time and his nerve."

Rev. Packenham Walsh, of Trichinopoly, says on this subject: "I could have numberless talks with the students if time permitted. As it is, I give up all afternoon recreation, and most days are booked with one or two inquirers and several on Sundays. My two colleagues also get as many as they can handle, and we can't even keep up with the cases that came voluntarily, not to talk of trying to get others.

"If I go out for a walk, some student invariably comes up and begins a talk. I have nearly always one or two non-Christians reading with me out of school-hours. A class of eight or ten used to meet on Sundays for a special Bible lesson, many of them from a Government school. Then numbers come to borrow books on Christianity and give us opportunities for a word or two besides what is done by the lending of books. At the present moment there are at least six earnest inquirers, and of these three are definitely looking forward to baptism. One of these has just been to me, taking hold of my hand and pressing it to his

eyes as a mark of love. I had given him the day before a beautiful tract-'The Way of Salvation'-and he had learned by heart the two hymns, 'Rock of Ages,' and 'I lay my sins on Jesus.' He repeated them with great fervor and glistening eyes. He is just longing and praying for courage to take the step out of darkness into light. We read and talk together just as you might with a soul at home. For, after the early stages, they do not bring many philosophic or theologic questions, nor problems raised by Hinduism; they just exhibit the same needs and require much the same treatment as hungering ones elsewhere. It is sometimes only after many months of reading that faith is kindled, but in others it is almost at once."

So far we have mainly spoken of personal work. But this is immensely supplemented and aided by the careful use of a "loaning library." I keep a separate shelf for books suitable to loan-short, pithy books or selected chapters. These are often marked so as to attract attention when the pages For instance, in Mr. are turned. Speer's fine book on "Young Men That Overcame," the chapter "Manny Hollibird, the Athlete," was pointed out to our best man in "Field Events"—a Hindu. The chapter on "Horace Rose, a Winner of Souls," gave a new viewpoint to a Freshman Christian. While the chapter "Isaac Parker Coale," a lawyer, was sent up to a Mohammedan alumnus who has recently entered the bar. That such manly Christian lives do give them a new connection of practical religion, was appreciated when, after reading in the Bible hour, some instances of what spiritual influences students exert among their fellows in

home colleges, more than one confest that he had begun again his Namaz non-Christian tho they were.

In this loaning library are several kinds of well-bound Bibles. One man who has been down for several talks about Jesus' way of living has now the Red Letter Testament, so that he can the more readily find just what Christ said and did. Another, who said he had never read anything of the Bible outside the Gospels, has now a marked Testament where special verses stand out to attract attention in every book. The Twentieth Century New Testament is also very good. Men will read this where they will not read a common edition of the Bible if you handed it to them. And then the last addition to this part of the shelf is "His Life," a complete story of Christ's life compiled from the very words of the four Gospels. They like the Psalms, and if the student has not had a course in them, he will read such as the 53d and the 103d with appreciation. After talks have shown you where a man is, often a few pointed verses are given him on a slip as you pass him in the halls. He was wanting to know how to find Godhe is given a short list of verses beginning with "Ye shall seek me and find me when ye shall search for me with all your heart." Another had indifferently exprest his intention of seriously thinking about religion later, and he was given a few verses like that in James, "Go to now, ye that say," etc. In certain cases a few of our best hymns open their eyes to a new kind of worship.

Six or seven of Henry Churchill King's booklet on the "Fight for Character" are out most of the time, and

no more useful small book have I One of these booklets was sent to an old student who had left the college two or three years ago and with whom we were trying to keep in touch. He wrote after some weeks: "I had read the pamphlet you sent again and again, and still could not bear to part with it. At last I began to copy it, which, owing to the constant touring of my settlement work, I could not finish. However, I fell ill, and became an indoor patient in the Civic Hospital here. During my illness I have copied the whole pamphlet. Now I beg to return it with thanks and excuses for much delay."

Prof. Preston H. Edwards uses as so many are glad to do, that excellent paper for non-Christians, The Inquirer. "I read to them in class extracts from the paper and thus have aroused Several questions have an interest. been handed me to forward to their Question Drawer, so that now when the monthly supply comes, they go like hot cakes. On many occasions the interest in such questions has brought students to my room, where we could have a quieter and more satisfactory talk than is usually possible in a big class-room."

This loaning of books takes thought to fit particular books to particular men—thought that may be easily crowded or neglected. It is for this reason worth the while, if you find any book has appealed to a Christian student, to take time to get him thoroughly into the spirit of the book—such, for instance, as Simpson's "Fact of Christ," or Knox's "Fundamental Proofs of the Christian Religion"—and then encourage him to become a loaner.

#### Help from the College Curriculum

The very class-room witnesses to Christ. English literature is breathed through with a Christian point of view. Rev. Andrews, of St. Stephen's College, Delhi, tells how he could hardly get through his M.A. class in Tennyson's "In Memorium," so much did his small class wish to talk about the religious questions raised. You remember how it leads you to God's immanence to His transcendence: how it returns to the Christmas day; and its hope for the future is based on the resurrection of Christ. "It is easy for you to believe in the future life," said one of his students, "but how can we?" And later this student said before the whole class that he would devote three months after taking his M.A. degree to a study of Christianity. He said to Mr. Andrews, "Modern science has wholly knocked my Hinduism; can you help me to your faith?"

To teach such books as Mackenzie's "Ethics," Knight's "Aspects of Theism," Hughes' "Tom Brown's School Days," Farrar's "Seekers After God"-all of which are in the present course—is to impart a distinctly Christian point of view. The Rev. G. Hibbert Ware, of Delhi, "Last year Shakespeare's writes: 'Tempest' was among the books of the B.A. course. In that play there is a grand example of Christian forgiveness, an exquisite example of pure love between a young man and a young woman, and a noble renunciation of the easier life of meditation for the harder life of active service. These are all Christian ideas, or ideas which spring out of the Christian faith; yet of the second and the third it is not too much to say that they run counter to all the thought of the country. If these ideas can sink into the minds of our students by the sheer force of their beauty, the effort is of a value not to be calculated. These are some of the ripened fruits of the Christian life which they are plucking for their pleasure."

Then in a land where science is doing so much to undermine confidence in all religion, it is invaluable to have your student pass from his physics, or his chemistry, or his biology, into the Bible hour where the same professor, with a like scientific spirit, insists on the test in experience, and bases his appeal for Christ on the fact that it works—that it gives results.

# The Christian Student Body

When one comes out of the classroom suddenly to overhear the leading Christian student of the college making a personal appeal to one of the prominent Hindus, one appreciates what a dynamic the Christian student body can be as an evangelistic agency. And when one can witness, as does Rev. Packenham Walsh, that many are out-and-out Christians, and that a band of six are striving to be soulwinners, a most potent force for reaching men is revealed. "These men reside just across the way," he says, "and I get many opportunities of personal dealings with them. In fact, some of them I know almost as well as my own children."

Two nights a week our Christian students go to the chapel in the bazaar to sing and to witness, and I have never heard such preaching. Their frank, unpaid testimonies are more effective than those of many a preacher. Sometimes on a holiday or a last Saturday, a professor goes out with three or four to near villages to let the

simple, unlettered people know what college men believe; and also to give the students a taste of service—without which they can hardly be expected to choose preaching as a life work. On such a trip the Freshman sometimes makes his first talk for Christ, and begins reading and studying his Bible from the new standpoint of witnessing. Some go out every Sunday afternoon to speak in neighboring villages.

The lives of the Christian student body are bound to have a great influence in one way or another. they live on low spiritual levels, the non-Christians at once discount all you say as impractical for Indians. however much it may or may not do for the West. On the other hand, hear the testimony of President Morton, of Gordon Mission College, Rawalpondi: "There has been no more potent influence in this college during the past year than the lives of some of our Christian students." And perhaps the secret of it is given when he tells how these Christian students gather together by themselves every evening for prayer. When the Hindus and Mohammedans see those, who a generation back were of the lowest caste, winning by their manly life and character the respect of all, it is an object-lesson of the transformation Christ could work in every man. And the spirit of Christ has abundant chance to show itself as they play side by side with Hindus and Mohammedans in football, or mess as they do in some places with the Mohammedans, or live in the same quadrangle with those of other faiths. In many ways the Christian student body is the very key to the evangelistic work of a college, and one's prayer and work naturally takes this into consideration.

#### The Bible Hour

So far nothing has been said of that central hour of the college, from which all this work grows, and to which it in turn contributes. Imagine the daily separation into eight Bible classes of the 400 men in our college. It affords a large audience of trained minds, a fixt audience, so that day after day you can carry a line of thought or study to completion. No restriction is laid upon one wishing to make a strong appeal to the spiritual life. Just see the chance! A half an hour or more each day, all your own-and God's-with some fifty men in which to witness, to teach, and to urge to "abundant life." Gospels are read, Epistles studied, Psalms used, and religious books are set in course. Free discussion is generally allowed on questions legitimately arising out of the subject-matter. In the asking and answering of these questions with the protection of class-room courtesy, one finds great opportunities. Much of one's best work goes to this hour in which systematic attempt is made to lead the students from what they already know step by step to the Truth, as we know it in Jesus Christ.

Just imagine the leading college in your State under Hindu control, manned by Vedantic Pundits! What would measure the influence of sending out on our civilization a student body each year impregnated with four years of Hindu thought! And if this foreign staff should have the truth, what better vantage-ground would they desire, both for reaching individual men and affecting the whole community?

When, as in our college, the missionary professors meet each morning to ask that God will help them witness not only by word in the Bible hour. but in the laboratory, on the athletic field, and in the emergencies of discipline; when, as in St. Stephen's College, Delhi, the Christian staff come together once a week for conference and prayer over the religious side of their work, when individual professors are meeting with men who kneel with them to utter perhaps their first broken prayer, in which they tell God just what they want, results are bound to come.

#### Results

We can count with scientific certainty upon effects from the application of force. The body may be large, and apparent acceleration small, but the force is having its due effect.

What are called "results" depend upon the material one has to work with. Take, for instance, the Edwardes Church Mission College at Peshawar. Its principal, Rev. H. J. Hoare, likens his wild frontiersmen to those to whom the Old Testament prophets talked. Here and there you find a David, with a conscience sufficiently developed to receive some of the higher things. One hears that in a certain section of the forest department all men are given to bribery and corruption except the one graduate of a mission college, and that an alumnus comes back from his law practise and testifies with pride in his alma mater that, amid the sharp practises of the lawyers in his city, a fellow graduate stands out for honesty. A graduate writes: "I wish to give the best possible education to my boy of fourteen years, and want to send him to your Christian college. I have no objection if the Christian character be grafted on him." A Mohammedan alumnus writes back: "Would that all colleges were producing men like our college." These are what could be called results from such material.

But come to a college farther south and hear this interview: "How far have you gone with me in the Bible hour?" "Well. I am convinced that Christ had the kind of life which if I had would make me a saved man." "And how do you get this life?" "Through association with the One who has it. This, too, I believe." "Well, what is the hindrance to your taking a stand? Surely it isn't a mere intellectual assent you are giving to these things?" "Sir, if I took Christ as my Master, it would be known. I would have to leave my home, and my education would stop short." "But think of what is at stake-your life-your highest life." "I do try to follow Christ. I do think on Him. But the outward change can't be made suddenly; the cost is too much."

Or listen to this from the first man in his class. He has been earnestly praying for spiritual life, a hunger for which has been awakened by a vision of Christ's life. He affirms that he is trying to get it through the person of Jesus; he witnesses that since beginning, he has received the promise of fuller life. He has left the questions of theology, and except for public profession, seems a real Christian. Yet, when you ask this man to take an outand-out stand, he says he really does not know his own religion at all. He must first convince himself that all this is not found in his own religious books. The Christ life appeals, but there has been no previous study of

his own religion in the background, to produce conviction of the unique preeminence of Christ. Results there are in many a hidden case, but lack of courage, or ignorance of their own religion, keeps such from results that tabulate.

But come farther south and hear Rev. Alexander Robinson, of Hislop College, Nagpore, tell of a lad of eighteen years, who belongs to the highest caste of Brahmans. "He had attended our matriculation class for one year and our Junior College class for another year, during which time I had several conversations with him. Soon he let me know that he had been imprest with the school Bible lessons and was anxious to find the truth. He came often to me and to another of our college missionaries and was gradually led to a full decision for Christ. Being under age and dependent on his father, he was afraid to come forward for baptism. He had a distinguished university career, and at last took his M.A. degree, having previously taken his B.A. with English honors. Thus at least three years passed from the date of his acceptance of Christ before he was baptized. In December of last year he came forward and was publicly baptized in our little church here. Writing me last week he says, 'The year that has gone will always have solemn and grateful memories for me. In it I virtually began my Christian life, and entered into the peace and joy which Christ has prepared for all them that love Him. My heart is full of thankfulness and overflowing with joy because of the great salvation which I have been made heir to. There is nothing too much that I can give my Savior in return for it. May I live His bond servant forever.'

"Another bright Bengali student of ours told me that in his case the truth flashed like lightning on him one day as he sat listening to our principal, Mr. Whitton, teaching in the Bible hour. He kept it secret for some time, but gradually grew in the knowledge of Jesus, and is now an earnest Christian young man. He, too, has taken his M.A. with mathematical honors.

"Another had been in the school and college for five years. He had always seemed to be bitterly opposed to Christianity, and of all our students, he seemed least likely to become a Christian. You may imagine my astonishment and pleasure when, one afternoon, he came to my private room and said: 'I want to become a Christian.' He had recently passed his B.A. when this happened and was in a good position. Of course I welcomed him heartily, and soon found that he had been very diligently studying the Bible. He came again and again, and was led into the light, and I had the joy of baptizing him and receiving him into the Church of Christ. He is now a most devoted worker and a most liberal giver to Christ's work."

In such ways educational institutions are working as evangelistic agencies. Their opportunities seem to me unparalleled, when, to a man, the Christian staff is aiming at the same precision and efficiency in soul-winning as in mind-training. I have yet to see a more inspiring sphere of work than that afforded by a mission college, where each Christian professor is "playing the game"; where "team work" is not forgotten, and a "gain each down" is prayerfully expected, not by might nor by power, but by the spirit of the Lord.

# PRESENT POSITION OF EDUCATIONAL MISSIONS IN INDIA

BY REV. J. F. MCFADYEN Professor in Hislop College, Nagpur, C. P. India

The distinction between the evangelistic and the educational missionary is not so clearly marked as the sound of the words might suggest. evangelistic missionaries Many spend a large proportion of their income on schools, which, besides giving instruction in the Bible, teach the secular subjects of the government curriculum. On the other hand, the activities of the college missionary need not be confined to the college; and the zealous educational missionary, so far as time and strength permit, will welcome opportunities of doing mission work outside of his classes. The distinction, then, is one of proportion rather than of essence. The secular education conducted by the educational missionary is usually of a more advanced nature than that conducted by the evangelistic missionary. The former works chiefly in colleges and high schools; the latter chiefly tho not exclusively in elementary schools. Again, the evangelistic missionary usually devotes a smaller proportion of his time than the educational missionary to the work of secular education.

Few believe that missionaries should hold completely aloof from the work of secular education, and should concentrate all their efforts on the preaching of the Gospel in the narrower sense of the phrase. The main question of discussion is whether they should be confined to elementary education, or should also undertake high-school and college work. In the former case, the care of a few schools may be successfully added to the work of an evangelistic missionary; in the lat-

ter case, a special body of men is required for the work.

A few years ago one would have been inclined to say that the wisdom of establishing educational missions was no longer open to question. The number and the influential character of the mission boards that had deliberately adopted the policy of trying to reach the Brahman by means of higher education were in themselves a powerful testimony to the convincing future of the arguments by which this policy had been defended.

Yet within the last year or two the ∟ituation has perceptibly changed; and to-day there seems to be a tendency to reopen the question in quarters where but lately it seemed as if all doubts had been set at rest. Thus the Bishop of Madras has written two articles which were at least understood to mean that we should withdraw from work among the unresponsive Brahmans, and devote ourselves exclusively to the evangelization of the more responsive lower castes. The principal of St. Stephen's College, Delhi, "has decided to give up educational work and begin anew, as a simple village missionary"; and the editor of the Indian Standard, the organ of the Presbyterian Church in India, assures us that his example is likely to be followed.

It may be worth while, then, to look at the present position of educational missions in India in the light of the new difficulties, or rather the new stress of the old difficulties; always remembering that much of what is said might apply with equal force to other mission agencies.

It is an axiom that the great problem of the missionary is to establish friendly relations with the people among whom he works. The evangelistic missionary who has fed the people of his district in famine time, has provided a home for their orphans, has visited and helped them in time of plague, and stood by them in many a minor trouble, finds it easy to convince them that he is their friend, but the educational missionary, if he is to enter their hearts, must enter by another door, and the door is usually stiff on its hinges.

# The Language Barrier

Perhaps difficulties of language raise a more formidable barrier between the Western mind and the Oriental than we are accustomed to allow. For the most part, the evangelistic missionary speaks to the people in a language which is foreign to himself: the educational missionary speaks to them in a language which is foreign to them; and of the two, it is the latter means of communication which makes heartto-heart intercourse the more difficult. Probably even men who have spent their lives in the work do not always realize the extent to which they are thus handicapped. years ago, at the annual gathering of the students of a missionary college, a dramatic representation of a part of a play of Shakespeare was followed by some scenes from a Marathi play. As the stiffness and foreignness of the English gave place to the ease and homeliness of the Marathi, one who had been engaged in educational work for over thirty years said he had never before fully realized the disadvantage

which the students labored in being compelled continually to use a foreign language.

It might then be suggested that the policy of making the English language the medium of secondary education has been a failure, and that we ought to revert to the plan of using the vernaculars. The question is not one to be lightly dismissed. Mr. A. G. Fraser, the principal of Trinity College, Kandy, has lately been strenuously advocating the policy of secondary education in the vernaculars. One can not do more than indicate some of the enormous difficulties that lie in the way. In the first place, when it is remembered that each college is affiliated to one of the great central degree-giving universities, it will readily be understood that no missionary college, nor all the missionary colleges combined, can make this change, however necessary they may consider it. They must first convince the university authorities. Then, so long as India is polyglot, and is governed by Britain, a supply of English-speaking Indians will be required for government service. Further, to bring India into touch with modern knowledge and culture, a vast amount of translation work would have to be done. nothing of the expense, trouble and artificiality of this process, it would mean that India would inherit Western culture at second hand. Again, if Indian education is to be in the vernacular, in which vernacular? We are dealing with a country which not only embraces scores of languages in its vast area, but where a single city contains men of widely different races, speaking widely dif-

fering languages. Which is to be the favored language in Bombay, in Madras, in Nagpur, or even in Allahabad? At the matriculation examination of Calcutta University, each student has to write a paper in his vernacular. At one center, among students from one single district, the writer has seen eight or nine vernaculars being written at one time. Then, too, under the vernacular system, the supply of professors for any district, would be limited to those who knew the vernacular of the district. Under the present system, there is all India to choose from, and altho Nagpur is nominally a Marathi district, a large proportion of the college professors have been Bengalese.

All are agreed that every Indian should be able to speak, read, and write his own vernacular, should know the history of his own country, and something of its life; and that any system of education which aims at turning out Indian Englishmen is fundamentally unsound. But probably all those results could be secured by a common-sense adaptation of present methods, such as in some quarters is being seriously attempted. At all events, let no one suppose that the abandonment of English as the medium of secondary education will introduce the millennium.

Even if the language problem could be solved, we have still to recognize the great gulf which divides the Eastern mind from the Western; the gulf which one so often feels inclined to say is fixt "that they which would pass from hence to you may not be able, and that none may cross from thence to us."

We have to recognize also that the which naturally suggest themselves for the bridging of this gulf are not so easy of adoption as might at first sight appear. Such an apparently simple matter as asking the students to spend the evening at one's bungalow is fraught with difficulties in India unknown in other parts of the world. The common meal, cementer of so many friendships, is made impossible by the caste regulations about food, so far at least as the Hindus are concerned; and for the most part the missionary is denied resort even to the thawing properties of tea. the writer's experience the Brahman is willing to receive from him bananas, oranges, or any kind of fruit with a thick rind. The experiment of offering native sweetmeats, of which the Indian is passionately fond, was tried at the suggestion of an Indian Christian, but did not prove successful. A few years ago, by a curious exception made in the caste regulations under pressure of a strong temptation, they would take from our hands aerated waters, presumably bottled by low-caste men; but latterly there has been some evidence of scruples on this subject. Still they enter with zest into European indoor games; and seem responsive to such efforts to come into closer quarters them; and in spite of the unsatisfactory nature of the compromise adopted on the food question, the social evening is to be reckoned among the factors that make for mutual knowledge and trust.

Again, it might be suggested that on the athletic field, professors might come into closer touch with

their students than is possible in the class-room. But here a similar difficulty meets us in an aggravated The students who are the most enthusiastic members of the gymkhana are usually those who are otherwise most open to friendly advances. Mohammedans. Parsees. and others. The Marathi Brahman, never a keen follower of European games, has lately adopted an attitude of antagonism, including them in his boycott of things British. A few months ago, the authorities of a college in the Marathi district, disappointed at the "weedy" appearance of so many of their students, and hoping to induce them to take part in European games, issued an order that all their students should give a small monthly subscription to the college gymkhana. The students point-blank refused to pay and the regulation had to be withdrawn. Those who do play such games, are taunted by their friends as Moderates, this being the term applied to the political party who are willing to work in harmony with Europeans for the ultimate independence of India, as opposed to the Extremists, whose one desire it is that the British Government should forthwith withdraw.

# The Political Barrier

The new element, however, in the relation of the educational missionary to his students, is the new tension of the political situation. Pernaps there never was a closer parallel between two peoples, sundered so far in space and time, as there is between the Pharisees of Christ's time and the Brahmans of modern India. Both are the religious leaders of the communities

to which they belong; both are the keepers of the oracles of God. There is the same pride, the same contempt for those socially and religiously beneath them. There are the same ceremonial washings, the same conception of defilement as physical rather than moral, the same attention to the outside of things, the same indifference to the things of the heart. There is the same subjection to a foreign yoke, the same restlessness under the yoke. But the Brahman's restlessness is now becoming something more.

Born of the Japanese victory over Russia, born of two generations of Western education, born of that intangible something that we call the spirit of the time, new feelings and aspirations are stirring in educated India. A considerable section of the Brahmans is demanding that a more or less complete measure of independence for India shall be recognized as within the limits of practical politics in the not distant future.

And in the meantime the feelings of the younger generation of Brahmans toward the British Government, when they are not feelings of positive hostility, usually little either of gratitude or affection. Government service, which absorbs so large a proportion of India's educated men, also limits their power of taking any overt part in political agitation. The Independence movement of recent times was engineered largely by lawyers and newspaper men: but the storm-centers of the agitation were the schools and colleges. Indeed, one of the most reprehensible things in the whole movement is the use that has been made

of schoolboys as a political force. It seems fairly certain that deliberate attempts were made by outsiders to stir up students and schoolboys to rebel against constituted authority. The students of two of the three colleges in Central Provinces were on strike during part of 1907. One of the largest schools in the Provinces had also a serious strike of its pupils; and this is simply an indication of the state of feeling in educational institutions over a large part of India.

It is hardly to be expected that the educational missionary will remain quite unaffected by this state of affairs. On the one hand, he is a representative of the teaching of Christ; on the other, he is a representative of the British race. And in the eyes of the students the latter fact obscures if it does not quite eclipse the former. The very necessity of preserving discipline in a time of unrest makes it difficult for a professor to be on those terms of frank intercourse with his students that he so much desires. However much the missionary may sympathize with the aspirations of young India, as an honest man he can hardly pretend to sympathize with all the embodiments taken by these aspirations. Even if this were not so it is a very elementary rule of educational discipline that order must be preserved. And a schoolboy can hardly be expected to appreciate the distinction between repressing disorder and repressing the feeling that has led to the disorder.

At the present moment then, the college missionary (unless he is prepared to commit the folly of expressing open sympathy with a pre-

mature movement for self-government, a sympathy which would probably be the end of his educational career) is forced into an attitude, if not of hostility, at least of malevolent neutrality, toward his students on a point which many of them regard as vital.

# Antagonism to the West

The missionary is a Western missionary. The religion he preaches is regarded as a Western religion. And the odium attaching to all things Western does not spare Christianity. In material things the missionary is sometimes benefited by the presence of the British Government. Government officials can and often do assist the missionary with building-sites, grants of money, and in other material ways. But one may fairly doubt whether the missionary would not on the whole obtain a better hearing if he came frankly as an alien, with none of the prestige of the Sirkar, with no influence save that of the Master he serves.

From yet another point of view, the educational missionary is handicapped by the political feeling. The independence movement has its religious side. Economically it takes the shape of a boycott of foreign goods, and a revival of Indian industries. Politically it is a demand for home rule. On its religious side it is a revival of Hinduism, with the corollary of antipathy to a foreign religion. The Nagpur students lately formed a student's league, one of whose functions was to celebrate in a fitting manner Hindu holy days. Some of the Hindu students in the college hostel read their Gita morning and evening as

Christians read their Bible. It is, however, somewhat difficult to know how much importance to attach to the Hindu revival; possibly it would be a mistake to take it too seriously. But while it lasts, it must be reckoned among the difficulties of the situation.

Hardly distinguishable from the religious aspect of the movement, but of much more far-reaching importance, is its social aspect. pharisaic opposition to Chrst was largely dictated by jealousy; by the feeling that if Christ's claims were largely accepted, their power and prestige were gone. In India the same causes are having the same effects. The Brahman is still an object of reverence; but not quite so much as he once was. Partly owing to the compulsory mingling of castes in railway trains, partly owing to the government policy in the matter of education, but largely owing to the direct influence of Christian missions, there has been a leveling-up Thousands of low-caste men in the India of to-day have made good their claim to be human beings. The common people have heard Christ gladly. Instinctively perhaps, rather than consciously, the Brahmans feel their power slipping away. Instinctively they feel that Christ is the enemy of their claim to be as God; that the spread of Christianity is the end of their reign. The Brahmans are fighting for their lives; fighting to prevent themselves from extinction as a class. On the one hand, their enmity is against the Government; on the other hand, it is against the lower castes of their own people. And if this view of the agitation is correct, then for an

English labor leader to come to India to help the Brahmans in their struggle for independence, is a proceeding of much the same kind as if an Indian pariah were to go to England to defend the privileges of the House of Lords.

What then is the inference from all this? Is it that Christian missionaries should cease to take part in the higher education of India? Yes; if it is to be accepted as a principle in mission polity that a position is to be abandoned as soon as it becomes difficult. No; if difficulties are to be recognized only as a call to fresh endeavor.

A church which worked only or chiefly among the Brahmans would give a distorted impression of the Christian Gospel. But a church which neglected the Brahmans would give an impression hardly less untrue. And if we are to work among the Brahmans, educational missions must remain prominent among our agencies until some one has discovered a better means of reaching them than the school and college.

#### Results of Higher Education

Let it be granted that judged by numbers of converts, educational missions have not shown very striking success; tho it is easy to exaggerate their want of success. But Christian missions in India are still at the stage when their fruits can not be judged only or even chiefly by statistics. If Christ be lifted up from the earth He will draw all men unto Him. In India to-day He is drawing unto Him not only Hindus, but Hinduism bodily; is compelling it to a process of internal

reformation. If men are not to be Christians, is it nothing that they should be more moral Hindus?

The question is not whether or not the Hindu is to be educated. The Hindus will continue to demand and to receive education, whether the Christian Church takes part in the work or not. The only question at issue is whether the education given shall be frankly Hindu, or agnostic, or non-religious; or whether it shall be leavened with the teaching of Christ. On our answer to that question depends in large measure the welfare of the next generation of Indians.

After all, where is there a greater missionary opportunity than in the school or college? If the missionary can speak to his pupils about Christ

for thirty or forty-five minutes, day after day, for many months of the year, and for years together, at the most impressionable period of their lives; if he can direct their secular studies and guide their thinking; if he can control their conduct not only in the class-room but even to some extent outside; if the missionary has this unrivaled opportunity and yet leaves the hearts of his pupils quite untouched by the power of the Gospel, then surely the fault lies not with the system but with the man; surely the remedy lies not in new methods, but in the new consecration of the missionary.

Note—The writer has kept in view chiefly his own district of India. Some of the statements made would not be applicable to other parts of India without some alteration.—J. F. McFadven.

## NATIVE REFORM MOVEMENTS IN INDIA CHRISTIANITY'S INDIRECT CONTRIBUTION TO INDIA'S SOCIAL REGENERATION

BY SAINT NIHAL SINGH, OF INDIA \*
Author of "Essays On India," "Messages of Uplift for India," etc.

A new quickening of life is the most prominent feature of Hindustan in this first decade of the twentieth century. The land that yesterday was conservatism-curst and caste-crazed is slowly veering around and is becoming a cyclone center of change for the better. Not long ago, life in India, from palace to hovel, from prince to peon, was stamped with the brand of retrogression and inertia. To-day the people are becoming thrilled with the force of evolution and a complete reorganization of society is taking place on sane and modern lines.

This impetus for India's social regeneration has come largely from

those missionaries from the West who have left their home-land with hearts athrob with love to deliver Christ's message to the people of Hindustan. Apart from direct efforts to win men to Christ, the Western missionary has indirectly done much to rouse India from its death-like stupor of ages. As a result of the Christian teacher's example, the East Indian has been moved to curb his propensity for abstract thought and has been led to set out to study scientifically and to remedy the disorders that for centuries have degraded society. The net result of this indirect missionary influence has been to inspire the native of Hindu-

<sup>\*</sup> Mr. Singh is not a professing Christian, but was educated in a missionary school,



A HINDU MISSION SCHOOL FOR DEPREST CLASSES AT PAREL, INDIA

stan to give more attention to reforming his social institutions himself, instead of trusting to charitably inclined foreigners to do this vitally essential work for him. Since self-help is the best help, the missionary, by stimulating the East Indian to help himself, has rendered India the most enduring service.

If we would have a clear conception of Christianity's indirect contribution toward India's social regeneration, we must know of the maladies which for centuries have afflicted the Hindu community, and which are now being remedied under the beneficent foreign influence of the Christian missionaries.

Of all the social plagues that have preyed upon the Hindu body politic, the most virulent has been that of caste. This horrible institution has divided society into so many watertight compartments, each subdivided into many minor subdivisions. Ironclad rules have prohibited inter-

marriage and inter-dining, even among members of two smaller groups of the same caste. The result of this institution consequently has been to render the Hindu wofully provincial and sectarian.

The caste rules have also made it impossible for personal liberty to exist under them. This tyrannous system has demanded that the individual. bound and fettered, must regulate even the minutest detail of his life as the despot ordained it. For instance, caste has dictated not only that a man should give his daughter in marriage to a member of the same caste, but also has demanded that the wedding should be solemnized at a certain age—usually before twelve. This injunction has been responsible for the early-marriage system, which has done a great deal to degenerate India's manhood. Caste has ordained that a son should follow his father's profession, without reference to his fitness or his inclinations. Caste has

been largely responsible for the Indian's desperately clinging to the old-time methods and implements that he employs to-day in his various avocations, instead of endeavoring to improve upon them. By prohibiting the Hindu from ocean travel, caste has deprived him of the opportunity to learn by rubbing elbows with representatives of other nations. In a word, the caste system, by fettering the individual and by hampering him with rules of conduct, has proved the chain that has bound India to the past and has prevented her progress.

Caste has dealt particularly hard with those people whom this system has condemned to stay at the foot of the social ladder-the so-called "deprest classes," the "untouchables," the "pariahs." Their lot has been that of social outcasts-nothing more intolerable than that being imaginable. But caste has not only saddled them with this unbearable weight; it has also decreed that these unfortunates shall always be so loaded down with an insufferable social burden. now and for evermore, they must remain in the Cimmerian darkness that stunts their stature and poisons their life.

Mind you it is not an inconsiderable population of India that the caste system thus sentences to remain perpetually "untouchable." According to authoritative statistics, the "deprest classes" in Hindustan number more than one-fourth of the total Hindus and more than one-sixth of the 321,000,000 natives. These submerged humanlings, with no hope for future emancipation, are not confined to any single locality in India, but live scattered all over the land.

It is on pain of dire punishment

that a Hindu is persuaded to submit to this monstrous institution. Even the slightest infringement of any of the laws laid down by the tyrannous and unjust canons means deprivation of all social intercourse, and even of the most elementary service which every individual, as a unit of society, needs for his very existence. No wonder that the average Hindu would by far prefer death to being outcast.

In the providence of God, it was reserved for the Western missionary to break the backbone of this incubus-For nearly two centuries the direct as well as the indirect influence of the Occidental missionary has been battering at the citadel of this pernicious system, and slowly but steadily is breaking it down. As a general rule, it is the low-caste Hindu who gives heed to the missionary's message and accepts Christ, while his high-caste brother is wrapt up in meta physical musings. Conversion Christianity will, of necessity, lift him up from his unendurable social position and give him a new impetus to succeed in the world-to amount to The Christian missionsomething. ary's plea appeals to the pariah more especially in times of famine, since the Occidental not only offers him religious solace, but likewise is anxious to feed the famishing one before talking religion to him.

Until recently the high-caste Hindus contented themselves with merely railing at the missionaries for attracting their low-caste countrymen to their fold by offering them famine relief and a better social status. They jeered the converts as "rice Christians." But of late this attitude is yielding to one saner and more appreciative. The intelligent Hindus are coming to regard

with gratitude the famine relief work organized and carried on by the Christian missionaries. They are also beginning to realize that the missionary does not really commit any serious crime when he rescues the "untouchables" from their everlasting doom, and places their feet on the road to happiness.

Better still, the work of the Christian missionary to give a more equitable and happier status to the lowcaste Hindus is commencing to act like a charm in rousing the high-caste Indian from his stupor of centuries. He is himself awakening to realize the tyrannies of the caste system. Instead of dreamily watching the pariah join another congregation to better his lot in life, he is urging the necessity of removing the disabilities under which the low-caste Hindu labors. In a word, the missionary's campaign is proving instrumental in progressively rousing the Hindu to do at least as much for the elevation of the deprest classes as the foreigner would do for them.

This indirect work of the missionary is calculated to accomplish wonders in the social regeneration of Hindustan. Under its impetus, the propaganda for removing the social disabilities of the low-castes to-day is probably the most noteworthy feature of the neo-Hindu sects. The Arva Samaj and the Brahmo Samaj both are actively engaged in pleading with the high-castes to give a new status to the inferior castes, lest they be absorbed by other faiths that are willing and anxious to uplift the deprest classes.

On the theory that the Occidental missionary is able to attract the lowcaste Hindus by supplies of food during famine, the new Hindu sects are organizing and conducting famine campaigns. Their idea is to help their



A MAHAR GIRL OF INDIA
A type of one of the deprest classes

own people so that the succor offered by the foreigner will not lead the famine sufferers to forsake the religion of their fathers.

This indicates that the conservative Hindu, who was notorious for his disinclination to change, has been stung into remodeling his social structure and is ready to employ the tactics of the opposition in order to hold his ground.

This is proved by the present-day reform activity among the Hindus. Probably the best organized work done by the Hindus to uplift the so-called "untouchables" is that carried on in southern India. For about thirty years the Prarthana Samaj, the Theistic Church of western India, has maintained night-schools for the lowcastes, and has endeavored to better the condition of the deprest classes by providing suitable work for the pariahs by remedying their social disabilities and by preaching to them ideals of religion, personal character and good citizenship. Realizing that united effort would be required to carry on this great reform movement efficiently, a mission was started through the combined efforts of all the agencies then working to help the pariah to a higher and happier life. The work was started in Bombay, but quickly expanded beyond the confines of that city. The main energies of the native workers, however, are concentrated at Parel, where, besides teaching in the schools, they minister to the various needs of the poor people by arranging lectures, games and excursions, giving medical relief, holding Sunday classes and religious services, visiting the poor in their homes, distributing clothes and such other small charities in times of emergency. The Deprest Classes Mission Home has secured the active services of four high-caste women. The existence of the mission is due entirely to a generous Hindu philanthropist, who makes a large monthly donation to carry on the work.

One of the chief aims of the mis-

sion is to improve the sanitary condition of the "untouchables" by teaching them habits of cleanliness and temperance, affording cheap or free medical advice and seeking to substitute sane notions about the laws of health in place of the many superstitions rampant among the low-caste people. The children of the missionschool, who come from the dirtiest quarters of the town, and who have absolutely no idea of cleanliness or hygiene, are bathed in school and are made to wash their clothing. Plenty of soap is supplied, and they are taught the advantages of neatness. Slovenly habits are utterly discouraged and the little children are imbued with the thought that cleanliness is next to Godliness. During the first two years of the school's existence—it was started on October 18, 1906—more than 400 pupils of the deprest classes came under its influence.

Besides this school, the mission conducts the Donar Kachrapatta Dayschool and the Agripada Day-school. The former was established on November 1, 1907, and during its first year 110 boys and five girls were admitted, 109 of whom belonged to the deprest classes. The latter school was opened on June 1, 1908, and admitted 292 pupils during the first seven months of its existence; all but one of them were pariahs.

From November 12, 1906, to December 31, 1908, 1,239 patients were treated in the free dispensary maintained by the Deprest Classes Mission. A trained native midwife also paid visits to those who called for her help.

Equally efficient work is being done by this mission in other towns, and through its efforts hundreds of pariahs have been uplifted from their sodden condition to a life of usefulness and happiness.

The effort to give a new status to the "deprest classes" among the Hindus is not confined to western India, nor is the Prarthana the only Hindu Samaj (sect) that is laboring in this direction. Systematic or sporadic campaigns are being made in various parts of the land and by different Hindu There is no doubt whatever that the backbone of the caste system has been seriously shattered, and that with increasing awakening the Hindus will redouble their efforts to raise the submerged tenth of the Indian people.

Undoubtedly, the relegation of more than 50,000,000 human beings to a deprest social state is a canker-sore of the most virulent type; but besides it, there are other disorders, almost



SOME HINDU WORKERS IN THE HINDU WIDOWS' HOME AT POONA. This institution is started and managed by Hindus on Hindu lines

churches to ameliorate the condition of the pariah. For instance, in northern India the Arya Samaj is doing much useful work along similar lines.

Of course, the Hindu leaders have not awakened to the fullest sense of their responsibility in this direction. Indeed, but the fringe of the problem has as yet been touched. But the way the people are coming to a realization of their responsibility and are manfully coming to shoulder their burden offers much hope for the future.

equally grave in their nature, that have infested the Hindu body politic. For example, for many centuries the position of woman in India has, to say the least, been extremely anomalous. She has been accorded only a domestic existence, being treated as man's drudge and plaything. While there has been practically no polyandry, there has been some polygamy. Also, while the widower has been allowed to marry again, the widow has been condemned to perpetual widowhood:

this clearly indicating that the Hindu man, in making laws, has dealt differently with woman than with the members of his own sex.

Now, thanks to Christian influence, the Hindu is coming to realize that he must accord woman her rightful place in the community. As in the matter of elevating the pariahs, so in respect of giving a new status to woman, the Hindu has been influenced into activity by the Occidental missionary. All over the land the Hindus are establishing academies designed solely for the education of girls. The widow, so long forced merely to vegetate, is being given a chance to lead a fuller life. Hindu widows' homes are springing up all over the country. The girls' schools and widows' homes are, in all respects, modern institutions, and their conductors, as a rule, are frank enough to acknowledge that, in many important details, they are patterned after similar schools originally started in India by Christian missionaries.

Another plague that has afflicted Hindustan has been the misuse of charity. India has always been renowned as a land of charitably inclined people, but the almsgiving has been so carried on that instead of helping the helpless to help himself, it has tended to permanently pauperize him. Naturally Hindustan is to-day, and has been for decades, a land of beggars.

In times of extreme and wide-spread distress, the charity dispensed by the Hindus has been like pouring water into a sieve. No system, no method, has been used, and as a consequence the money given away has not accomplished even an infinitesimal portion of the good that it was capable of

doing in hands of reliable agents.

Now, however, the Hindu is fast coming to understand that charity, in order to bring about any appreciable good results, must be properly organized. The Hindus, especially the Arya Samaj, make notable organized efforts to fight famine whenever the rains fail and the pinch of poverty These "famine severer. camps," as they are called, are capably managed. Unquestionably they have proved instrumental in doing much good. Many details of these famine campaigns show that the wide-awake Samaiist has benefited from the similar work done under the supervision of the Christian missionary.

In still another channel the Hindu charity that until lately was practically wasted, to-day is effecting much good in dispelling ignorance and superstition that for lo! these many years, have held India in its grip. The various Hindu and Mohammedan denominations are at present vying with one another in offering educational facilities to their young.

No one can study the schools and colleges founded by the various Indian sects without remarking that they are patterned after similar Occidental missionary enterprises. Like the missionary institutions, the native denominational schools make a specialty of imparting religions instruction; and this feature boldly stands out since the academies maintained by the Government are strictly secular.

That a good deal of the inspiration and many of the working details of all educational and other work for the regeneration of India have come from the Christian missionaries in the Peninsula is so obvious a proposition that it needs no further elucidation.

#### A CONVERTED HINDU PRIESTESS \*

The Story of Chundra Lela, an Indian Priestess, Who Sought and Found Peace

BY RICHARD BURGES, JUBBULPORE, INDIA

It was in Calcutta in the year 1896, when India was a very new land to me. My hostess announced a visitor who had sent me the customary "salaams" and I hastened to the receptionroom, but was told that she awaited me in the shade of a tree outside. This seemed a peculiar procedure, but I went and found an Indian woman, of about sixty years of age, anxious to bestow her blessing upon me. Her face was in itself a benediction. effect, she said: "At the end of my long and wearisome search for spiritual peace I came to Midnapore, in Bengal, and for the first time learned of Jesus Christ as the Savior from sin. Dr. James L. Phillips, missionary to the children of India, preached the first sermon to which I ever listened, and he it was who baptized me into the Kingdom of God's dear Son. Dr. Phillips' memory is to me, therefore, very precious. As you have come to India to follow in his steps, I have called to see you. My prayers shall be offered on your behalf every day while life lasts. May your work be spiritually fruitful."

Such words were full of cheer, but I did not then know my great privilege in having Chundra Lela as one of God's remembrancers. To-day, I believe that the success which has attended my labors is due in no small measure to the intercession of this beloved daughter of India.

The land of Nepal is a narrow strip which stretches over nearly nine degrees of longitude and occupies more than a third of the great Himalaya range in India. "The whole of the

Bernese Alps might be cast into a single Himalaya valley." I have sometimes thought that Chundra's ideas of God had been suggested by the physical features of her mountainous homeland, and that her desire for God was suggested by those great snow-peaks which go nearer to the sky than any others on our planet. Be that as it may, she was from the first a girl of religious and studious nature. Prajapah Ghasi, of the Central Provinces, was one of her progenitors. He and his descendants had, for generations, officiated as Brahman priests in the royal household of Nepal. Her father was the owner of property to no inconsiderable extent, both at Kaski, her birthplace, and in the capital of Nepal, and with it all was a man of enlightenment. The mother, the third wife of her husband, was also an educated woman. At the end of the first cycle of seven years in her life, Chundra's marriage took place, with the usual ceremony. It had been arranged for the contracting parties by the parents; neither bride nor bridegroom exercising any choice in the matter, their union was inevitable.

The second cycle of seven years here began. For two years all went well. Suddenly the greatest calamity which can come into the life of an Indian girl had to be faced: her husband died. The sorrow in itself was unspeakable, but added to it was the superstition that she, the wife in this life or in a previous one, must have committed some sin which had caused the death of her husband. In expiation of her supposed sin, she started

<sup>\*</sup>In the preparation of this article the author gratefully acknowledges his indebtedness to Mrs. Lee's "An Indian Priestess"; to Miss Coombes; and especially to Rev. Z. F. Griffin, who hopes soon to publish an exhaustive work on Chundra Lela's life.—R. B.

on a pilgrimage to Puri to worship at the shrine of Juggernaut. journey was first made to Calcutta, then to Saugor, then to Puri. parents and slaves accompanied her. There were dangers on the way from disease and robbery. At this stage another unspeakable sorrow came into her life. In Puri, her father died. He called his daughter to his side when dying, and gave her particulars about her possessions and where necessary documents could be found. With a sad heart, indeed, she, accompanied by her mother and servants, made her way back on foot direct to her highland home, taking special care of the keys passed her by the hand of her dying father. Why her young life should be so greatly burdened, for she was but thirteen years of age, considerably puzzled her heart and brain.

The days of Chundra Lela's widow-hood were much occupied with introspection. What great sin in this life, or in a former one, could she have committed to cause the death of her husband? Along with this problem was another one, "How could she accumulate merit, enough to remove her guilt and earn peace." Slowly the answer was evolved. She must perform "Chardhom"—she must make a great pilgrimage to the holy places of her faith at the four corners of India. That accomplished, she would, she believed, find satisfaction.

Chundra Lela's third cycle of seven years began when, while still young in years, she left home by night and by stealth. The old mother felt herself deceived and bereft forever of her daughter, but seldom has a young woman of such refinement and wealth, set out with so much de-

termination to work, to renounce or to suffer in the quest for a vision of God and spiritual peace.

With Chundra were two other widows, who in return for services rendered, undertook the same pilgrimage. With girdle-bags of gold, and feigning to be men, they evaded the beaten tracks; nor did they feel safe until out of Nepal and in British India. Monghyr was the first place of religious note visited: then Borjunath, then Gaya. At the latter place Chundra worshiped at nearly fifty shrines.

As this Hindu saint drew near to Puri she prayed earnestly for a vision of God. Tulsee Das was said to have had a vision of Juggernaut (Lord of the world) on that spot.

Chundra Lela, with unsatisfied yearnings, went on to Puri, where she did homage in the temple of Jagannath. Among the chief gods of India none excel Juggernaut in ugliness. But for the strong hand of the law, mothers would still vie with each other in casting their children under the wide wheels of the ponderous car which carries the idol. In Puri, money and time were spent in doing all that priests considered sufficient.

Chundra Lela's next objective was the temple of Rameshwar, in Madura. This meant a journey of about a thousand miles. Roadside shrines were, in her eyes, worthy of reverence. The whole way she traversed on foot, very occasionally hiring an "ekka" or country cart. Small wonder then, that years were occupied in reaching Madura, the city of Rameshwar.

There Chundra worshiped with her usual earnestness; not one of the priest's exactions did she omit.

A great journey toward the northwest was then undertaken, with Dwaraka as its objective. It must have meant another thousand miles. Space forbids an account here of Chundra's experiences on the way, among the Bhils, a jungle people of the Santpura mountains. It was a marvel she escaped with her life, not to speak of her gold-laden girdle. In a very large temple dedicated to the worship of Krishna, and washed by the sea waves, Chundra Lela, on arrival at Dwaraka, went through her devotions, costly to her and remunerative to the priests.

Badrinath was the only remaining shrine to be visited to complete the "Chardhom." Chundra longed to face that journey, but dared not attempt it in monsoon weather. Restless as ever, she turned her face to Hurdwar, and in succession, paid her vows (also paid for her vows) at Agra, Muttra, Brindaband (Agra, second visit), Allahabad, Benares, Ajudhia. Each place visited was chosen with the greatest care, and the primary motive was to gain religious merit.

The rainy season having ended the journey to Badrinath was begun. Tho Chundra Lela had experienced mountain travel in Nepal, she found the way to Badrinath very rough and cold. Think of it! A woman pilgrim climbing to a point some 10,500 feet above the sea! The cold, especially after the terrible heat of North India, was very hard to bear. Chundra Lela's limbs were stiff and her feet bled. Not satisfied with getting to the sacred spot, she must needs stay there about a week, worshiping in the temple of Vishnu, situated where "mother" Ganges is said to spring to life.

Were snow-clad Badrinath and Kedranath mountains ever trod by a pilgrim who yearned more for a cleansing from sin and a vision of God? Seven long years at least she had spent in performing "Chardhom." No success had come. Chundra's experiences were a sad answer to "Canst thou by searching find a god?"

Back again to Benares, Chundra Lela now turned her weary feet, and from there prest on to Raneegunge. In her journey there the assaults of thieves endangered not only her gold but her life. Nor was this the saddest incident, for as Chundra approached Raneegunge one of her maid-servants took ill with fever and died. In Raneegunge, the other maid-servant, who had accompanied Chundra for more than seven years, died of cholera. Then came the darkest night in the life of this Hindu saint. Alone with her load! Not merely the load of cooking utensils. The load on Chundra was her sense of disappointment that there had come to her no vision of God, no emancipation from sin. Long and expensive pilgrimages seemed futile and her religious books gave her no light. It was not a case of the Prodigal Son coming to the end of his tether. Chundra was not a prodigal. It was not a case of Nicodemus coming to Christ. Chundra had never heard the name of Christ the Teacher. Rather it was a case like that of the Athenians worshiping an unknown god. When despair was eclipsing hope, Chundra joined a band of pilgrims on their way, by a short cut, to Puri. She engaged some of them to carry her goods and was thus helped as far as Midnapore. forming "Chardhom" and getting back to this place must have meant 6,000 miles of travel, mostly on foot. time absorbed was seven years.

The Rajah of Midnapore, hearing of Chundra, called for her, and, dis-

covering her to be a very remarkable woman, invited her to become a religious teacher in his family. The women of his establishment taught Chundra Bengali and Oriya, and in return they were taught Hindu. Little did Chundra know that she would some day use these languages to proclaim the Savior whom she was unconsciously seeking. For about three years Chundra was in the Rajah's family; when she herself persisted in leaving, many and valuable were the gifts with which she was freighted.

Through Raipur and Kassipur Chundra came to Raneegunge. Here she met a woman who undertook to initiate her into the life of an ascetic. Together they went to Berhampur, then to Mymensingh. In that region, on a lonely bank of the Brahmaputra, her teacher left her to practise asceticism, and to then join her at Benares. It is probable that Chundra stayed there alone for about seven years.

When hope and life were nearly gone Chundra abandoned her asceticism and wandered back to inhabited parts of the earth. For about seven more years her pilgrimages continued.

The fourteen years last recorded were the most painful in Chundra's quest. Her inventive brain devised means of bodily torture to us almost unthinkable. She ate no meat, no grain; fruit only was her diet. Among the shrines of Bengal and Assam she wandered and worshiped. During days of the hottest months she would sit in the sun, surrounded by five fires; and through the nights she would stand on one leg. At other times she would sit in water up to the neck from midnight to dawn. Those were long nights and days for Chundra. She was generally unapproachably

filthy, this being part of her penance. Now in fear of shipwreck on the Brahmaputra, now devising some new form of bodily torture, but always in quest of God and peace was this poor woman. It was at this time that she first heard the name of Jesus, the God of the white people who lived in Calcutta. It was at this time, too, she began to suspect that the priests were deceivers. She took steps to prove their pretensions and was disgusted to learn how they stooped to the meanest trickery and falsehood to deceive the ignorant and secure money. wonder that at the end of this cycle of fourteen years her experiences from her the testimony. "There, I have done and suffered all that could be required of mortal, god or man, and yet without avail." Disgusted with Hinduism, she prest on to Saugor by way of Calcutta, to formally finish with asceticism. She then turned her face to Midnapur, again by way of Calcutta, and as we shall see, toward Jesus Christ.

Wheels work within wheels. It was through Chundra's interest in a little girl that she first met Christian teachers and learned of JESUS CHRIST. That led her to take an interest in the Bible and to a close study of its teaching. It was Mrs. Burkholder, then Miss Julia Phillips, who first had the privilege of explaining the redeeming love of God to this "Searcher after God." Her attendance at a Christian service for the first time, when Dr. J. L. Phillips preached; her presence in Mrs. Phillips' class in the Sunday-school which followed: her desire for baptism; her prompt decision to abandon her idols and money unreservedly; and her baptism--all form a beautiful story. A remarkable aspect of the case was

that Chundra was but 36 years of age at the time of her conversion.

The writer may here explain that the above Dr. Phillips, and his sister, Miss Julia Phillips, belonged to the Freewill Baptist Missionary Society, and that Chundra remained in communion with that Church to the day of her translation. Dr. Phillips in 1900 became general secretary of the India Sunday School Union and held that office with conspicuous ability to the time of his lamented death in 1905.

Only on the hypothesis of an active Providence can we account for the fact that Chundra Lela's interest gathered more around Midnapore than Nepal. Surely God led her footsteps thither in order that they might eventually be shod with the preparation of the Gospel of Peace. Chundra had learned the inability of Hinduism to take away sin and guilt; the impotence of Hindu scriptures to give guidance: the immoral, mercenary, and deceitful character of Hindu priests; the helplessness of idols; and the uselessness of long and expensive pilgrimages-these were the paths along which she had come in a fruitless search for a vision of God and peace. Her soul was restless until she rested in Christ. Her years of weary searching help us to understand, in small measure, her abandonment when she gave away her idols, saying, "There is nothing in Hinduism, or I would have found it."

To tell how Chundra Lela spent the remainder of her life would be too long a story. She did not travel again as far south as Madura, or as far west as Kathiawar, or as far north as Badrinath, but she traversed many times over the chief marts of commerce, and the most popular shrines of Hinduism in Orissa, Bengal, United Provinces, and Assam. This time she was not seeking peace, but preaching it—blest be God! With compasses and a map of India, I have approximated that Chundra, as a christian preacher, traveled 5,000 miles, mostly on foot.

I remember she was present at a convention in Midnapore which I attended. She sat as long as she could and then disappeared. The session had become tedious, and to her seemed a waste of time. Leaving word with her friends, she said that she preferred to go into the city and preach Christ to the women and children. That incident was an index to her life. She imprest me as another "Andrew, the soul winner." That was her business—nothing else.

I met her in Calcutta a few years ago and I shall never forget her face. It revealed spiritual refinement, peace, determination, persistence. Nor shall I forget the company who specially came to meet her. There were present missionaries, high government officers, Christian converts—they had come to see this miracle of grace.

Chundra solved the problem of ordination very simply. She visited her brothers in Nepal. One of them lay dying. Through Chundra's influence he found Christ. Then the question arose as to his baptism. To bring a missionary from over the border of the "closed land" would cause delay and complications. So Chundra reasoned: "If I am a spiritual priestess, what hinders me from baptizing my brother?" Water was soon brought and the sick man was solemnly baptized by her in the name of the Father, and of the Son, and the Holy Ghost. Should women preach? Should women sit in committees? Should women vote? were questions which never troubled Chundra Lela. She reasoned out problems in the light of common sense and the Bible, and did not shirk the responsibilities and duties which the results of her reasoning imposed.

Every possible care was bestowed on Chundra Lela by the mission to which she belonged from the time of her conversion. A large amount of freedom was accorded her because of her strong character. Her one object was to tell of her struggles, to secure peace, and the greatness of the treasure found in Jesus Christ. Days of physical weakness came apace. Her mind and spirit were keener than ever. She envied those who were young, be-

cause life was all before them in which to tell of the Savior. To a newly arrived lady missionary, she said: "I am old and white-haired. You are young. Love the people of Bengal and preach to them Jesus Christ." What wonder, when her last hours came, and more than 70 years had been lived, that Chundra Lela should say, "I have no fear. All is bright before me." Perfect love had cast out fear. There was light at eventide. Her light grew more and more unto the perfect day. And her life and love and light will ever grow!

God's method of transforming India is through such Christians as Chundra Lela. Hers was a great quest and a still greater conquest.

# PROMOTING MISSIONS BY INDIRECTION A TRIBUTE TO THE WORK OF D. L. MOODY

BY THE EDITOR-IN-CHIEF

Every great career is an unfinished life-symphony. Whether the music is to close abruptly, or to prolong its melody and harmony, depends on how far the survivors take up the strain, and with their own instruments carry it on in a holy succession of sympathy and activity.

Liszt called his musical productions "symphonic poems"; and, in the achievements of some unselfish and heroic lives, we may detect both a rhythmic movement and a harmonious accord with inspiring ideals and noble purposes.

It is now a full decade of years since Dwight L. Moody reached his dying hour, which seemed more like the hour of translation, in 1899; and ten years remove us to a point sufficiently remote for a calm, judicial estimate of his life, character, and career.

If any man of his generation showed God's power, both in making character and molding conduct, it was he who stands out as one of the marked religious personalities of the last halfcentury. It was part of the divine plan that in his beginnings, he should be just what he was; should spring from the common folk-stock, rather than from a family of wealth, high social rank, or civic reputation. Had his environment been more favorable, or his education such as insures scholarly culture, men would have traced what he was and what he did to what was accidental or incidental, rather than providential, and the glory would not have been given to the higher hand that shaped on His potter's wheel, out of the raw material, a vessel unto honor for His service. As it is, his life reveals a threefold open secret,

in which the human factor is largely lost in the divine: knowledge of God's word, jealousy for God's will, and absorption in God's work.

Saul's one question, at his conversion, was, "Lord, what wilt Thou have me to do?" and from that hour the will of his Master swayed him. Prince Albert used to say to young men: "Find out God's plan for your day, and do not cross it, but fall into your own place in it." Psalm 139, which reminds us of Him who before birth, frames all our members, hints that, in His book, is written also our life history, the events that afterward are articulated into one career. self-willed man to learn to yield to a higher will and bow to a divine Master, means success, for God never fails. To know and love His word is to have a manual for daily conduct, and is thrice declared to be the secret of universal prosperity and blessing in our deeds (Joshua 1; Psalm 1; James 1:25). Mr. Moody saw men like Harry Morehouse, who knew little else, doing great things with this sword of the Spirit, and he determined to learn how to wield it: and he succeeded; not a few distinguished scholars and linguists confessing that in this form of learning he excelled them.

The Word of God is not only an educator, but an elevator, lifting to a loftier plane. Like Kepler in astronomy, he who discovers the hidden beauties of the Scripture firmament "thinks God's thoughts after Him," and grows in greatness. Education never depends on a college curriculum. As Dr. Shedd said, "It is not a dead mass of accumulations, but power to work with the brain." And if so, this Massachusetts lad proved highly educated, despite his little schooling, for

few have had such mental mastery, a memory so ready and retentive, an imagination so vivid and rapid, or a reason so trained to compel conviction, grip the conscience, and subdue the will of his hearers.

We underrate the educative value of the Bible, which is not only a whole library in itself, but a whole university. If the main profit of books lies in the "open-sesame" they furnish to the author's society, the principal privilege of Bible study is that it ushers one into the audience chamber of the King.

Mr. Moody learned to talk from studying Bible language, and hence his happy use of the Anglo-Saxon, with its brief, weighty words, like short, heavy hammers to drive thought The King James version is the pure well of English undefiled. In the Book of Ruth, for example, there are twenty-seven times as many Saxon as Latin words. And when a man is an adept in Scripture dialect, he finds the sword of the Spirit, keen on the edge and burning at the pointa penetrator—piercing to the dividing asunder of soul and spirit, disclosing the thoughts and intents of the heart.

We are concerned, just now, to trace the effect and result of this surrender to God's will and loving acquaintance with His Word, in shaping Mr. Moody's life-work; and especially in its indirect influence upon world-wide missions. Quite aside from his evangelism, whose relations are obvious—it being one form and department of missionary activity—we would emphasize his educational schemes, which were an after-thought, taken up, one after the other, with no forecast of fore thought of their growth and greatness.

That is God's usual way: His chosen servants seldom plan at first a wide work; they take one step at a time, not foreseeing the next, and He gives such scope as He will to their efforts. Constantine, when marking out the bounds of his new capital at the Golden Horn, replied to one who remonstrated that such limits would never be filled out, "I am following One who is leading me." As one who carries a lantern sees only a step ahead, but, as he goes, finds the light go with him, so it is in following the will of God-He lights up the next step, and that is enough. To work for God one needs to wait for Him, and, like the Master, wait for the very hour and moment to come when God is ready. To work for God, one needs to be willing to have Him work in and through him—to be a rod, a saw, a hammer, a vessel-passive in His hands, usable by Him, but not capable of doing anything without Him. Sometimes our wilfulness limits our usefulness. An edged tool, with a will of its own, would not only endanger the work but the workman. the passive instrument that the Lord covets, and it is he who is truly yielded to God who can at last, like Roebling, when he surveyed the completed Brooklyn Bridge, say, "It's like the plan!" Mr. Müller early foresaw that God would do a great work through this Northfield young man because he was so humble and self-surrendered.

Besides his work as an evangelist, he planted three great schools: one for girls at Northfield; one for boys at Mount Hermon; and a third for training Christian workers, at Chicago. Last of all, he planned a colportage work for spreading cheap religious reading. Having now for ten

years been withdrawn from the direction of this fourfold educational work, it is a matter of solemn responsibility to look at this structure he founded and carried up to a certain point of development, and ask what does God mean that we, who survive him, should do to further and forward it toward completion. Some facts will help to an intelligent decision and action.

First, as to the Northfield Seminary, the present roll of students is 450, about half from New England, but some thirty States being represented, and all the various religious denominations; and twelve foreign countries, from Canada, Mexico and South America, to Britain, Scandinavia, Turkey and the Sunrise Kingdom. A distinctive Bible-school, now incorporated with the seminary, trains high-school graduates and others for service at home and abroad, in every form of woman's work.

Every effort is made to give girls an all-round culture in letters and the arts, whether the fine arts or the homely arts of housekeeping and dressmaking. But, beneath all, is that basal idea—a Christian education that makes God's word precious and God's work a passion. Mission study and systematic giving are cultivated. The mission study classes comprize about half the students and the contributions average two dollars each annually. Founded to make a Christian culture available to New England's poorer classes, the founder's idea and ideal are prayerfully cherished. No additions are made to the faculty which imperil the sympathetic unity necessary to this end; and the practical proofs are ample that the results justify the expenditure of money, time

and effort, for about seventy have already gone to mission lands, sixty of whom are now in the field; and the whole atmosphere of this seminary is both evangelical and evangelistic. It is difficult to be a student there and not be a disciple; difficult to be both and not develop into a consecrated career.

In like manner, the Mount Hermon schools for boys is carried on and with similar fruitage from this godly seed-sowing. At the dedication of Overtoun Hall, the founder charged the students, "make Christ preeminent in whatever you do. People keep asking, 'Have you sufficient endowment for your schools?' My reply is, 'We have a rich endowment in friends.' Keep Christ preeminent, and there will be no lack of funds. These schools would never have been but for Christ and the Bible. Live in Christ, and the light of this hill will shine around the world."

Like the seminary, this school was meant for students of small means. and a hundred dollars have to be raised annually for each pupil, to supplement what he can pay, and so avoid debt. A leading Christian educator said, after Mr. Moody's death, that all such institutions revert to the prevailing type; the burden of raising annual deficits can not long be borne, and so schools projected for the needy, come to be institutions for the wellto-do. But, after ten years, this prophecy is unfulfilled. The Mount Hermon school is still standing and growing on its old base.

But one serious fact confronts us: both institutions lack room for students—the applicants for admission twice or thrice outnumber all existing accommodations; and yet without any considerable increase of teaching force or expense, two or three times as many could be taught were the dormitories adequate. There have been some enlargements in equipment: chapels have been built, and other important additions made to "plant," but the great demand is more room for girls and boys who want a schooling that is based on the word of God. and fits for the work of God; and it seems more than a pity that schools with such a history should lack facilities for an extended usefulness, especially in days when the poison of skeptical opinion is pervading like leaven the whole educational lump—the three measures of meal, intellectual, ethical, and even theological!

Of the Hermonites, as of the Northfieldians, it may be said that they are in an atmosphere favorable both to sound doctrine and a missionary enthusiasm. The faculty are a unit in both evangelical faith and unselfish consecration. The trustees, with Mr. W. R. Moody at the head, visit the school, and both by public and private contact seek to feed the fire the founder kindled. Here students are taught the dignity of labor, even manual labor, and are encouraged to help themselves and trained for industrial pursuits as well as intellectual. Debates act as a gymnasium for the mind, while athletics, kept within sensible limits, develop muscle. The Mount Hermon Church has received upward of 700 members, and is limited to faculty and students. It represents twelve denominations, many nationalities, and has a regular system of giving. Thirty Hermonites are in the foreign field, with whom the school keeps in close touch by its cycle of

prayer, correspondence, and mission study. The offerings have aggregated in ten years over \$17,000.

The work of the Moody Bible Institute of Chicago is twenty-five years old. Its primal purpose was and is, "to train men and women to fill a gap between the common people and the ministers of the Gospel. It puts a practical training in the English Bible and the theory of Christian work within the reach of those to whom a regular collegiate and theological education is impracticable; and it insists upon actual practical work for souls as the necessary condition of utilizing Bible knowledge and putting theories to proof in daily tests of contact with the unsaved. It is a school of the prophets, adapted to modern conditions; and the names of the men who are the main movers in it, such as R. A. Torrey, James M. Gray and A. C. Dixon, are a guarantee for its evangelical and evangelistic character.

Out of about 5,500 men and women trained in this institute, over 450 have gone to fields abroad, nearly 300 are pastors, or pastors' assistants at home, 92 evangelistic preachers or singers. 75 home missionaries, and scores of others serving as teachers, secretaries of Christian associations, superintendents of rescue missions, etc.

It would be foreign to our purpose, and to the object of such an article as this, to multiply details or make appeals which are out of place in such a review. But our main purpose is to demonstrate and illustrate how one man can set in motion, by indirection,

a great feeder of missions both at home and abroad, and how he may so lay foundations as that his work after his death goes on as he planned it.

We have given ample space to this noble educational scheme of Mr. Moody's, from a growing conviction that it has a vital bearing upon the church life and missionary activity of our times. We are appalled at the rapid spread of pernicious doctrine and practise—the weakening of confidence in the inspired word of God and deity of our Lord, with the consequent decay of Sabbath observance. marital purity, domestic peace, church attendance, public integrity and social ethics. Schools, where God's word is believed and taught: where Christ is worshiped and exalted; where Christian charity is exemplified without loose liberalism; where students are trained to pray, to give, to aim high and to love a lost world; where unselfish service to souls is the key-note of all teaching, and the atmosphere breathed—such schools, we believe, are a foundation for good characters, pure homes, spiritual churches, and aggressive work for the kingdom at home and abroad.

"Some day," he once said, "you will read in the papers, that D. L. Moody is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. That which is born of the Spirit will live forever." It is grandly true. He, being dead, yet speaketh, and yet liveth and worketh in the lives and work of those educated in the Moody Schools.

### THE VALUE AND USE OF MISSIONARY LITERATURE

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

Literature on missions abounds. The output of mission books the past year has been very large. A single publishing-house has issued a booklet entitled, "Around the World in Bookland, with Missionaries as Guides and Interpreters." This booklet lists not less than 276 volumes published within the past few years, and all of them directly or indirectly treat of mission The Young People's Missionary Movement sold last year textbooks to the number of 139,431, and in the past few years 675,461. The Committee of the United Mission Study Course, representing the women's boards and societies of the leading denominational boards in the United States and Canada, have sold in ten years between fifty and sixty thousand volumes.

There is also an ephemeral literature on missions, such as leaflets, booklets, tracts, bulletins, which is very large. Last year the number of such leaflets issued by the leading boards was between three and four millions. The Laymen's Missionary Movement sold in three months of the past year more than 100,000 copies of mission booklets.

The missionary has become a world power to be reckoned with by statesmen and churchmen, politicians and Christians, alike. There is now a distinct science of missions, and at least an intelligent attempt to understand the colossal economic, social, moral and spiritual forces at work in the missionary propaganda. Mission literature, therefore, has value.

#### The News Value

First, it has a news value. If the function of the newspaper is to gather,

interpret and transmit the news of the day, then mission literature has a distinct news value.

(a) Only recently I read in the New York Evening Post a letter from ex-President Roosevelt to the widow of Governor John A. Johnson. The letter was dated Safari, near Mount Elgin, Central Africa, November 15, 1909. There is no such place as Mount Elgin in Central Africa. There is a Mount Elgon, the largest extinct crater in the world. Readers of mission literature could have given the news editor of the Evening Post points. One of the recent volumes on Africa is entitled "From Uganda to Mount Elgon." A readable book. In this volume is a choice map showing the old road to Safari and the exact location of Mount Elgon. This book discusses with rare acumen scholarly judgment the African character, his limitations, his possibilities, excellencies and defects; the missionary and his wondrous work, the economic and political policies of the British Government in Central Africa. and withal furnishes much valuable information.

It is news that a great cotton-gin plant run by steam-power, and doing everything from seed-extraction to bale-pressing, is carried on without a hitch by the native Baganda people of Uganda. This bit of news might be of interest to some gentlemen on the Cotton Exchange.

Dr. Giffen, in his volume on "The Egyptian Sudan," tells how the brave missionaries of the United Presbyterian Church and those of the Church Missionary Society have already pushed beyond the Sobat River. That the region which was a waste, howling

desert when Slatin Pasha wrote his blood-curdling book, "Through Fire and Sword in the Sudan," is now white with the buds of the cottonplant.

(b) Mission literature deals with Manchuria. news. Korea and China are just now to the fore. In Washington dispatches, in European cables, we are hearing much of Manchuria, China, Japan and the The East is moving. If you would understand the Japanese and Korean questions you must read, on one hand, Dr. Ladd's "With Marquis Ito in Korea," and, on the other, the volume, "The Tragedy of Korea," by Mackenzie, the newspaper correspondent. If you have read "Mission Methods in Manchuria," by the apostle of Manchuria, John Ross, or Graham's "East of the Barrier," or Weale's "Reshaping the Far East," you will readily understand why there is so great a desire on the part of Japan and Great Britain and the United States to have a hand in Manchuria. That country is a great world prize, as our statesman John Hay long ago foresaw. The missionary is there. The most remarkable revivals of modern times have taken place within eighteen months in Manchuria. have yet to read a more wonderful booklet than that entitled "Times of Refreshing in Manchuria." Here is a record of ingathering of human souls, miracles of grace unsurpassed since the days of Pentecost. churia is a rich prize for the merchant, politician and statesman. is a richer prize for the missionary.

(c) The news of courts and star chambers is to be found in mission literature. The recent volume of Dr. Isaac Headland on "Court Life in

China" is full of news items regarding Peking, the Empress-Dowager, the court and all that pertains to China, present and prospective. The account of the Empress-Dowager, the greatest woman of her race and one of the greatest rulers of all races, is far and away the best that I have seen. His whole discussion of the present political situation in China is most illuminating. Here is a bit of literature that is full of news.

Twenty years ago, at the Centenary Conference at London, Dr. Robert N. Cust, the learned authority on matters Oriental, declared: "You are seeking to do that which you can not possibly accomplish in attempting to fight the opium traffic." No member at the coming World Conference will dare say that in the face of the great opium bonfire at Hangchow, the struggle in the provinces of Szchuan, Shansi and Shensi, and nearly every one of the eighteen provinces where the opium fight is now going on. Here is the greatest moral conflict ever waged by a non-Christian nation. He who has read Merwin's "Drugging a Nation" understands the colossal character of this moral issue. Readers of mission literature or those conversant with the facts are able rightly to interpret news as it comes from the daily or weekly press. Mission literature has a news value.

#### Educational Value

Second, mission literature has an educational value. Americans are irrevocably committed to education. Schools abound. Learning is fashionable. The true aristocrat is the man who knows. Dr. William Douglas Mackenzie, of Hartford, said, "A wide missionary curriculum is a large

283

part of a liberal education." It is even so. One good missionary book, in my judgment, is of more value than a dozen speeches by learned secretaries or a whole series of missionary meetings. A Chinese Christian who read the life of George Muller, of Bristol, was induced to found an orphanage for Chinese boys, which today is flourishing and is largely supported by Chinese non-Christian merchants.

(a) Missionary literature is a liberal education because it makes one a citizen of the world. Christianity is justifying its claims to be a world religion. "The Missionary Enterprise," by Bliss, or "Missionary Achievements," by Whitley, two books published within twelve months, deal with all sorts and conditions of men and all continents.

In Julius Richter's great work, "Protestant Missions in India," he declares, "Wherever we look in India, whether at Hinduism or Islam, we find unrest and fermentation. leaven of the Gospel and of Christian civilization is at work in the stagnant There is stir and commotion among the dry bones." This continent of 300,000,000 is being leavened by the Gospel. One who reads "Protestant Missions in India" gets a very fair knowledge of the India of the past 100 years. Otis Cary's "History of Christianity in Japan" is the history of Japan for the last 250 years. Christian missions are absolutely interwoven with the development of modern Japan, the rising nation of the Orient.

(b) The great personalities of our day are linked with missions. story of Africa groups itself around the life of David Livingstone. No one

can understand modern Africa who has not become acquainted with the life and work of Livingstone. story of George Grenfell, the intrepid missionary, and the great map-maker of the Kongo, is the history of the Kongo Free State. Leopold decorated him with many medals, but when Grenfell saw the treachery of Leopold, and how false he had been to the sacred trust committed to his charge, he tore the medals from his breast and spurned the favor of the man whose honor he had once received. Leopold became to him as he became to all thinking men in the expressive language of the African: "Mukabya" (a causer of tears)." What shall we say of that other Grenfell, the doctor, whose heroic deeds in Labrador have won for him a name in the world's true hall of fame.

(c) The great world problems of the times are linked with the missionary. The volume "Twenty Years in the Persian Empire," by Dr. Samuel G. Wishard, unfolds the strength and weakness of the Persian revolution. Dr. Wishard was a keen observer; he was physician to the Shah; he entered the homes of the lowliest; he knew Persia, and his book is illuminating. The pension system abounds in Persia. Pensions are more freely granted, if possible, than with us, but there is so much graft that it is almost impossible to collect pension money, and so the Persians have a proverb, "The man who gets a pension is like the man who marries a wife for her money—he earns it." I have recently had the pleasure of looking over the proof-sheets of a great book, "Fiftythree Years in Syria." It is the history of the whole Turkish situation for the last half-century, viewed

through the eyes of one of the world's great missionary heroes, the Rev. Henry H. Jessup, the grand old man of Syria. The man who reads this volume will become acquainted with the social, economic, political and religious forces that are helping to make the new Turkish Empire.

Such a volume as Dr. Barton's "The Unfinished Task of the Christian Church" is a word-picture of the present condition of non-Christian, Moslem, and semi-Christian lands and the forces now at work grappling with this stupendous task. It is a world problem. He who studies it is educated in world politics, in world forces, in the great big human things of the world. Robert Louis Stevenson said of James Chalmers: "He has a heart as big as a church—he took me by storm as the most simple, brave and interesting man in the whole Pacific." This man was at last eaten by the cannibals, but the story of the Islands of the Sea is wrapt up in such lives as John G. Paton and James Chalmers. It is a liberal education to have known such men even through the rough medium of a book.

#### Spiritual Value

Third, mission literature has a spiritual value.

- (a) If you would know the degradation of sin read Mrs. Carmichael's volume, "Things as They Are"—a story of southern India, and if you would know the power of the Gospel read her other volume, "Overweights of Joy."
- (b) Mission literature is constructive. Possibly the best missionary book of last year was "Stewart of Lovedale." They called him "Africanus" in college, and justly so.

He was the developer of Lovedale Institute, was the founder of Blytheswood, and was instrumental in founding the Livingstonia Mission Nyasaland. He was a great missionary statesman who laid down principles, formulated politics, carried out purposes which to-day are transforming the whole region of Central Africa. He was a statesman, a diplomat, a scholar and an humble Christian, whose dependence in its final analysis was a simple faith in God. If "Up From Slavery" entitled Booker T. Washington to a place in the list of Africa's great men, surely Stewart of Lovedale ranks among her great redeemers, and his name is to be linked with that of Livingstone and McKay, Pilkington and Hannington, Good and Tucker, and all the others. He was the maker of a new Africa. The men of Blytheswood, who yesterday were wild savages, contributed in a single vear at Dr. Stewart's Macedonian call not less than £4,500 (\$22,500), for the education of their sons and daughters.

(c) Mission literature is spiritual, for it shows the power of the Gospel through the Spirit. Who can read Bishop Tucker's "Eighteen Years in Uganda," and not stand in awe at the marvelous transformation wrought by the Gospel since the day when Stanley spoke to that heathen king on the shores of Victoria Nyanza; a new civilization, a new Christian state, all within a generation, wrought by the simple preaching and teaching of the Word. Dr. Gale's recent book, "Korea in Transition," tells an even more marvelous story of spiritual power. Think of a 38 per cent increase in the last

thirteen years in the Korean Church. There came to Dr. Gale one day a Christian Korean who had committed to memory the Sermon on the Mount. "How did you do it?" asked Dr. Gale. "Oh," he said, "I took a passage and learned it and forgot it. Then I took a passage and learned it and practised it on one of my fellow Koreans, and then it stuck." Think of learning a passage such as "Love your enemies; bless them that curse you," and really putting it into prac-Think of a whole nation receiving the moral uplift from the ethical and spiritual teaching of the Sermon on the Mount, and you understand something of the movings of the Spirit in Korea. They call Christians "Those who do the doctrine." It is the power of the Word of God enforced by the Spirit of God.

(d) What is the essence of the Gospel of Christ? Dr. Warneck in his volume, "The Living Christ and Dying Heathenism," answers it. Here you have a scholarly, scientific, spiritual unfolding of the real essence of the Gospel which meets and grapples with heathenism. This volume is a great study in anthropology, and in the history of heathenism. It shows that "the dark places of the earth are full of the habitations of cruelty." It also makes clear that the real power of the Gospel is in a living Christ.

(e) We speak of prayer as the soul life of the Christian and the Church. The last volume on my desk is Stanley's "Autobiography." You would hardly look for this New York Herald newspaper correspondent to give us lessons in prayer. I am about to quote, not from Francis of Assisi, or Bernard of Clair-

vaux, or Fénelon, but from Henry M. Stanley. This is what he says: "On all my expeditions prayer made me stronger morally and mentally than any of my non-praying companions. It did not blind my eyes or dull my mind or close my ears; but, on the contrary, it gave me confidence. I have evidence satisfactory to myself that prayers are granted."

In Japan, last October, we celebrated the fiftieth anniversary of Japanese Christianity. Count Okuma, the great statesman and president of Waseda University, said of Dr. Verbeck that his great and virtuous influence he could never for-He said: "To teach the Bible was all right, but to act it was better. What Japan needed was such an advance as should be manifest in lives of lofty virtue of the Verbeck kind." It is a generation since Guido Verbeck taught young Okuma, but the Christian spirit of Verbeck has left its indelible impress on this Japanese In the "Life of Verbeck," which I advise you all to read, it is said, "His Jesus-like gentleness made him great." "I am determined," said Dr. Livingstone, "to open up Africa or perish." Can you read such sayings, or get close to men and women who are filled with the missionary spirit and not receive a great spiritual uplift?

A single word about the use of missionary literature. The Laymen's Missionary Movement has issued a Laymen's Library of ten volumes for five dollars. I suggest that ten laymen buy one of these libraries. Each man to take one volume, read it, then send it around to the others. At the end of ten months they have read ten books.

#### A NATIONAL MEN'S MISSIONARY CLUB

BY REV. EDWIN BRADT, D.D., CHICAGO, ILL.

That regiment of men who met in Omaha, Neb., in February, 1007, and gave to the world those radical resolutions on the distinct responsibility of the Presbyterian Church for the evangelization of its share of the heathen world, and set up a new standard of giving and going which is displacing all previously prevailing standards-that band of 1,074 men has not yet retired from the field. It had an anniversary meeting the other day in Omaha, attended by about 200 of the original delegates, and organized "The Omaha Standard Men's Missionary Club of the Presbyterian Church, U. S. A.," for the purpose of more speedily accomplishing the thing resolved upon three years ago. This does not mean that these men have been idle during the past three years. Upward of 100 churches have attained or passed the standard of an average of five dollars a year per member; many hundreds of churches have taken that standard for their goal and are pressing toward it; thousands and perhaps tens of thousands of individuals are giving to foreign missions in multiples of five dollars where before they gave only in dimes or single dollars.

But "believing that an organization of the members of that famous first convention of men in the interest of foreign missions might greatly aid and abet the furtherance of the Gospel in all lands, and help to keep alive and purposeful the conclusions and resolution adopted there, to the end that the Church should arise and actually give the Gospel in this generation to the unevangelized of the earth," the above-named club was organized with a charter membership of 265 members.

The program of the meeting, which

was held in the old First Church of Omaha, February 9th, consisted of a splendid supper served by the ladies of the church, after which Rev. E. H. Jenks, D.D., as pastor-host and chairman of the local committee, made a short, telling address on "Having Put Our Hand to the Plow," and then introduced Secretary A. W. Halsey, D.D., of New York, who delivered a magnificent oration on "The Outlook for the Evangelization of the World in this Generation," calling attention to the brightness of the prospect from the fact that the men are massing for mission work; that the heathen nations are demanding mission work: that the native church is vigorously prosecuting mission work; that the different denominations are forming a great mission trust; and that the spiritual results of mission work are multiplying beyond computation.

Rev. W. S. Marquis, D.D., of Rock Island, followed with a truly great address on "The Omaha Standard and the New Missionary Era."

At the close of these addresses a report was read, showing that the original regiment of delegates to the Omaha convention had not been lost sight of; but with the exception of a very few, their whereabouts and active interest are positive and progressive. Multitudes of them can be traced by the wonderful advances made in their churches. For example, a list of 50 churches, in which one or more of such delegates are members, shows an *increase* for foreign missions since the Omaha convention of \$32,668.00.

After the addresses and the report, it was unanimously voted by the 200 men present to organize the Omaha

Standard Men's Missionary Club of the Presbyterian Church, U. S. A., with the purpose "to do everything possible consistent with other Christian obligations, to further the speedy realization of the resolutions adopted in the Men's Missionary Convention at Omaha, February 19-21, 1907."

A constitution and by-laws were adopted, and the following officers were elected:

President—W. S. Marquis, D.D., pastor of the Broadway Presbyterian Church, Rock Island, Ill.

Vice-President—A. B. Marshall, D.D., pastor of the First Presbyterian Church, Minneapolis, Minn.

Secretary—Charles Edwin Bradt, Central District Secretary of the Board of Foreign Missions, 328 Wabash Ave., Chicago.

Treasurer—Mr. Robert Dempster, elder in the First Presbyterian Church, Omaha, Neb.

These men all represented churches which have actually attained the Omaha standard of an average of five dollars a year per member.

The constitution is brief and to the point. Aside from the above-declared object and name, the constitution states that all the registered members of the original Omaha Convention are eligible as members of the club, and also any man who endorses the Omaha convention resolutions may become a member of the club by signing the constitution and by-laws. It is hoped that in every local church a band of Omaha Standard men will club together to bring their church up to the standard of an average of five dollars a year per member, and affiliate themselves with this national men's missionary club of the Presbyterian Church, U. S. A.

The gist of the resolutions passed

three years ago is the recognition of the responsibility of the Presbyterian Church, U. S. A.:

- 1. To give the Gospel to 100,000,000 souls in non-Christian lands in this generation.
- 2. To furnish 4,000 American missionaries, or one missionary for each 25,000 of the above designated uncvangelized people.
- 3. To supply \$6,000,000 a year, or an average of five dollars a year per member to support the above outlined work.
- 4. To pray and use business methods to secure the missionaries and funds to support them.

One of the first acts of the club was to endorse a campaign of missionary evangelism around the world, with a view to a more speedy realization of the Omaha standard, being projected by the central district secretary of the Board of Foreign Missions, and to commission its president, secretary and treasurer to represent the club in this campaign.

The animating spirit of this new organization may be discerned in the words of Mr. Robert E. Speer, uttered on the floor of the Omaha convention three years ago:

"My brothers, the thing at last can be done! The only question is whether we will take our part in doing it. If we are prepared by devotion, in obedience, by prayer with love to arise up now and follow Jesus Christ, we can evangelize the world before we die.

"This will never come about except by a great campaign of education; except as we men who are here go away to talk about this thing to other men; to try to persuade them to join this party, the party of men who owe absolute allegiance to Jesus Christ, who are bent upon carrying out Now Christ's program for the evangelization of the world."

### HOME PROBEMS OF FOREIGN MISSIONARY SOCIETIES

#### WORK OF THE SIXTH COMMISSION-WORLD'S MISSIONARY CONFERENCE

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS. Chairman of the Edinburgh Missionary Conference Commission on the Home Base

Seven of the eight commissions of the Edinburgh Conference deal with the problems of missions on the foreign fields; one deals with the problems of missionary societies. The other commissions are engaged with questions relating to the propagation of the Gospel among non-Christian peoples abroad; the sixth commission considers the propagation of the Gospel among the membership of the churches at home. Everything else being equal, a strong, effective home base means a strong, aggressive and successful mission work.

The great problem of missions today is not found in China, or Africa, or Turkey, or India, but in the churches at home, right among those who by profession and position should be the stanch supporters of the work abroad.

The subject of the "Home Base of Missions" is too comprehensive and the ramifications too numerous to be treated exhaustively in a brief report; so that this commission plans to cover with as great a degree of thoroughness as possible a few of the fundamental questions that investigation has shown are of international import and which are known to be of vital importance to the cause of missions. The commission will, therefore, consider such questions as involve principles rather than methods, and will endeavor to discover the trend of the home side of the missionary work with reference to fundamental conditions which vitally affect the future of the work, and the present trend of the practise and methods of missionary societies.

The report to the Edinburgh Con-

ference will cover seven fundamental general subjects, each one of which naturally breaks up into many subdivisions. These subjects, after giving due consideration to that which must inevitably dominate every question arising in the home base, namely, the reliance everywhere and always not upon machinery and organization, but upon prayer and the Living Spirit for supreme success include the following general subjects:

"The promotion of Missionary Intelligence." This subject covers such vital sub-topics as "Through the Regular Church Services and Agencies," "Through the Secular and Religious Press," "Through Special Literature," "Through Mission Study Classes," "Through Academic Instruction," "Through Visits to Mission Fields," and "Through Special Methods, as Conventions, Conferences, Institutes, Exhibits," etc. This section of the subject has called for more correspondence and compelled the collection of more material than any other two sections, and, it may be added, has proved to be correspondingly suggestive and rewarding. Facts have been here obtained carrying with them their own inevitable conclusions, which can not fail to be of enormous future value to the home side of the administration of the foreign missionary cause. A selected missionary bibliography is also being prepared.

"The Enlistment of an Adequate Force of Missionaries" covers the entire question of the need and supply of candidates for service abroad, the methods employed

to train and secure them, and the motives appealed to in the approach. The work of the Student Volunteer Movement in America and the Student Volunteer Unions in Europe comes naturally in this section.

"The Financial Support of the Missionary Enterprise," covering all questions that naturally array themselves under such a heading, necessarily must have prominent place in such an investigation. The support required, the standard of giving in the different denominations and countries, the methods employed to secure the necessary support, are but a suggestion of the method of treatment.

"Home Leadership" deals with the fundamental question as to where effective leadership in the promotion of the missionary enterprise exists at the present time and where it properly belongs. Most interesting and enlightening material upon this subject was secured, bearing upon the place of the clergy in the missionary leadership of the church, the laymen and the women.

"Problems of Administration." Several most important subjects can not be ignored, which do not lend themselves to classification under any of the other general divisions. the problems of administration, recognized as such by the leading missionsocieties of the world. "The Relation of the Needs Abroad to the Receipts" or the question of deficits or debts. There are probably few, if any, questions of more continuous interest churches and the administrators of missionary societies than this. Then follow "The Relations of Woman's Boards to the Parent Society or the

Regular Missionary Organizations under the control of the Churches," "Special Gifts for the Support of the Work Abroad," "Natives as Missionaries to their own People," "The Work and Status of the Missionary when at Home on Furlough," etc.

The investigation of the subject, Reflex Influence of Missions upon the Church," has provided material for the removal of the objection often urged against foreign missions that the giving of large sums of money and many missionaries for work abroad tends to impoverish the church at home. The leaders of Christendom have furnished an overwhelming mass of material, only a small part of which can appear in the report, but which compels the commission to take an unequivocal and authoritative position upon the subiect.

The last section will he devoted to a summary of the conclusions to which the commission is led from its investigation and survey. In this section endeavor will be made to indicate the weak points in the general operations of the missionary societies at home, and to this will be added recommendations as to what should be done to put the work upon a basis of more rapid and permanent advance. It is a most interesting fact that the investigations have led the commission to practically unanimous conclusions, and consequently to recommendations in which they all agree. This research has uncovered some weak points in the home side of missions administration while it has also clearly shown, we believe, a way of escape from weakness into strength, and from a halting advance into steady, aggressive, united progress.

#### THE INDIAN CHURCH: ITS FUTURE MISSION \*

BY REV. R. A. HUME, D.D.

An address delivered at the Agra Christian Endeavor Convention

"Dwelling in tents he looked for a city, a city whose builder and maker is God." Such is the inspired description of the expectant spirit of the father of the faithful concerning the future mission of himself and his yet unborn descendants. Yet, how little could that pious sheik with definiteness forecast the future of that Allahabad, which by faith he dimly foresaw. He died owning no foot of land save the cave in which he buried his loyal wife. Yet through his faith "there sprang from him as good as dead so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." So, while in the faith of faithful Abraham, the Christian Church distinctly looks forward to the day when he who said, "I, if I be lifted up, shall draw all men unto me," shall make our beloved Hindustan a Christastan, vet how little can we with definiteness forecast the times, the ways or the means by which all our India shall own Jesus Christ as its Lord, Guru and divine leader. It will not be in my time; it will not be in your time; but yet in his own time the Lord Jesus will, we most firmly believe, be the spiritual head of this great land.

The past history of the Christian Church in other lands, and the eternal principles of the kingdom of God enable us to indicate the main features of the future mission of the Indian church. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full corn in the ear." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Our God has hid the leaven of Himself, and the good news of His grace and love in

Indian thought and life. Some day the whole lump will be leavened.

It seems to me that the future mission of our Indian church may be indicated as threefold. The Indian church has to become an incarnation of the Lord Jesus Christ; it has to interpret him to India as the Holy Spirit of truth shall reveal him to her; and it must become his minister to India and to the world. It has to incarnate the Lord Jesus Christ, to interpret Him, and to be His servant.

First, it must be an incarnation of the Lord Jesus Christ. Intentionally I use the word incarnation, because it is one of the great words of Indian religious thought, and because it therefore well expresses to Indians the heart of that sublime word of our Lord, "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." carnation, the thought of a real dwelling of the divine in the human; the manifestation of the unseen and unknown through a living human being, has been the lure and the power of It is the most Indian mythologies. most attractive sentence of the foremost Indian religious book, the Bhagavad-Gita. It is this that gives religious power to the guru. It is the expectation of a still better incarnation, the Kalki avatar, which relieves to the Hindu his discontent with the unsatisfactory incarnations of the past. While Islam vehemently disowns similarity between God and man and a doctrine of incarnation, it practically accepts this truth by ever associating its prophet with God in its brief creed and its reiterated call to worship.

India has been the birthplace and the seat of many religions, at least one of which has crossed the seas and become the religion of other lands. They have had no foreign missionary so-

<sup>\*</sup> From the National Missionary Intelligencer.

cieties, and few external advantages. Their power has not been in loftiness of thought, nor in distinctness or persistence of teaching, but in the contagion of life. It has been the attraction of some religious leader, who has revealed in himself some one or more great facts of religion, and who then has made his convictions live in his followers. Then their sacrifice and flaming zeal for their leader and his cause have been the leaven to spread his and their religion in multitudes of others. Out of many examples I mention Gautama, Chaitanya, Nanak, Kabir, Guru Govind Singh, Tukaram, Dayanand Saraswati and Keshab Chandra Sen, who were able, as it were, to incarnate themselves in their followers, and then those by their lives won a great multitude of disciples.

Indian Christian brothers and sisters, the very first mission of the church of our beloved native land (I can truly call India "native land," because here was I born and here would I die) is to incarnate our divine Lord in our characters and our daily lives: to show by our unconscious as well as conscious bearing our aspirations, our hopes, our loves, our sympathy, our simplicity, our service, that the Lord Jesus Christ lives in us, that He is the master of our lives. in us, that India and even the world may know, not by our preaching, so much as by our lives, that God loves and seeks them, and will never be satisfied till their hearts are wholly His.

While the first mission of the Indian church seems to me to be to incarnate our Lord in the daily lives of Indian Christians, its second mission is to interpret Him to Indian thought. As a part of its discipleship, the Indian church has an intellectual service to render to her Lord. It is through Indian modes of thought and expression to give both a mystical and rational, and therefore a full-orbed, interpretation of the truth of God as it is in Jesus.

Without an abounding spiritual life no man and no church can have or

can give a full-orbed intellectual interpretation of the truth of God. The pure in heart alone can adequately see Yet even with and interpret God. her limitations, the Indian church, like every other church, must and will make its own intellectual and theological expression of truth. The foreign missionary is not adequately equipped for this service. Tho he may have been born in India, tho he may sympathetically try to assimilate Indian intellectual life, and to think from the Indian standpoint, yet he can not wholly make himself an Indian thinker. Undoubtedly thus far the Indian church has produced but few thinkers. As in apostolic times, so in India, "not many wise men after the flesh, not many mighty, not many noble have been called: things that have been despised hath God chosen. and things which are not to bring to nought things that are; that no flesh should glory, in His presence." India has been and is to be the home of religious thought. The contemplative life is congenial to her sons. is a land of meditation. A second great mission of the Indian church must be to interpret Christ, the wisdom, as well as the power of God. The theology of the Indian church must not be an exotic, but an indigenous product. Indian Christian thinkers must have and will inherit as a mental equipment, the standpoints of the intellectual life of India's past and present thinkers.

They will have and will use in the service of their leader, the real, tho partial, measure of truth in the Vedanta and Yoga systems of thought. They will know from personal experience the lure of the Gita, the enchantment of the lyrical poetry of Tirumal and Tulsidas and Tukaram. Even Western thought has begun to be influenced by the intellectual life of the East. Sympathetic spiritual thinkers of the Occident, like the late lamented Dr. Charles Cuthbert Hall, have appealed to Indian thinkers to serve the world by their powers of thought as the Holy Spirit of truth

shall reveal to such the truth of God in Christ. Through contact with Western interpretation of Christ, modifying and supplementing Western assumptions and modes of thinking, the Indian church has a mission to serve her own countrymen and the world by large and empowering interpretations of her Lord. Indian Christian brothers and sisters, you may and will bring to the service of your Lord and King your richest treasures of thought and contemplation, more acceptable and more useful than the gold, frankincense and myrrh which Eastern magi brought to our Lord when He first came to earth.

To incarnate its Lord is the first, to interpret Him is the second, to be His servant is the third future mission of the Indian church. Probably the chief service of the Western to the Indian church thus far has been that of ministering servant. What has drawn most Indians into the church thus far has not been principally the attraction of deeply Christianized persons, nor yet the force of clear Christian teaching, but Christian helpfulness of many kinds. To the poor, the Gospel has been preached; the brokenhearted have been healed; the mentally, socially and spiritually blind have received sight; those that were bruised and bound have been set at liberty; the acceptable year of the Lord has been proclaimed. It is the inspiring hope of deliverance that is the magnet drawing thousands of the deprest classes into the freedom and fellowship of the Indian church. On a much larger scale hereafter, with its own resources, the Indian church has this same mission to fulfil. No parable is more winsome to most Indians than that of the good Samaritan. noble scale the Western church has been the good Samaritan to India. The Indian church having thus been ministered unto, it has now one great mission to spend life in ministering to its own peoples and even to others. This is a service which the humblest and most unlettered can render, as well as the

most gifted. To this church her Lord doth say, "Ye called me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." The mission of service is the third great comprehensive mission of the Indian church.

Consider now some hindrances and some helps to the fulfilling of this threefold mission. The first hindrance and danger is the temptation and the actual experience of formality, of mere external entrance into the Christian fold. of taking the Christian name without the regenerate heart, of being without Christian principles. It is this very danger and this exact experience which quenched the spirit of life in scores of Indian religious reforming movements. It was this formal, unspiritual condition of the church of the Laodiceans that brought to it that awfully solemn message, "I know thy works, that thou art neither cold nor hot. Thou sayest I am rich and increased with goods and have need of nothing, and knowest not that thou I counsel wretched and miserable. thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." The Christian name without the Christian spirit wiped out all the seven churches to whom the messages of the Apocalypse were addrest; wiped out the churches of North Africa, which were once the leading churches of the world; which led the prophet of Islam to organize the religion which is now the bitterest opponent to the faith of our Lord. Already this insidious, deadening danger is entering the Indian church. While many in this church are as spiritual, as worthy, as devoted, as in any church, and while not a few are bright examples to missionaries and to all who bear the Christian name, vet in India the word Christian is widely thought not to mean what it

alone should mean, namely, a living devotion to the Lord Jesus Christ, caused by an actual experience of Christ within. It means to many without the church, and to not a few within, merely membership in a community which is called Christian. Very widely is it supposed that of course one is a Christian if his parents were baptized, or if he himself has received that solemn rite under any circumstance, even in ignorance, and without knowing its meaning. Many do not at all understand or realize that in the sight of Him who seeth in secret only he who is born of the Spirit is a Christian, that only he who takes the help of Christ in his life is a disciple of the Lord. Pastors, leaders of the Indian church, missionary brethren and sisters, let us be most watchful against this subtle danger to the life and power of our Indian church.

A second hindrance and danger is excessive dependence on the foreign church. I think it correct to say that a considerable part of the Indian church is crippled by dependence on Western missionary aid and thought. Without realizing a possible danger, and without knowing that the temptation had brought a fall, some foreign missionary service has tended to denationalize and to weaken the Indian church. Its thinking, constitution, administration and ways are all too greatly dependent on the West. dian Christian brothers and sisters, leaders in our national church, let us appreciate the danger which comes to us from excessive dependence on the foreign church, on foreign money, and too largely following foreign methods.

Time forbids longer dwelling on hindrances. I briefly mention some helps to the Indian church for the fulfilment of her threefold mission. First, the Indian tendency of devotion to a spiritual leader, which is a chief characteristic of Indians of every faith. Gurumahatmya, i.e., the preeminence of the spiritual leader, has been the constructive force of every Indian religion and of numerous ef-

forts at religious reform. But what a Guru the Indian church possesses in the Lord Jesus Christ! A Son of God and a Son of Man, and withal an Oriental full of grace and truth; who spoke as never man spoke; the way of God to man and the way of man to God; the light of the world; the Savior of mankind; the divine sufferer whose prophecy is proving most true, "I, if I be lifted up, will draw all men unto me." To the Lord Jesus Christ is given all power in heaven and in earth. No other power is comparable to the power of Christ to produce deathless devotion to Himself. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" is still the experience of millions of His followers. In India, as in every land and in every age, the cross of Christ is the power of God. And no Guru but Christ can make his disciples sing:

When I survey the wondrous cross, On which the Prince of Glory died, My richest gains I count but loss, And pour contempt on all my pride.

A second help to the Indian church to enable it to accomplish its mission, is the age-long tendency of the Indian to reverence the things of the spirit. With the millions of the deprest and poverty-stricken classes of this land, who live from hand to mouth, the things of the flesh inevitably tend to strangle any aspiration of the spirit. Yet many of us often marvel how the things of the spirit have power over the flesh in the most ignorant and degraded. In what other country do millions of the high and the low, of the educated and the ignorant, flock in ceaseless pilgrimages in the vain effort to get some unsatisfied vision of the unseen, unknown God, as in India! In what other country do such multitudes of men and women suffer privation, pain, and even torture in the vague hope of thereby securing some spiritual good! In what other land does well-nigh every one give something for any one who appeals in the name of religion! From such a

people is the growing Indian church to be composed. The Christian missionary and preacher can well apply to the Indian people the words of the great apostle: "I perceive that in all things ye are religious." This inbred religiousness of the Indian people is a great asset to the Indian church. But what other religion has knowledge and experience of such a Holy Spirit as the Indian church possesses! Paramatma, the supreme spirit, Indians have long revered and sought to experience. But Pavitra Atma, the Holy Spirit, is a doctrine and an experience of the Christian Church alone. Even the Jewish church did not know Him as such. It was our Lord who prepared the world for Him and who set Him free. The spiritual power of our Christian faith is not in intellectual knowledge of the Christ, but in experimental knowledge of Him as revealed and imparted by the Holy Spirit of God. It is he who will empower the Indian church, in daily life, in teaching, and in service to be a true witness of our Lord. The second great help to the Indian church to enable it to fulfil the threefold mission is the presence and power of the almighty Holy Spirit.

A third help to the Indian church is its incomparable sacred book. every religion, in every land, great is the power of the record which believers hold to be the inspired standard of their faith. In no country is this influence greater than in our India. To the Shastras all Indians appeal. the Mohammedan the word of the Koran is final. To the Hindu of every sect Shastramahatmya is on par with Gurumahatmya. But as a help for the spiritual life of the Indian church and for teaching to others what book is like our Bible?

A fourth help to the Indian church is our newly developing national life. As never before, Indians of all creeds are beginning to recognize India's need of something that will unite their divided castes and creeds, and Christ and his church supply the power for such union as nothing else. Who but

Christ can enable India to act as if it were the simple truth that to love God supremely, and, counting every human being a brother, to love him unselfishly is the sum of all religion? The Hindu can not receive a non-Hindu into the Hindu fold. The Parsi leaders have decreed that an impassable barrier prevents a non-Parsi from entering the Zoroastrian fold. Even where reforming Indians do not take the Christian name, they see it is only by using Christian principles and methods and by following the example of the Christian Church that India can become one united nation. The Indian church has an immense help in fulfilling its mission in the new awakening of national life in this land. Such an unprecedented gathering, as this convention, will bring a new self-consciousness to the church of the Indian empire.

Finally, its contact with the West is a wondrous help, as well as a danger, to the Indian church. How large a part of the present life and power of our church is due to the love and effort of the church in many other lands which has lavishly sent thousands on thousands of its sons and daughters to serve in India? For philanthropy, for the development of its industrial and social and intellectual life, and, above all, for the impartation of spiritual life, the Western church has also poured out its wealth in marvelous gifts, of many kinds. And while these thousands of missionaries spend their lives in service here, millions of earnest souls daily pray for our Hindustan. And so through prayer "the whole round world is every way bound by gold chains about the feet of God." the West which has made this convention possible. Christian brothers and sisters: to us much has been given. Of us much will be required. There is no limit to the goodness and the greatness and power of our God. limitations are only in ourselves. May we be increasingly loyal to our Lord and to His indwelling and guiding Spirit.

#### **NEW WORLD MISSIONS \***

BY REV. LEMUEL CALL BARNES, D.D.

Proper names originally made from common names soon become merely survivals, meaningless, or else paradoxical. Most of the Smiths are not smiths, a majority of the Browns are white, "Home" and "Foreign" as applied to missions are antique, the coinage of provincial days. The United States prided itself on being a hermit nation. California was under a foreign flag. Now, the Philippines, territory larger than New England and New York combined, is under our flag on the opposite side of the globe. Northern Baptists call our work in Cuba and Mexico "home missions." Southern Baptists call their work there "foreign missions." Their term is more accurate than ours. If any one talks about "world-wide missions," meaning missions on but one hemisphere, he means only half of what he says. Originally the Eastern hemisphere was the home-land of missions. All missions in America are the true foreign missions. The historic meaning of terms is being repeated in an astounding There are more foreigners in the field of so-called "home missions" to-day than the entire population of the United States at the time when the Home Mission Society was organized.

Those who wish to rise above provincialism to a real world program of missionary thought must reinterpret traditional names. National terms of thinking must be superseded by international. All purely racial, political and geographical terms as to missions, terms of the twilight (two-light), are dissolving in the light of a new day. Star lights blend in sun light, the Light of the world.

"World" is the New Testament word to cover the field for which Christ gave His life. Into "all the world" He sent us. His sending is our mission. Every missionary thought which is truly Christlike is adjusted to the world scale. Hemispherical thoughts and one-sided zeal (concerning whichever hemisphere) mark an

immature mind, something less than a full-grown man in Christ Jesus. Every detail, however local and minute, has its own full meaning only in relation to the whole. World is the synthetic term.

Analysis, so essential to fruitful thinking, is most fruitful when it heads up in a great synthesis. What is the simplest and at the same time most meaningful analysis of the world in a missionary way? It is not by reference of what happens to be the location of the speakers into home missions and foreign missions. It is not by reference of the compass into Oriental missions and Occidental missions. It is by reference of the significant movements of God in human history into old world missions and new world missions. These terms, in addition to keeping the synthetic word central and in addition to suggesting the deep bases of all thinking, space and time, direct attention to the historic and vital processes of the Almighty among the inhabitants of this Each term in this general analysis is richly suggestive not only of ideas and achievements, but also of the greatest impulses and sentiments which have stirred the human family and brought it on to the present stage of development.

The genetic principle of the new world is God-impelled migration for the sake of universal blessing. That too is the focal point of divine revelation to men through the Hebrew race. "Get thee out... into the land that I will show thee and I will make of thee a great nation and I will bless thee ... and in thee shall all families of the earth be blessed."

# I. FUNDAMENTAL FACTORS OF THE NEW WORLD NEED

1. Anglo-Saxon pioneering, creating constantly new frontiers from A.D. 1607 to say 1925.

2. A steady stream of kindred raw material from the old world to be assimilated in our civic and spiritual life.

3. Involuntary immigration from darkest African paganism with sudden insertion into the body politic.

4. Old world worn-out conceptions of social and religious life, transplanted and

<sup>\*</sup> From Missions, the new magazine of the Baptist Missionary Society.

persistent in Spanish-America, e.g., Mex-

#### II. ACCELERATIONS OF NEW WORLD NEED AT THE PRESENT HOUR

1. National expansion into Spanish-American territory, e.g., Porto Rico.

2. Migrations unequaled in human history overwhelming us with unsympathetic elements, e.g., Semitic, Latin and Slavic.

3. Concentration in cities with such rapidity as to upset established organs of moralization and render former spiritual forces and methods unable to overtake the needs.

4. Unprecedented opening of new territory for settlement by the simultaneous action of various factors:

(a) The Indian Reservations are now being thrown open to settlement.

(b) The large grazing ranges are being broken up into farms.

(c) Dry farming is bringing to settlement vast areas hitherto supposed to be untillable.

(d) National, State and private irrigation undertakings are calling multitudes upon new lands with incredible swiftness.

(e) New transcontinental railroads and branches are making accessible and attractive vast regions.

III. GOSPEL DESTITUTION IN THE NEW WORLD

Paganism.

(a) Aboriginal. Many heathen tribes as yet wholly unprovided for, few entirely evangelized.

(b) Imported. Confucianists, Bud-

dhists, Hindus.

- (c) Induced. Scores of Sundayschools explicitly teaching atheism.
- Judaism. Metropolitan, influential.

Perverted Christianity.

- (a) Romanism.
- (b) Mormonism.
- (c) Fadisms.
- 4. Absolute want. Over 100 towns in one State, each with from 100 to 700 people with no church of any kind. In the same absolute destitution over 4,000 organized school districts in Northwestern United States.
  - IV. INABILITY TO MEET THE NEEDS UNAIDED
- 1. Negroes but one generation from degradation and helplessness.

2. Aliens with everything in a new land

to learn and to acquire.

3. Pioneers in the West with its mighty future.

(a) Wealth there is the very thing still to be Christianized.

(b) Majority of actual settlers poor.

(c) They have to do everything at once, founding modern civilization on the desert.

(d) Those who are Christians are self-helpful to an inspiring degree, far surpassing churches of older communities in proportion to ability in giving for church support and for missions, both new world and old world missions.

V. URGENCY OF NEW WORLD MISSIONS

1. Communities and commonwealths are in the very process of creation. Always room for reformation, but formation is of measureless, permanent importance and occurs but once. It is now or never.

2. Impossible even after the beginnings are made to depend on slow development in new world conditions. Electricity, railroads, etc., in the twentieth century Electricity. West make futile the seventeenth and eighteenth century processes of even our own Atlantic States.

VI. DESTINY OF THE WHOLE WORLD IS DEEPLY INVOLVED IN NEW WORLD MISSIONS

Destiny of both Americas.

2. European life in large sections is being transformed by returning emigrants.

3. Are not Africans here for the sake

of Africa?

4. Asiatics returning are leavening Asia.

(a) Chinese converted in America are transforming whole neighborhoods in China.

(b) Japanese progress is largely indebted to American ideas.

5. New world mission fields are already an important base of supplies for old world missions.

> (a) Men. Many of the foremost missionaries and missionary admin-

istrators.

(b) Money. Uncounted millions and

more to follow.

6. America's potent example. In the increasingly intimate acquaintance of one part of the world with another, the degree to which the new world is really Christian is more telling on the old world than all the Christian proclamations which can be sent. A pound of life is worth a ton of exhortation, e.g., if even one of our Pacific Slope States could be absolutely Christianized in every phase of its life, both private and corporate, Asiatic States would sit at its feet whether we asked them to or not and learn of Christ.

# **EDITORIALS**

#### HIGHER EDUCATION AND MISSIONS IN INDIA

There is still some difference of opinion in regard to the evangelistic influence of higher education in India, where most of the students attend only for the purpose of increasing their power to earn a livelihood, and too many of the graduates use their training in the advancement of neo-Hinduism or infidelity.

There seems to be no good ground for disputing the need for such institutions, conducted by Christian men, for the purpose of training the future leaders of the Indian Church. There are other arguments also in their favor, such as are presented by the Rt. Rev. G. A. Lefroy, Bishop of Lahore. He has been for many years closely connected with mission colleges, and is a whole-hearted supporter of them for the following rea-

(1) They make for the cause of unity among the diverse races and re-Mohammedan, Hindu, Sikh and Parsee meet on common ground and learn to know each other. Their horizons are broadened and their narrow ideas are corrected.

(2) The Christian religious teaching given in these colleges, while it may not lead to open conversion, at least elevates the moral tone of the people and creates sympathy for the Christian faith and its adherents. The Bible is taught by men who believe it, and even the unbelieving students recognize that the high moral standards, the perfection of Jesus Christ and the influence of Bible study is uplifting.

(3) The personal contact between Christian Englishmen and non-Christian Indian students is of great value in removing prejudices and misunder-The instructors in mission standings. colleges come on much more intimate terms with students than is the case in government colleges, where the term of service is shorter and the teachers are without the missionary motive.

These reasons give good ground for the support of mission colleges. If,

however, there could be added that all the instructors are Christians and that the underlying motive and constant effort in each college is to lead the students to accept Jesus Christ as Lord and Savior, we believe that their power would increase many fold.

#### ARE FOREIGN MISSIONS WORTH THE COST?

A writer in the Hibbert Journal says that in spite of dramatic and enthusiastic utterances of its advocates. the work of "Foreign Missions has not been the success it might reasonably have been expected to be, when the enormous expenditure of life and wealth is considered." Rev. Donald Fraser, of Africa, replies: "In spite of the pessimism of the narrow vision, and meager information of some writers, Foreign Missions have met with a success entirely disproportionate to the slight expenditure of life and wealth which the Church of Christ has put forth." To prove this statement, we might mention some of the great facts of the missionary enterprise, its stupendous obstacles, and its certain successes. A few incidents in a short tour which Mr. Fraser has just completed are put forth as sufficient disproof. He says:

"The journey covered a circular tour of less than 200 miles and lasted During these under three weeks. weeks I visited and inspected more than a score of schools, preached about thirty times, and examined personally between 500 and 600 men and women who are seeking admission to catechumenate and church fellowship. Yet I only overtook one-sixth of the stations which in the course of the year I shall require to visit, and which were till a few weeks ago in the charge of one man, and involved the annual expenditure of less than  $\pm 500$ .

"During these weeks there was no time to sit down in the quiet of neglect and mourn—Who hath believed our report? The daily services in schools full of people, the last Sabbath at Chinde, when we celebrated the Lord's Supper and preached to

congregations of over 3,000 souls, all of whom would at least mentally assent to the fact that what I declared was the Truth of God, these were facts, visible, audible, tangible, which allow no pessimism. Day by day, for many hours, often far into the night, I spoke with inquirers. Yet these were only the men and women who had passed successfully through the native elders' examinations, and by long instruction in the classes had qualified themselves in some measure for admission to the catechumen's class or to church-membership by studying questions on matters of doctrine and Christian life. Some showed themselves unfit, but the great proportion rejoiced one's heart by signs of clear and progressive knowledge, and apparent devotion to Christ. Then the schools were such a cause of joy. building showed a stability and which neatness was visible none a few years ago. The church Chinde was joy to a hold, a large, substantial, well-constructed building, cruciform in type. Every one of these schools and churches is erected and maintained by the people themselves without the assistance of European money or labor. I saw the work of over 2,000 pupils, and while there was much to correct and much to blame, over all, one was gladdened by progress and better system.

"Through these weeks one's work went on, day by day, seven days of the week, inspecting, marching, examining, preaching, beginning with the early gray of the dawn, continued often into night, when one sat in tent with dim candle-light, talking with individuals, who came not for the secrecy of the dark, but because they had sat for hours without in the daylight waiting their turn for an inter-

"Throughout all these days we saw no evidences of deep religious excitement, but a calm, sure working of the Spirit of Jesus Christ, which seemed to lead men to certain conviction of the truth of Christ, and devotion to

His person. One never felt that the results were inadequate to the expenditure of life and wealth. stood aside humbled to think that the unworthiness of His servants, and their entire inadequacy, often seemed to lose great opportunities. Yet their weakness and ignorance gave room for the greater glory of God, for these results are not of man, but of God."

It is only ignorance of the facts, or insincerity, that will permit men to deny the value and success of foreign missions.

#### WHY MEN ARE NOT INTERESTED IN MISSIONS

Prof. James Denney says that there are two common excuses for declining to support mission work. The first is that many people to whom the Gospel is taken are unable to appreciate it.

It is true thus far: that the more a man is before the Gospel comes to him, the more he will be able to find in it when received. Paul found more in the Gospel than anybody else in his time did, because, even apart from the Gospel, no one had taken such soundings in human nature as he. The argument is one of those in which an ounce of experience is worth all the wisdom in the world. It has been put to the proof, how much God can be even to the lowest and most backward of human beings. It is not an open question whether the Gospel can be preached to the most undeveloped or degenerate men; it has been preached, and it is vindicated by its fruits. Only ignorance can deny the results of missions among the most degraded savages of Africa and the South Seas.

The other excuse for not helping missions is that the higher races do not need it. They have religions of their own, which meet their necessities well

It is a tremendous responsibility to take, to introduce into an ancient society a force which will certainly dissolve it—unless we are absolutely certain that it is potent enough to reconstitute it also in a far sounder and

happier form. But this certainty is part of the Christian faith.

The adherents of the old religions may, in some cases, be contented; but certainly in many they are not. But ought they to be contented with what they have? Ought the inmates of a Buddhist monastery to be contented, or the devotees of a Hindu faith who, like the ancient Canaanites, do their abominations unto their gods? Ought we to be contented to see them content?

We need not to disparage in the least the elements of good in the great religious and social systems which have lasted for centuries. But what we say boldly is, that all the good there is in India or China is not a proof that the Hindus or the Chinese can dispense with the Gospel, but a proof that they can appreciate it. God had been there preparing His own way, and making ready a welcome for His messenger and His message. This is the proper New Testament point of view. "I perceive," said Peter in the presence of the devout Cornelius, "that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." Accepted in what sense? Not, as the story shows, in the sense that God regards the man as one who can quite well do without the Gospel: but in the very opposite sense, that he is one in whose interest God takes special and peculiar care that the Gospel shall be brought to his door.

To say that some people can not understand the Gospel, and that others do not need it, is only to make excuses for not being interested in missions. The real explanation of want of interest lies deeper. Men are not interested in missions because, in the New Testament sense, they are not interested in the Gospel. The one thing which is characteristic of the Christian religion in the first and greatest of its missionaries is for the time lacking among us—the sense of debt to Christ, the feeling that makes men say, We are not our own; we are bought with a price. The type of

Christianity which has prevailed for a while is one which accepts with complacency the idea of God's natural kindness, His impartial benevolence which makes the sun shine and the rain fall on the just and the unjust, but which is shy to face, if it does not resent, His redeeming love. We can not expect a revival of interest in missions until there is a revival of the religion of redemption. The man who can say that he owes everything to Christ, that he was redeemed with His precious blood, can say also: I am debtor both to Greeks and barbarians, to wise and unwise.

299

# THE MEANING OF THE MEN'S MOVEMENT

The Interior (Chicago) calls attention to a long list of common notions and attitudes about the American man, such as the one that most men are disgusted with the Church, and that "of all the enterprises conceived to be a part of church work, the one for which the typical American business man cares least is foreign missions." The national laymen's missionary conventions marching across the country are knocking these statements in the head.

Big committees of laymen work like steam-engines to increase public in-Dinners, full of enthusiasm, startle the cities, and the business sessions of the conventions decide that they are going to give more money missions and will make their churches give more. The men always include a strong representation of the front-rank citizens of each place—the men who make the town—and besides a large number of the younger fellows who are the hope of their community for the years to come. There is nothing selfish or shallow in the appeals and all that is planned is to be done through the Church.

Even in New York the missionary dinner at Hotel Astor, held during a blizzard, was crowded and was a most spirited occasion. The men's meeting at the Hippodrome brought together a bigger number of influential citizens than ever met in one place on Manhattan Island before. Over three hundred men met on February 24th to discuss how these promises can be made good in New York. The Laymen's Missionary Movement leaders have the faith and courage to believe that American men have interest in religion and that they want to do men's work for God and His kingdom.

The greatness of the scheme is one thing that has appealed to men. Like a world-wide work without narrow limitations, as the Interior points out, it is not necessary to dilute religion with sociology to make it acceptable to the modern American. If he takes it at all he will take it straight just as well. But he is not likely to take it wrapt in a technical theology. "The purposes of the Church must have three qualities in order to enlist the typical American—substance, size and definition. The Church's failure to enlist power follows from one, two or all of these fundamental failures: Either the things it proposes to do are not worth doing, or it doesn't dare enough to do them in an adequate way, or it doesn't map them out precisely enough to let a man see where he can take hold. The Laymen's Missionary Movement is profiting from the practise of all these dictates of common sense."

### A GREAT LIVERPOOL LAYMAN

Few men have died, since this century began, who leave a gap more difficult to fill than John Hope Simpson left when, on Tuesday, January 25th, he departed from this world, at his Liverpool home, in his 80th year. He had been, all his life, a prominent man of affairs, a stalwart man of virtue and a saintly man of God. No man in Liverpool, or the whole west of England, made a deeper mark on the community. He was a sort of untitled and unmittered bishop.

He was, for twenty years and more, an intimate, personal friend of the editor of this Review, and, in all those years of close fellowship, was never even heard to utter a word that needed to be recalled or regretted. He was, for many years, the manager of the Bank of Liverpool, and engaged in every form of benevolent work at home and abroad.

His own son says of him, "He was the most truly Christian man I ever knew, and we shall never cease to miss him, with his kindly, courteous ways, his wisdom, his piety, and his strong faith in goodness and in God. He was the center of our family life, and, wherever we might be scattered, there is not one of us who did not instinctively turn to him in every time of perplexity."

The public as well as private testimony to his quiet power and his uprightness has been overwhelming. He was for years, probably, the most influential man in Liverpool, in the promotion of a high standard of living and giving. From no good cause did he ever withhold his sympathy and aid. He was never too busy to interest himself in any form of Christian and benevolent works, and his sympathetic cooperation with missions, both at home and in the world field, was a model and pattern for others to follow.

After a score of years of intimacy, we feel prepared in according to him as high a standard of personal probity and general usefulness as we have ever known any man to reach. furnished a pattern of quiet, unintrusive advocacy of whatever was good, and his own life spoke louder than his lips. Up to within a short time of his decease, he was actively engaged in every form of benevolent and mission work. Those whose providential leadings do not guide to the mission field might learn from such an example how much a business man can do to further the kingdom of God, by abiding in his calling with God.

### GENERAL MISSIONARY INTELLIGENCE

### **INDIA**

### The Dancing Girls of India

One of the most significant and dramatic acts of legislation enacted in India for many a year is that of the native state of Mysore in abolishing the dancing-girl curse from all the Hindu temples of its territory. dancing girl is a product of the grossest and the most debasing custom of Hinduism. It may have originated, like the old Roman vestal-virgin system, from noble religious ideas, but it has become one of the most hideous blemishes upon that faith of many evils. It is a dedication by mothers of their infant daughters to "temple service." They are "married to the gods." The mother and temple authorities know that the child, thus dedicated, is forever and inevitably doomed to a life of shame. Many thousands of girls now living have thus been dedicated, in the name of that religion, to this life of infamy.

The best men of India have, during recent times, been vainly struggling against this system and trying to overthrow it. It was too deeply intrenched for their efforts to be of any practical utility. But now, with one stroke of the pen, that most progressive native state in India, Mysore, has prohibited this whole custom within its own territory. It has made illegal and criminal the whole dancing-girl system. Hereafter, within the Hindu temples of that state, no mother shall be permitted thus to dedicate her daughter; nor shall a temple recognize such an offering. Doubtless the Indian Government, which has thus far feared to interfere with this religious custom, because of its pledge to religious neutrality, will note this action of a Hindu state, take courage, and abolish this accurst evil within all its territory. It is an encouraging fact that some of the most advanced native states of India are moving on lines of progress with more fearlessness and determination than the British Government itself.—Rev. J. P. Jones, D.D., in The Congregationalist.

### The Motor-car as Missionary

Dr. Albrecht, writing of his work in the Palnad and Sattenapalle taluks, of India, says that he could not have gone the 2,000 miles necessary to visit 203 villages with 136 congregations and 12,822 Christians unless he had the help of a motor-car, "the step of which was often made the pulpit, from which to preach the Gospel to whole villages, who gathered to see the wonderful new rubber carriage." He adds:

"It has been a hard year also for the missionary. Paganism has been slumbering for years, but now it is waking up and making a show of resistance. Besides troubles from without, there has been some sad wrongdoing among Christians who had been loved and trusted. Many have been the wakeful nights on account of the activity of foes, disappointments in cherished plans for work, and the indifference of many to heathen abominations, which have crept even into the Church, until sleep failed to come when sought. On two occasions traps were laid to endanger the life of the missionary and his wife who was with him, but by timely warnings from Christians, to whose ears it had come. he was able to escape. Like Paul he has been reviled, persecuted, defamed, and his prayer is that God may give him the mind of Christ, who when He was reviled reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously. There is a great work to be done in the Palnad and also in Sattenapalle. There is still much land to be possest.'

### Gathering in the Out-castes

The progress of the Gospel among the illiterate and deprest classes is one of the most striking facts in the social, mental and religious movements in India at the present time. Bishop Whitehead, of Madras, anticipates that within the next fifty years some thirty millions of India's outcaste population will be gathered into the Christian Church. During the last forty years 350,000 have become Christians in South India alone. The Bishop's article in the *Nineteenth Cen*tury for December, in which he expresses his sense of the hopefulness and importance of the mass-movements in South India, deserves to be carefully read and pondered. shows how enormously Christianity has elevated these people, and how their superiority, especially in respect to female education, is recognized by For exthe Brahmans themselves.

ample, the Bishop says:

"A little while ago I visited a town which has been for the last fifty years the headquarters of one of the five districts into which the Telugu Mission of the Church Missionary Society is divided. During my visit I distributed the prizes to Hindu girls of the mission girls' schools in the town. The schools are attended largely by the daughters of the leading Brahmans, merchants and high-caste families of Ellore; but I found that every single teacher in all the schools was a Christian woman of out-caste It is only a few years ago that the Mission High School in the same town was four times emptied of all its Hindu scholars because a single Christian boy from the out-caste classes was admitted as a pupil; yet here were the out-castes actually teaching the Brahmans! And this is by no means an isolated case. many of our mission-schools and colleges Brahman students are taught by out-caste masters. The hereditary custodians of learning are actually sitting at the feet of the despised out-castes.' —C. M. S. Review.

### Self-help in India

In the Madura field, India, in the erection of the Albert Victor Hospital, 17,000 rupees were contributed, almost every anna of which was a gift from natives, professing the Hindu faith, to its endowment. As Dr. Frank Van Allen well says, "Christianity must be advancing in the good graces and

good regards of the people in India, when Hindus will give money to build and endow a Christian hospital. Fifty years ago, such a thing would not have dreamed of by either missionary or Hindu." The amount is equal to about \$5,667, and for such a people is a very large contribution. While foreigners who occasionally give a glance at the mission fields only criticise, here is a testimony from natives on the spot who know all the facts, and can not be suspected of undue partiality.

### Secret Christians in Turkey

When Islam swept Asia Minor, whole Christian neighborhoods were forced to accept the religion of Mohammed that they might escape the sword. Most of these converts accepted only the outward shell of Islam, so that there are to-day whole tribes outwardly Mohammedan, but in reality more Christian or heathen. A number of tribes among the Kurds, for instance, are the descendants of Armenians thus nominally converted to Islam centuries ago.

Since the new constitution of Turkey professes to grant religious liberty, many of these people are attempting to shake off the hated yoke of Islam and the Young Turk Government finds itself face to face with the question what attitude it should show toward these attempts. At present the Stavriotes, as they are called, are making great efforts to ob-

tain their rights.

The Stavriotes, who live in the neighborhood of the cloisters of Wasilu and Peristera and within the diocese of Trapezunt, Erzerum, Neocaesarea (Niksar), and Chaldia, number about 50,000. The Turkish Government considered them Mohammedan, but they adhered secretly to the ceremonies of their former religion. They elected their own Mohammedan teachers, but they had also their own priests, who performed marriages, baptisms, and other religious ceremonies in a hidden church secretly and by night. Each one of these

Stavriotes had two names, a Christian and a Mohammedan. In the mosques they prayed with the Turks, but used Christian prayers.

After the revolution of last year they telegraphed the Young Turks and demanded public recognition as Christians. This recognition has not yet been granted in spite of the fact that the new Turkish Government has promised complete religious liberty.

### Indian Movement Toward Self-government

The people of India are now entering upon an interesting, advanced political career. It is worth remembering, by those who have abused the British Government in India, that the people are now possest of a large degree of political rights and blessings. In the more than eight hundred municipalities, a large majority of the commissioners are elected by the peo-What is more remarkable still, is the fact that the majority of the members of the provincial legislative bodies are now elected by Indian vo-This is a strange anomaly in a country whose people are still subject to a foreign power. It should be stated, however, that the viceroy is possest of vetoing power in the case of all legislation which he may regard as subversive of the paramount power. Recently an Indian gentleman was appointed as the law member (equivalent to our attorney-general) of the There is no Supreme Government. position in India to-day, save that of the viceroy and of a governor of a province, which is not open to the natives of that land.

This, of course, does not make India an independent colony; but it carries the people far on toward that position, and will train them to govern themselves in due time on colonial lines within the empire. At the last National Congress meeting in Madras, the immense assembly, by a unanimous vote, exprest to the Government and to the British people, its deep gratitude for this added gift of power and opportunity bestowed upon them. And

the leaders of India declare that what they need at present is not more political influence, but added wisdom and a fuller ethical qualification that they may well use the powers already in their possession.—Rev. J. P. Jones in the Congregationalist.

### Marked Progress in the Punjab

Nine years ago, a little over a year after his consecration, Bishop Lefroy, of the Lahore Diocese, visited Narowal and left on record an expression of his profound disappointment at the stagnant condition of the district, regarded from the missionary point of view. Only twelve candidates were presented for confirmation, the the baptized Christians were about a thousand in number, and no Bishop had visited the district for five years, and every one of the twelve was connected as a servant or otherwise with the The Bishop wrote, "In no other mission which I have visited in the Punjab have I met with a state of affairs in the least resembling this." The Bishop's latest visit was in December last, and on that occasion he wrote, "I do not remember on any previous occasion in the ten years of my episcopate to have observed in any place such striking signs of progress as I have found here on this visit after a lapse of two years." He was particularly struck with the liberality of the Christians. He dedicated two village churches erected at the people's own expense, and on two occasions after he had preached, Rs. 50 and Rs. 57 was given in the collection. He wrote in the log-book: "In my thirty years of mission work I have never seen the least like this among people of the poor and comparatively ignorant type with which we are dealing here. I feel perfectly certain that this money would not be forthcoming if the work of the Church had not got a most real hold upon them."

### Signs of Amity and Comity

At the recent meeting of the General Assembly of the South India United Church, one of the visiting delegates was Rev. H. Risch, of the

Basel Mission, working on the west coast in Malabar. This mission has seriously entertained the question of ioining the South India United Church. Two delegates were present from the Ceylon and India General Mission, a lay mission working chiefly in the region of Bangalore. More significant still was the presence of four clergymen of the Church of England; of these three (one being an Indian) were members of the Church Missionary Society, while the fourth the local chaplain of the English Church. These brethren, while recognizing that great difficulties exist to prevent their union with other bodies, unanimously exprest their desire that the time should come when they should not have to be "left out in the cold."

### A New Mission in Bengal

The people known as Disciples of Christ, or Churches of Christ, have commenced missionary operations at Daltonganj, western Bengal. For about ten months Mr. Paul Singh has been laboring successfully in the district, and several converts have been baptized. Mr. and Mrs. G. P. Pittman, of Melbourne, Australia, have recently joined the mission, which is controlled by an English committee. There are no other missionaries in the district. Temporary premises are at present being occupied in the town, but permanent quarters will shortly be secured. Daltonganj itself has about 7,000 inhabitants, and there are many villages within easy reach.—Bombay Guardian.

### The Station at Poo Abandoned

In 1865 the Moravian missionaries founded the Poo Station in western Himalaya. Hard has been the task of sowing the seed of the Gospel, and little fruit appeared to encourage the faithful laborers. A few members of the low caste accepted Christ, but none of the high caste. In November, 1909, after more than forty-four years of patient labor, two women of the higher caste have applied for baptism. The

one is a widow who owns some property and the other a Buddhistic nun of good family. The widow has been vilified and vituperated, and even maltreated by her relatives, since her decision to be baptized became known, so that the missionaries in the lonely station ask for especial prayer for the two women, who are the first fruits from the higher caste after many years of labor.

### ASIA

### Western Asia—The Situation in Moslem Lands

Turkey, Persia and Arabia, the three great Moslem lands of the nearer East, have experienced greater industrial, intellectual, social and religious changes within the past four years than befel them in the past four cen-This awakening of western turies. Asia is no less a challenge than is the call of the Far East, with its unprecedented opportunities. The impending struggle between the Cross and the Crescent for supremacy in western Asia is as full of grave possibilities as is the Moslem menace in Africa, while, if we consider the overwhelming influence which western Asia has always exercised throughout the Dark Continent, and its strategic position and power in the Moslem world, we can not help feel that here is the center where the forces are assembling for the final conflict. Altho the wisest missionaries and Christian statesmen are agreed that nothing in Turkey or Persia is yet ended or settled, something has begun in those lands which all eyes are strained to understand.

The countries under consideration have a total area of no less than 2,600,000 square miles, ten times the size of France, or nearly that of all the United States. Within this great area there is a total population of about 36,000,000 souls, 30,000,000 of which are Moslems. Persia, Turkey and Arabia have each held a place of supremacy in the history of Islam. Arabia is the cradle of its creed, Persia of its philosophies, and Turkey of its politics. Within the boundaries of

these five Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, there are at present over 600 Protestant missionaries engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone, 60,000,000 pages of Christian books were printed in a single year, and in one month orders were on file for 100,000 copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China.

The American missionaries were the pioneers of modern education in every city of western Asia. Twoscore mission hospitals and dispensaries dot the map from Constantinople to Aden, and from Smyrna to Kirman. Medical missionaries have not only disarmed suspicion and prejudice, but have won the lifelong friendship of 10,000 of the people. One hospital in Arabia had 13,397 out-patients last year.—Rev. S. M. Zwemer.

### From the Scene of the Massacre

Much of Adana and Tarsus and the villages about are in ruins and ashes. Thousands of widows, mothers and sisters have been forced to face life homeless, foodless and defenseless because about 25,000 fathers, husbands, sons and brothers fell in the awful days of last spring, when men of one faith slew men of another and the land was filled with horror. It is this situation which has led the Vali to form a commission of industries in order to provide a means of livelihood for poor girls and women of every sect and faith. To accomplish this the commission aims to revive and develop the Oriental embroidery, lacework and handweaves and find a market for the finished articles. For the carrying out of this commendable purpose the Vali has framed a constitution which provides for the organization of a central commission and branch commissions in several points in the province; \$18,000 of government money has been assigned as capital for the enterprise.—Rev. H. J. GARDNER, Central Turkey.

### Making an Arabic Reference Bible

Dr. F. E. Hoskins gives us some idea of the tremendous task involved in making an Arabic Reference Bible—a work on which he is now engaged, and which will occupy him for four

years more. He says:

"During these past 18 months, in spite of the many interruptions and all my other work, I have succeeded in getting more than one-fourth of the whole Bible ready. It has involved more hours of toil than I ever put upon any other item of work, and will need at least two years steady toil to complete this side of the work. second part of the same task is to read all the proofs and oversee the making of electroplates for this big Bible. we can make on an average one plate per day, this second process will require over 1,400 working days, or considerably over three years. To double the typesetting plant would be a greater expense than we could carry. takes about 600 separate pieces of type to set up a corresponding English Reference Bible, but our fonts for this Bible in Arabic contain more than three thousand separate pieces. keep these all straight in the printed page is one of the biggest tasks imaginable. We read every proof three times over, and frequently have to call for a fourth proof and read it a fourth time before we can pass it on to the hands of the electroplater.

If you do not hear much of me during the next two years you will know what I am trying to do to the glory of God, and the extension of His kingdom. These references are the result of the life-labors of a long line of scholars, and few who have not looked into such matters have any idea of their exceeding great value. I know that many a human heart will get comfort and help and strength from them many years after all my toil upon them is over and

forgotten."

### Jews Flocking to Palestine

According to a special cable dispatch to the New York Times, from Russia, Persia and other lands, the Jews are pouring into the Holy Land, encouraged by the recent revolution in Turkey. In Jerusalem they constitute three-fourths of the population, and at Jaffa, Tiberias, Safed and Haifa they are found by tens of thousands. Almost the entire plain of Esdraelon is in Jewish hands, with prosperous colonies here and there from Dan to Beersheba. The valley of the Jordan, once the property of Sultan Abdul Hamid, is eagerly sought after by Jewish capitalists and syndicates of Zionists. The value of land has risen fourfold

### The Outlook in Persia

The promise of progress in Persia has not been fulfilled, and life and liberty still seem to be uncertain. special correspondent of the London Times recently wrote a very gloomy account of the condition of the country. On almost every road bold depredations by brigands are continually reported; a Russian consular party was recently attacked, and all travelers are in danger. Ispahan itself has only a handful of police for its defense, and lawlessness is common in the city. Dr. Emmeline Stuart was held up by footpads when passing from one missionhouse to another at 6:30 P.M. She was accompanied by a man with a lantern and her life was threatened. Formerly the missionaries have been treated with great respect, and such an outlook indicates a serious state of affairs.

### Islam and Israel in Persia

An article in our September number on "Israel and Islam" contained a typographical error in the foot-note, which stated that "missionaries are planted in every Mohammedan city of 10,000 inhabitants." It should have read 100,000 inhabitants. There seems to be no good ground for believing in any alliance between Islam and Israel and there is little hope of any radical and efficient reform in Islam. The Babists and Behaists are antagonistic

sects, and both make claims which they can not substantiate.

The leaders in the new liberal movement in Persia seem to aim at Christian ideals, while they retain the name of Islam. The people wish a change from the old corruptions in politics and religion. They need Jesus Christ.

### **CHINA**

### Imperial Edicts Affecting Missions

An article in the *Chinese Recorder* for January gives extracts from no less than fifteen imperial edicts issued in 1809, which "had reference to, or special connection with, and influence upon the work of Christian missions." This fact speaks convincingly for the conviction that the Gospel has won for itself a large place in the Celestial Empire.

### A High Type of Chinese Christian

A living illustration of the fact that the Chinese are by no means lacking in intellect or in any other essential traits of character was seen in London not long since, when Mr. Tong Kai-sun visited that city on his way to the United States, among the first band of Chinese students sent by the Chinese Government. They were recalled before their studies were completed, because it was feared that they were imbibing revolutionary ideas. He became a Christian, is to-day a member of the Wai-wu-pu (Ministry of Foreign Affairs), and was chosen to represent his country at the Shanghai Opium Commission last February, where he made a remarkable speech in introducing the resolutions proposed by China. It culminated in an appeal to the Christian conscience, and to that "law higher than all human laws, a law greater than all economic laws, a law that transcends even the law of nature . . . the eternal law of heaven, which, through Confucius, says: Do not unto others what thou wouldst not have others do unto thee, and which, through Jesus Christ, says: Thou shalt love thy neighbor as thyself."—Bombay Guardian.

### A Chinese Paul in Prison

Two years ago Liu Ching An, a teacher of Chinese classics in the Wuchang Divinity School of the Protestant Episcopal Church, was arrested on the charge of being one Liu Chiayuin, leader of the revolutionary party in the province of Hupeh. Tho the charge was absolutely false, he has been imprisoned ever since, in spite of the efforts of his friends to secure his release. The influence which this man —a gentleman, a scholar, and a Christian—has exerted upon all with whom he has come in contact during the dark days in prison, reminds one strongly of the story of Paul's imprisonment. Two successive jailers who had personal charge of him have been converted, and are now preparing for baptism. His father (who has recently died), his mother, and his brother have all embraced Christianity, led to it by him, and his former pupils in the Divinity School look up to him almost as to a Paul, seeing in him not only their ideal teacher, but a Christian confessor. And in the darkness and loneliness of his cell, Liu China An bears no grudge against those who have wronged him.

### A Missionary to the Miaos

The Miaos are a tribe of aboriginal Chinese, living in the Yunnan province, and numbering about 3,000,000. Many centuries ago the Chinese drove them into the mountainous parts of the almost inaccessible province. There they still live, suspicious of every one else. Four years ago Rev. S. Pollard, of the M. E. Church, went among them. They received him with great coldness and suspicion, but after a time decided that the man's motives in visiting them were good. To show his confidence and good will, the native chief offered him two of his daughters for wives, but the missionary naturally declined. The refusal caused the people to believe that, after all, the foreigner had come to them with evil purposes. He was beaten and left outside one of the villages, almost dead.

The Lord restored him to consciousness, and these heathen concluded that the Great Spirit had brought him to life, and they took good care of him until his health was restored, after many days. Since his recovery the Miaos have accepted him with implicit confidence as their spiritual guide. Many of their most immoral customs have been put away, and several hundred of them have been converted and baptized, among them one of the members of the mob which tried to murder Mr. Pollard. The language spoken by the Miaos has been reduced to writing by Rev. Pollard, and the Gospel of Mark has been translated into it and printed.

### The Tibetan Lama Removed

The Chinese Government has deposed the Dalai Lama as head of the Tibetan Government, and in an official statement explains its action on the ground that the nominal ruler had deserted the capital following an attempt by him to organize a general revolt. The official statement follows:

"The Dalai Lama, upon his arrival at Lhasa from Peking, circulated, with the object of organizing a general revolt, these rumors: First, that China intended to exterminate Lamaism; and second, that British trade in effect was injuring Tibet. The Dalai Lama then took measures to thwart this trade. whereupon China became alarmed and ordered 2,000 troops to go to Lhasa with the object of preserving the peace and affording protection. When the Dalai Lama learned of the above, the Peking Government ordered the Chinese resident to reason with the Dalai Lama, who refused to listen, and on the 12th secretly left Lhasa with his followers. The resident searched ineffectively, whereupon China deposed the Dalai Lama, ordered the Tibetans to elect his successor, and issued a decree ordering the protection of Lamaism and the strict observance of the existing treaties with foreign powers concerning Tibet, with the purpose of preserving the status quo."

### Uprising Against Opium-smoking

Important testimony to the progress of the anti-opium movement in China comes through a recently published report of Sir Alexander Hosie, acting commercial attaché to the British Legation at Peking. The North China Herald thus comments upon what it considers the most significant part of the report: "By far the most hopeful feature is the strong emphasis that is laid on the steady growth of a new public opinion against the practise of opium-smoking. 'It is doubtful,' says 'whether any question the writer, has ever stirred the Chinese Empire so profoundly as that of opium public suppression; and opinion, backed by a young but growing patriotism, is gradually but surely branding opium-smoking as an evil that must be eradicated. In Shanghai it is pointed out that 'young men shun the opium-houses, which have in the past been their fashionable after-dinner re-In Canton the efforts of the authorities are said to be strongly supported by public opinion. siderable moral reaction against opium-smoking has set in, and numbers of moderate smokers are voluntarily breaking themselves of that habit."

### British Consul Hinders Opium Reform

When permission was granted last April to close the opium dens as speedily as possible, the Ku Cheng Reform Society gave a public dinner and held a thanksgiving meeting, which was attended by the gentlemen belonging to the American Methodist and Church Missionary Societies. There were signs of rejoicing throughout the city, banners flying, etc. On July 17th the reform was carried out with general satisfaction, and all the opium shops in the city were closed. Some were, however, reopened in a few days, owing to a strong protest sent through the British consul from the firm of Jardine, Matheson & Co., in Fu Chau. This protest contended that the Ku Cheng magistrate had broken treaty obligations, which made opium, once

the dues had been paid at the port of entry, a recognized, legitimate article of commerce until the ten years agreed upon between the two governments had expired. It asked that the shops might be reopened and the opium trade resumed in the city. Thus British merchants place money above men.

### KOREA

### Is Japan to Absorb Korea?

The papers from the Far East report a continuance of the disturbed conditions in Korea, but it would seem that Japan has not adopted any especially severe measures following the assassination of Prince Ito. Much is made of the statement by a Japanese paper that certain Koreans are urging that a petition be presented to the Emperor of Japan which, in effect, asks for the incorporation of Korea into the Japanese Empire. The petition frankly admits that unless Japan exercises larger powers in the Peninsula, thus accepting a larger measure of responsibility, it is not possible to restore order in Korea. Another party is violently opposed to the step. would seem that not only the control, but the absorption to Japan will be the ultimate outcome of the Korean situation.

### Some Results of the Gospel

The principal societies at work in this Peninsula number six, and of these four are Presbyterian (Northern, Southern, Canadian and Australian), and two are Methodist (Northern and Southern). In addition to these there are a Baptist and a Salvation Army force of about twenty foreign workers. The French Roman Catholics have forty or fifty foreign priests, who live at about forty different stations scattered over the country and claim a large following.

The Methodists and Presbyterians together have a force of 262 missionaries, 42,244 baptized members, 50,516 catechumens, and 76,280 adherents. The contributions to all causes amounted last year to \$132,742.

### From Sixty Christians to Forty Thousand

The other day, while Mr. Whittemore was calling on the local magistrate (a heathen), the magistrate admitted to him that one-tenth of the people of Syen Chun County of nearly 50,000 people are Christians, and that more than one-half of the people of Syen Chun City are Christians. Recently I attended a banquet given by the Koreans upon the opening of a night-school here. We sat at the place of honor, with the above-mentioned magistrate on one side, and the pastor of the above-mentioned 5,000 Chris-My companion tians on the other. remarked that the pastor is the real magistrate of the town—that he has more influence, and is looked up to more than the magistrate in office; and yet, only a few years before Mr. Whittemore reached this place in 1897, that pastor was a heathen, the poorest of the poor, with the rags with which he was clothed the best emblem of the only religion he had. Now he ministers daily to the spiritual needs of more than half the population of this city, is the chief personage in the the city, and is about to move into the best native residence in the city—a parsonage built by his own people at a cost of less than \$400 gold. give you a vision of the transformation which Mr. Whittemore has seen take place before his eyes—those 60 Christians with which he started have increased to 40,000 (including baptized and catechumens, 2,000 each, according to statistics of 1908), plus another 30,000 who attend church services, and are fairly on the way to believe.—Rev. H. A. Rhodes in All the World.

### Cases of Christian Comity and Unity

All the missions in Korea have united in the publication of a hymnbook. Within a year of its issue, the whole of the first two editions of 120,000 was sold. Arrangements have just been consummated whereby the whole of Korea is now apportioned to the various missions, no two missions working the same territory, except in

the large cities, and none of the country being neglected in the plans for work. The board of translators promise to have the complete Bible in the native Korean script before the end of the year 1909. The New Testament has long been translated, and portions of the Old Testament, but for the rest, the Koreans have been dependent on the Chinese version. The various missions unite in the publication of a monthly organ, known as the Korea Mission Field, which gives live, up-to-date information about the progress of the Kingdom of God in Korea.

### JAPAN

### Missionary Spirit Among Japanese

The Westminster calls attention to the fact that the "Japanese church began the celebration of the fiftieth anniversary of the introduction of Christianity, not by great meetings and eulogies of leaders such as Drs. Hepburn, Brown and Verbeck, who did so much in early days, but by the gathering of Japanese Christians to pray and plan that by March, 1910, the membership of the Japanese church should be doubled." At the close of these gatherings a Japanese pastor arose and said: "What we must preach is Christ—the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen the living Christ, the only hope of At this meeting a young Japanese who had spent ten years in China and knew the language, offered to go thither as a missionary; and the leaders of the meeting declared that "as Japan had sent her missionaries to Formosa, Korea and Manchuria, so also, tho the Chinese are hostile in race, and have been our enemies in war, we must show that we love them and want them to love our Lord and Master."

### **AMERICA**

### The Meaning of the Laymen's Movement

Silas McBee, editor of *The Churchman*, has recently written: "The Laymen's Missionary Movement has for its purpose to serve Christ in Christ's

It is organized to concentrate way. not only the minds, but the hearts and souls of Christians of all names upon two great facts; upon Christ, the Supreme Fact of human history, and then upon the fact that of those for whom He died and lives forevermore, about 900,000,000 are living to-day who have never heard of His coming into the world. This movement has its being in the belief that if divided Christendom can be brought face to face with these two facts it will see the mind of Christ more clearly, and seeing, it will follow where He leads. God's will is absolute unity—the reconciliation of the world. His kingdom exists to accomplish His will. Its existence is actual and visible, not imaginary or invisible. Its unity is of This truth is recognized its essence. The unity of a nation in the State. is the nation. To attack the visible unity of His kingdom is to attack the kingdom; to do violence to the will and mind and love of the King him-As there is unity, so there is liberality in the nation-difference, diversity, division in thought, and belief, in party allegiance and organization—all the one nation with loyalty. And yet the nation is but the shadow lent us to learn the substance of the eternal kingdom. How dare we protect the unity and liberty of the nation while we mar the unity and crystallize the liberty of the Kingdom of Christ?

"The Laymen's Missionary Movement is based upon the unalterable conviction that if Christians will fairly face these two facts, will honestly work together to bring home those who know not that a home is prepared for them, differences of conviction, diversities of administration, divisions incident to racial conditions and historical development, will all assume their places in a true proportion under the principle of the unity of the kingdom and the liberty of the sons of God. First things will come first. The unity of the family of God, with infinite diversity in that unity, will enable the Church as the body of Christ

to move forward, conquering and to conquer, in His name, who is the Desire of nations and the Savior of men."

### The Four-square League

At the St. Louis Laymen's Convention more than one man was moved to announce that he had determined for the future to give at least one thousand or two thousand dollars a year for foreign missions. the speakers suggested that the program of Jesus was a four-sided onean equal emphasis being placed upon Jerusalem, Judea, Samaria, and the uttermost part of the earth, and that this latter side of the quadrilateral had not been proportionately provided for by the Christian Church. Putting the two ideas together, a number of men met, and as the result of much conference, decided that they would associate in a league those who felt moved (1) to give annually in at least four figures (\$1,000 or more); (2) who would endeavor to three others to join them in the pledge, thus making of themselves four; (3) who would work to lead the whole Church to give at least fourfold its present offering of service and substance to foreign missions; and (4) who would promote the idea of each congregation increasing its foreign missionary contributions to at least one-fourth of the total giving to Christian work.—Men and Missions.

### A Home Missionary Hero

At the memorial service held in honor of Bishop Hare, recently deceased, after 37 years of most devoted service in behalf of the Indians in Dakota, it was said: "When he first went to Niobrara it was quite possible for him to have read a sign offering to any white man a bonus of \$250 for the scalp of any Indian brought to the office of the county clerk. Indians also had inherited bitter hatred of the whites. He undertook the stupendous task, which any man might have held useless, of reconciliation. He interpreted the one to the other, so that to-day in South Dakota the red man knows the white as brother. No lesser man could have done this. He was the highest expression of the higher race; showing the bounteous courtesy of the Christian gentleman, he gave of his best to the red man. Not only was he scholar and saint and man of affairs; he lived in tents among the Indians at their convocations, brown children clambered upon him, men and women adored him and kissed the skirts of his coat. He was entirely and devotedly theirs. He proved, too, their interpreter to Washington, seeking substantial justice for them, and teaching them patience and trust under what often seemed cruel and unrighteous treatment."

### Whither Student Volunteers Have Gone

Since 1886 no less than 4,346 have been dispatched to the foreign field, commissioned by about 30 missionary societies. Of the number 1,253 were sent to China (446 to Africa), India (including Burma and Ceylon) 840, Japan 374, South America 266, Korea 200, Turkey 157, Mexico 133, West Indies 128, Philippines 127, Persia 39, Arabia 21, etc.

### An Admiral on Sectarian Divisions

In the February Monthly News Sheet of the World Missionary Conference, Admiral A. Т. Mahan, U.S.N., has "A Call to Consider Seriously Our Divisions," in which he says: "Christendom at present is engaged in, and purposes still further to press, a holy war, a war of offense, of spiritual conquest, for the extension of the kingdom of God; and Christendom, at the same time, is afflicted at home by a state of division which renders its action, at best, that of an alliance with the historical weakness therein inhering, rather than that of a united nation concentrated in force as well as in object. The onset, consequently, is not in mass, but, as it were, in disconnected assaults; aiming at the same result but lacking

in that reasoned combination of effort by which many attacks become essentially one. This is the wide difference between the blow of a single great projectile and of several smaller of the same aggregate weight—the difference between a shock and earthquake. The smaller are likely lack simultaneousness ofand in concentrated mentum they are certain to fall short of the larger." The Admiral is of the opinion that it will be well if the members return home from the conference "with a certain Godly discontent with our divisions and with a persuasion that through the mission field God has in this something yet to reveal to us."

### The Crusade Against the Cigarette

The State of Minnesota has led the way in very radical statutory legislation against the cigaret, making it penal to sell or give away cigarets or cigaret-papers. Iowa, Missouri, Wisconsin, Michigan and Indiana have had laws against this obnoxious and deleterious practise, which is especially destructive to the young. The medical examiner for West Point applicants has publicly stated that of candidates refused many were cigaret smokers.

### A World-wide Convention

In point of cosmopolitanism the World's Sunday-school Convention in Washington, May 19th-24th, doubtless be more widely representative than any other Christian gathering ever held, going beyond even the Ecumenical Missionary Conference in New York in 1900. In addition to delegates from every province of Canada and every State and Territory in the United States—the number of these being restricted so that hundreds, or thousands, who would attend can secure delegates' credentials there will be official representatives from the following fifty-one countries: Russia, Norway, Sweden, Denmark, Holland, Belgium, Spain, Portugal, France, Germany, Austria-Hungary.

Switzerland, Italy, Bulgaria, Roumania, Turkey, Syria, Bohemia, England, Ireland, Wales, China, Japan, Korea, India, Malaysia, Siam, Laos, Egypt, Arabia, Algeria, Kongo, South Africa, Palestine, Persia, Mexico, Australia, New Zealand, West Indies, Philippine Islands, Hawaii, Canada, Central America, Argentina, Chili, Brazil, Uruguay, Colombia and Dutch Guiana. The list of foreign delegates has not yet been completed.

### A Notable Example

In 1909 the churches of Wilmington, N. C., contributed to foreign missions \$17,125.00; in 1910, the churches of Wilmington, N. C., have pledged themselves for \$31,000.00, a per capita of \$5.36. The First Presbyterian Church of Wilmington, N. C., in 1909, paid for foreign missions, \$11,483.00, a per capita of \$17.26; in 1910, the First Presbyterian Church of Wilmington, N. C., has pledged \$22,200.00, a per capita of \$33.38.

### The California Home-mission Problem

Rev. A. Wesley Mell is now secretary of the Pacific agency of the American Bible Society. The report he sends us for 1909 is full of interest. The sunny valleys of California, with their fruits and flowers, have attracted large numbers of people from many nationalities, and the Bible Society sends its colporteurs among them. 50,000 Italians dwell in San Francisco and the Bay cities; there are 65,000 Spanish-speaking Mexicans 70,000 Portuguese immigrants dwell on the long Californian coast; and there are also Bible-loving Finns, and many Scandinavians. Rev. N. P. Neilson is working among the Scandinavian races. Thousands of Poles live in California; and there are also several large Armenian colonies with two strong, self-supporting churches. The North American Indian is also in California, and now numerous Asiatics, including Chinese, Japanese, Koreans and more lately Indian laborers, are adding to the coast's perplexing labor, social and religious problems. It is hopeful that the religious problem is being courageously attacked, and that the Holy Scriptures are being scattered among these diverse races.—Bible Society Record.

### Good Will Mission, North Dakota

A correspondent who visited the Good Will Mission of the Presbyterian Church, on the Sesseton Reservation, North Dakota, found a church and two larger buildings, with a number of smaller ones. The work was first begun in 1870 under the direction of the late Rev. Stephen R. Riggs. Since that time the growth of the school has made the schoolhouse too small for their one hundred and fifteen scholars, and children are daily turned away for The superintendent is want of room. W. K. Morris. He has several assistants. In the industrial department we find the following branches taught: carpentering, blacksmithing, shoemaking, farming and housework. It is a most encouraging field. Here is located the only boarding school maintained by the Presbyterian Church for more than thirty thousand Sioux In-The great pressing need is a schoolhouse that all who come can be admitted and learn of the heavenly friend. The mission is under the care of the Presbyterian Board of Home

#### A New Moravian Church in Labrador

A new church has been erected during the past year at Nain, Labrador, and the Eskimos have rendered voluntary aid in the work of building. Bishop Martin, the president of the Labrador Mission, and the minister in charge of the Nain congregation, writes:

"As soon as the lumber was landed from the ship, both men and women cheerfully came carrying beams and boards. The necessary stones for the foundation were hauled on a dogsledge from a mile away. Day after day we kept at work, never hearing a word of complaint that it was too heavy, and never a hint that it would go better or faster if there were pay attached to it. As the work advanced so rapidly, we even began to entertain thoughts of finishing our foundation before the families left for their sealing-posts. The Eskimos carried sand in half-bushel baskets, and right well do the women and girls work."

### Missions Prospering in Mexico

To-day all the leading denominations have missions in Mexico, and the territory is so divided up that there is no city or town of any considerable size where the Gospel may not be heard. The different denominations are drawing nearer together in all lines of work. Most of them keep to an arrangement not now to enter any territory already occupied by some other denomination unless it is sufficiently large to furnish work to both. In some cases a friendly arrangement has been made between two churches to divide up the territory occupied by both, leaving only one Christian church in a place. The American Bible Society helps all denominations. There is an evangelical hymn-book used by nearly all the A Christian literature is churches. being prepared and is read by an everincreasing number of intelligent men and women. In 1901 the two largest Presbyterian bodies united their four Presbyteries to form a synod—the Presbyterian Church of Mexico. There is reason to hope that further steps in this general direction by other denominations may be taken in the not distant future. Year after year there is now held a convention of Christian workers, largely made up of Sunday-school workers and members of the young people's societies. From five to six hundred Protestants, traveling on special trains, meeting for a week in some city, and with enthusiasm carrying out really fine programs, with especially good music, is making a fine impression on the country, and it is daily becoming more evident that Protestantism is becoming a power in the life of Mexico.

### Trinidad Missions

Rev. Dr. John Morton has spent forty years in the West Indies, working on Trinidad. His health broke down in Nova Scotia, and he went there to find among East Indian coolies, imported as laborers on sugar and cocoa plantations, a grand opportunity. He came back to Nova Scotia, told what he had seen, and himself volunteered to go as a missionary. This is a part of his report of the field and the work:

"The Hindu population in the island now numbers 105,000—about a third of the whole. When Doctor Morton went there, there was no Christianity among them, and no schools. There has been given them education and printed books in their own language, improved agricultural methods, and mode of life, and the Gospel. There is a Christian population of ten or twelve thousand, and it will be impossible for the children growing up to be idolaters as their parents were. It has been well worth while."

### EUROPE—GREAT BRITAIN

### The World Missionary Conference

Eleven hundred delegates from all parts of the Christian world, and representing all the Reformed Churches, will be expected to meet in Edinburgh in the month of June. These ambassadors of the Cross will meet to discuss actual conditions. The conference is a sacred council of war—a prelude, let us hope, to a world-wide advance upon those unhappy regions where "death and darkness reign." In preparation for the meetings, communications have been opened with 1,500 of the most distinguished missionaries now upon the field, and the discussions will be based upon their reports. After all, the supreme need is that of Life. The apostolic band had neither numbers nor worldly prestige and power, but each man could say: "I live, yet not I, but Christ liveth in me!" If the breath of Life Divine swept through the churches of to-day, those churches would allow

themselves no rest—"and give Him no rest . . . till He make Jerusalem a praise in the earth."—London Christian.

### London Missionary Society

According to the L. M. S. Chronicle, the estimated budget for 1910-1911 provides for an income of \$750,-000 and an expenditure of \$15,000 beyond that sum. A discussion arose as to the advisability of further retrenchment, but ultimately it was decided to trust, in faith and hope, that God's people would find the means. And so the forward policy prevailed once more. Rev. H. M. Dauncey recently made a startling statement showing how lavishly Rome launches her missionary crusade. He is now on his way back to Papua, and-referring to the strength of the Romanist forces in his district, he said that while the L. M. S. sent only one married couple to Delena, the Vatican sends one archbishop, one bishop, one father and one mother superior, priests, nuns and lay brothers to the number of 76! Rev. G. Currie Martin and Mr. Hawkins are still pursuing their journey through the Chinese stations and are wonderfully imprest with all they see.

# THE CONTINENT France vs. Rome

Once more there is open war between the Clericals and the State in France. The Archbishop of Rheims is being prosecuted for libel by the Teachers' Association of the depart-The Archbishop had accused them of "teaching atheism and immorality, and falsifying the history of France." These words, of course, must be Clerically interpreted and understood. Behind the accusation is the demand that the priest shall rule in the schools of the State. Already Romanist parents are invited to withdraw their children from the State schools, so that the issues involved in this conflict are wide and deep. The 97,000 teachers are almost all against

priestly interference. At present the religious education given in the State school is called "neutral." The pity of it all is that France has nothing to offer the school child between the bald negations of unbelief on the one hand, and the gross errors of Rome on the other. Will it ever seek a third measure? Who can tell? This may be God's method of introducing into France "a more excellent way."

### Swedish Missionary Society

In 1878 the Swedish Missionary Society (Svenska Missions förbundet) separated from the Evangelical National Society (Evangelisca Fosterlands stiftelsens) because the latter refused to send out missionaries who would not subscribe to the Augsburg Confession. The society has had a rapid growth, and employs 107 missionary workers in its four fields. Its first missionaries went to the Kongo Independent State in 1881. The work has been carried on near the waterfalls, and upon the 7 stations (to which another in the French Kongo has been added very recently), now are 51 laborers. Of the 126 workers sent out since 1881, 36 per cent fell victims of the pernicious climate. The number of baptized natives is 1,834, and in the 151 day-schools and its several industrial schools, 5,114 pupils receive instruction. The missionary printingoffice has published a number of school and other books, and is issuing a monthly religious magazine for the natives.

In China, the province Hu-Pei was occupied in 1890. Its 7 stations and 25 outstations have 33 missionary workers, and 800 native Christians, while the 17 schools contained 400 pupils.

In East Turkestan, where the society commenced work among the Mohammedans and Chinese in Kashgar and Jarkand in 1894, it is the only Protestant agency at work.

A small work within the Caucasus is carried on by 6 workers of the society from Tiflis as the center. It has borne much fruit,

The Swedish Missionary Society has also worked among Swedish seamen in Petersburg, Sunderland, and London, and is busily engaged in Home mission and Sunday-school extension work in Sweden.

### The Methodist Bogy in Rome

Surely all readers of the Mission-ARY REVIEW will welcome further information concerning that mission in the Eternal City, which has evoked an utterance from the head of the Roman Catholic Church, as well as from two American archbishops, Ireland and O'Connell, and so has gained a first-class advertisement. It dates from early in the seventies, and is possest of a central location with several buildings; of which one is valued at \$335,000, containing a large audience-room, Sunday-schools, a theological and a boys' school, a printing plant and a book-store. The women's work centers in another building, including a school for girls with all grades from kindergarten upward, through a twelve-year course, and with 270 in attendance last year. dustrial department is sustained and a faculty numbering 30. This building has been outgrown and is soon to be exchanged for three others with accommodations for more than 500. Another school for girls is taught by Miss Italia Garibaldi, a granddaughter of the immortal liberator. doubt, such activity continued through some forty years, and such manifold success, are abundantly sufficient to disturb the equanimity of the powers that be in the Vatican, with an echo of indignation and protest heard on this side of the ocean.

### **AFRICA**

### Work in the Dark Continent

The population is estimated to be 175,000,000; and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221-156; for whom 4,790 places are provided. In the 4,000 schools, 203,400

pupils received instruction. Hospitals to the number of nearly 100 minister to the sick and suffering. Printing-presses to the number of 16 are kept busy, and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

### The Kongo Oppression

Emphasis is given to the fact of the high-handed oppression of the Kongo State authorities, in that a raid was made on some of the villages near Luebo for the purpose of catching men to work on one of the railways now being built. Later an official went to Luebo to procure a number for work on the same railway. The missionaries declined to give the names. Mr. Morrison, writing of this matter, says: "We are at our wit's end out here to know what to do. seems that the government has gone mad in the treatment of the natives, and yet no one will come to their The misrepresentations garding the work of the Protestant missionary societies, and the unfair treatment in refusing to grant concessions of small tracts of land for new mission stations, led the Kongo Missionary Conference to adopt resolutions in which vigorous protest is made against the continued denial of what was plainly within the rights of the missionaries. It seems perfectly clear that Catholics secure concessions at almost any chosen point, however near other mission stations, while the Protestant missions are denied concessions hundreds of miles remote from any other mission station, and where there would be no possibility of conflict with any state authority.--Christian Observer.

### A Valued Missionary Returns Home

It would be a cause for profound regret throughout our Church that Rev. W. H. Sheppard, D.D., and his wife, have felt it necessary, on account of Dr. Sheppard's health, to resign from our African mission. The trying climate and his arduous labors for

the past few years have impaired Dr. Sheppard's health to such an extent that it is necessary for him to return to America. The self-sacrificing devotion of this noble missionary to the people of his own race in Africa, has made a tremendous impression upon the whole Church at home, and his career is a strong argument for the support of Stillman Institute at Tuscaloosa, Ala., where our Church is training colored men to do missionary work in Africa as well as in America. —Christian Observer.

# OBITUARY NOTES Bishop Awdry of Japan

After a long and painful illness Bishop Awdry, late Bishop of South Tokyo, in Japan, passed away on January 3d, aged sixty-eight. He was one of a family of sixteen children, and after being at Winchester College, took a double first at Oxford and became fellow and tutor of Queen's College. He rowed for two years in the University boat. After being for a time second-master at Winchester, he was successively head-master of Hurstpierpoint School, principal of Chichester Theological College, rector of Amport, and Bishop of Southampton. After a year as Bishop of Southampton he became Bishop of Osaka, in 1895, and two years later, on the death of Bishop Bickersteth, became Bishop of South Tokyo. The spiritual influence which he brought to bear upon the Church of Japan has left an indelible mark upon its history, and will be a power for good for generations to come.

### Rev. D. O. Fox, of India

Rev. Daniel O. Fox, of Poona, after a long and useful career, passed to his rest on the 8th of November last. He arrived in Bombay, from America, in 1872, and during thirty-seven years of service gave himself to the evangelization of India as a missionary of the American Methodist Episcopal Church. As a pastor, a shepherd of the sheep, he possest unusual ability.

Mr. Fox had some characteristics which were particularly helpful to

those who had the privilege of knowing him. He was a man of Christlike self-denial, and had the spirit of Moses, who "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." With humility of spirit he endured hardship, traveling thousands of miles in third-class "box" carriages, and also by deck passage on steamship on the Indian Ocean, during his frequent journeys as a shepherd of Christian soldiers, and of others whom he sought to bless.

### Louis Klopsch, of New York

The editor of the Christian Herald, who has become famous for the philanthropies conducted through the agency of his paper, died in the German Hospital, in New York, on March 7th. Since Doctor Klopsch became proprietor of the Christian Herald, in 1892, it is estimated that through his paper, he raised and distributed over \$3,000,000 in international charities.

The Bowery Mission, of New York, and the Children's Summer Home, at Mount Lawn, Nyack, N. Y., were among the regular charitable and missionary institutions conducted by

Doctor Klopsch.

He was a native of Germany, being born in 1852, and was educated at the public schools there. In recognition of his relief operations in the Russian famine of 1892, he was received by the Czar of Russia. In 1898 he received the official thanks of the English and Indian governments for services in behalf of famine-stricken India in 1896, when he sent a cargo of corn and money aggregating \$400,000. 1898 President McKinley appointed him one of three United States Commissioners charged with the relief of the starving reconcentrados in Cuba, for which purpose he raised nearly \$200,000.

He visited, in 1900, the famine and cholera fields of India, and to relieve the distress raised, through his paper, in a short period, nearly \$700,000.

### FOR THE MISSIONARY LIBRARY

LABRADOR; THE COUNTRY AND PEOPLE. By Wilfred T. Grenfell and Others. Illustrated. 12mo, 497 pages. \$2.25, net. Macmillan & Co., New York. 1909.

Dr. Grenfell has discovered Labrador for the general public, and has now given us a full account of this bleak and rugged country. Everything of present interest in Labrador is discust by experts, some of whom have done pioneer

work in this country.

The historical introduction by W. S. Wallace, of Balliol College, Oxford, traces the history of Labrador to earliest time, giving an account of the Viking expeditions and showing the possible knowledge of the shore that the Norsemen acquired. Mythical and semi-historical counts of the country are also given, as well as a very satisfactory account of the voyages of John Cabot, who for all practical purposes, was the discoverer of Labrador.

The geology of Labrador is discust by Prof. R. A. Daly, of the Massachusetts Institute of Technol-Prof. Daly shows the very ancient origin of the Labrador, and classes as belonging to remote antiquity the rocks from Belle Isle to Hudson Strait. An excellent account of the various rocks of the "trend" of the mountain ranges

and elevations is given.

W. B. Cabot, of Boston, contributes the chapter on the Indians. He relates the tribal conditions, and gives an account of their language, mode of life, the game killed by them, the vegetation of the portion of the country they inhabit, some laws of life and the religious beliefs

of the people.

The chapters relating to the physiography of the country, the fishing industry, the people and the missions are written by Dr. Grenfell. His years of travel along the coast, his familiarity with the prevailing conditions, his intimate knowledge of the people, together with his genius for observation, and the many records made and kept, enable him to give most valuable information

on these topics. He has written in a charming style that wins the attention and the interest of the read-Dr. Grenfell is at his best in the description of the people whom he knows and loves so well. gives full justice to the many excellent traits of character of the fisherfolk of this bleak shore. account of the fishing industry is thorough, and one becomes readily familiar with "quintals" and "traps" and "flakes" and "jiggers" and other terms used in the realm of King Cod.

In the chapter on missions, Dr. Grenfell pays tribute to the splendid work of the Moravian missionaries among the Eskimos, and recognizes their persistent enthusiasm and their noble work for this people. He also tells of his own work to the fisherfolk, giving an account of the beginning of the hospitals and the work of doctors and nurses. he speaks of as "commending the Gospel with pills and plasters," and is exceedingly interesting. The establishment of the cooperative system of stores is related, which are designed to bring industrial aid to the fisherman.

Dr. Grenfell loves dogs so much that he has devoted an entire chapter to them. He praises them greatly, but tells us little of their faults. He also gives an interesting chapter on the whale-fishery.

The book is a mine of valuable information, dealing with a great variety of subjects. It should have a permanent place in the literature

concerning North America.

OTHER AMERICANS. By Arthur Ruhl. Illustrated. 8vo, 321 pages. \$2.00, net. Charles Scribner's Sons. 1909.

South America is receiving more attention since the Pan-American Exposition nine years ago, not only because of its political disturbances, but from its commercial possibilities. Now, too, is added the publicity due to the visits of distinguished Americans to our sister republics. Elihu Root is followed by William J.

Bryan and others. The religious world has been aroused by the needs of South America through the visits of Rev. Frances E. Clark, John R. Mott and Robert E. Speer.

There is need for an awakening of interest. The North Americans who are grossly ignorant of "the other Americans," but are delightfully introduced to them in Mr. Ruhl's chatty volume. The author describes his journeys, the sights he saw, and the people he met. There is, however, scarcely any more mention of religion than if none existed. Mr. Ruhl evidently visited neither churches nor missions.

W. G. Lawes, of Savage Island. By Rev. Joseph King. Illustrated. 8vo, 388 pages. 5s, net. The Religious Tract Society, London. 1909.

The story of a pioneer among savages is always interesting. When it is in addition the story of an unusual man who accomplished a remarkable work and is told in readable style, the result is strong and fascinating. Mr. Lawes was an Englishman who went out as a missionary of the London Missionary Society. He was a deligent student, faithful worker, modest and sensitive, but sympathetic and consecrated.

The account of Dr. Lawes' life has not the thrilling adventure of Paton's and Chalmers', but there is the inspiration of high ideals and steady progress and consecrated service. Among the savages of New Guinea, Dr. Lawes accomplished a steady, substantial work, and his life was closely wrapt up in the political and religious history of the island. He was an earnest supporter of industrial training, but believed that this should be subservient to the evangelistic aim of the work.

THE RELIGIONS OF THE CHINESE. By T. T. M. De Groot. 12mo, ? pages. \$1.25, net. The Macmillan Co., New York. 1910.

Prof. DeGroot, a noted sinologue of Leyden University, delivered these lectures in the Hartford Theo-

logical Seminary. It is worth while knowing something of the religious life and thought of one-fourth of the human race. In China Buddhism is an exotic religion, divided into sects. Confucianism is made up of ethical and political precepts, Taoism is general ancestral worship, but spiritism is the real religion of the people. The belief in demons is the belief that dominates the people and hinders their religious development. Prof. DeGroot describes the real religion of China as "Polydemonism" and says of the other religions: "Buddhism eradicated nothing; the religion of the Crescent is only at the beginning of its work; that of the Cross has hardly passed the threshhold of China. The conservatism of China is one of the grounds for hope n the future of the Christian Church, but this conservatism makes the work of missions more difficult and leads to persecution." The author believes that great progress could be made by making the Buddhist sects a special field of labor.

South India Missions. By Rev. J. A. Sharrocks. Illustrated. 12mo, 312 pages. 2s, 6d, net. S. P. G. House, London. 1910.

The romance of missions is often hidden away in reports and histories that are overlooked with statistics and grave discussions, but the romance and human interest are there. Mr. Sharrocks has here gathered the facts and incidents that will interest people in general, who are capable of being interested in the Tamils of South India. The missionary here enlivens his picture of missionary work by narrating the stories of people in private life, the humor and pathos and adventure of missionary work that are often omitted from public addresses. One can not read such a book without gaining a clearer idea of the mission field or without having deeper sympathy awakened for the workers and those for whom they labor. Mr. Sharrocks includes in his volume an historical sketch of the S. P. G. mission in

South India, the country and the people, Hinduism, its gods and temples, missionary work, and the converts. The "Concluding Thoughts" are worth noting.

CHILDREN OF CHINA. By C. Campbell Brown. 12mo, 95 pages.
CHILDREN OF INDIA. By Janet H. Kelman. 12mo, 96 pages. 1s, 6d, net, each. Oliphant, Anderson & Ferrier, Edinburgh. 1909.

These books give an excellent idea of the children of India and China, not in a story form, but by interesting descriptions of the land in which they live, their homes, habits, occupations, schools, games, stories, religions, festivals and characteristics. They are written with a missionary purpose and voice the need of Chinese and Indian children for the blessings that Christ alone can supply. They will be especially valuable to those who wish to interest children in missions.

MISSION CHILDREN—THEIR TEACHERS AND FRIENDS. By Wm. C. Griggs, M.D. Pamphlet, 57 pages. 15 cents, net. American Baptist Publication Society, Philadelphia. 1909.

The Baptist Forward Movement for missionary education is publishing some first-class graded mission Sunday-schools studies for young people's work. Here is a series for the primary grade. They are written simply, but not in first-class English style. The stories include those of a Hindu widow, Chinese school-children, an Alaskan Eskimo, a Burmese boy, a New Hebrides missionary and a Cuban child. These books make it possible for any one to give an interesting missionary story.

My Life in China and America. By Yung Wing, LL.D. Illustrated. 8vo, 268 pages. \$2.00, net. Henry Holt & Co., New York. 1909.

Here is an autobiography of a Christian Chinese, a graduate of Yale, and at various times commissioner of Chinese Educational Commission, and associate Chinese minister in Washington. Mr. Yung's life contains nothing startling, but

is unique in its picture of the Americanization of a Chinese of high character and intellectual attainments. The author first describes his early education in a mission-school in China, then his education in America and his return to China, adventures during the Tai-Ping rebellion, his work on the Chinese Educational Commission, etc. The book, in the main, is what its title suggests, an account of Yung Wing's experiences in China and America, but incidentally it throws much light on the Chinese Government. We also see wherein lies the hope for the future of China, humanly speaking, in such intelligent, broad-minded, Christian statesmen as Yung Wing.

LITTLE PEOPLE EVERYWHERE. A series of 12 volumes on Child Life in Many Lands. By Etta McDonald and Julia Dalrymple. 12mo, 120 pages. 60 cents each. Little, Brown & Co., Boston. 1909.

Children are naturally interested in other children. This interest may be and ought to be utilized in the interest of missions. These attractive little books, which include volumes on Mexico, Japan, Russia, Italy and Spain in addition to Protestant countries, are not in any sense missionary, and do not, in fact, more than touch on the religious life and beliefs of the children of these lands. The brighter side of child-life and the peculiar customs and characteristics of each land are presented. The stories can not fail to interest children, and may be used as an opening wedge to gain an entrance to missionary information and purp ses.

Wigwam Evenings. By Charles and Elaine Eastman. Illustrated. .2mo, 253 pages. 75 cents, net. Little, Brown & Co., Boston. 1909.

These Sioux Indian folk tales are told by a full-blooded Sioux and his wife. The stories are rich in meaning, similar to the folk tales of other nations. There are creation myths and Indian animal fables like those of Æsop. No tales could be more fascinating for children.

THE CRIME OF THE KONGO. By A. Conan Doyle. 12mo, 128 pages. Cloth, 50 cents; paper, 25 cents. Doubleday, Page & Co., New York. 1909.

There are, probably, some who are still so ignorant or so blind that they do not believe there has been any monumental crime perpetrated on the natives of the Kongo by representatives of the Government. If these doubters are honest, this book will give them the information which will convince them. Sir Arthur Conan Doyle publishes here resumé of the investigations from the first, makes specific charges and gives proofs. The story is one of brutality and greed—a crime that should stir the nations to action. is hoped that the new king of Belgium will lend his aid to effect re-If these are not introduced immediately, England and America It is due to should act together. humanity that this clear, systematic statement of the case be read, considered, and acted upon.

HAPPY HOURS FOR BOYS AND GIRLS. By D. E. Lewis. 12mo, 128 pages. 50 cents, net. The Sunday School Times Co.,

Philadelphia. 1909.

Bright hints for workers with children are always useful. Here is an excellent collection of 48 suggestions for those who would make religious teaching practical and attractive to children, or to childlike natives on mission fields.

TALES FROM JUNGLE, CITY AND VILLAGE.

By Lucy I. Tonge. Illustrated. 12mo.

160 pp. 50 cents, net. Religious Tract
Society, London, and Gospel Publishing

House, New York. 1909.

Here is a series of stories about India and mission work for junior boys and girls. They are tales of adventure, showing God's protection, Indian parables, of missionary experiences, native converts and persecutions. They are brief, and for the most part with a pointed moral. In some cases there does not appear to be a sharp distinction between fact and fiction. They give, in readable form, a very clear idea of Indian customs and the phases of missionary work that will interest children.

### **NEW BOOKS**

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

THE RELIGIONS OF EACH ASIA. By Dr. Horace G. Underwood. Cloth, \$1.50, net; postpaid, \$1.50. Macmillan Co., New York. 1910.

WINNERS OF THE WORLD. By William Edward Gardner. Cloth, 60 cents net; paper, 30 cents. Fleming H. Revell Co., New York. 1910.

FIFTY-THREE YEARS IN SYRIA. By Henry H. Jessup. Introduction by James S. Dennis. 2 volumes. Illustrated. Cloth. 8vo. \$5.00, net. Fleming H. Revell Co., New York. 1910.

Introduction to Christian Missions. By Thomas Cary Johnson. 75 cents. Presbyterian Committee of Publication, New York. 1910.

THE WORK OF THE MEDICAL MISSIONARY. By Martin R. Edwards, M.D. Paper, 10 cents. Student Volunteer Movement, New York. 1910.

John the Unafraid. A. C. McClurg & Co., Chicago. 1.00, net.

THE CONQUERING CHRIST. By Rev. Ilsley Boone. \$1.00. Bible Study Publishing Co., Boston. 1909.

CENTRAL AMERICA AND ITS PROBLEMS. By Frederick Palmer. 8vo. \$2.50. Moffat, Yard & Co., New York. 1910.

Mosquito or Man? The Conquest of the Tropical World. By Sir Rupert W. Boyce. 8vo. \$3.50. E. P. Dutton & Co., New York. 1910.

THE SOCIAL GOSPEL. By Shailer Mathews. 16mo, 168 pp. 50 cents, net. Griffith & Rowland Press, Philadelphia, Pa. 1910.

### **PAMPHLETS**

Was Jesus the Christ. 25 cents. Wm. Frederick & Son, Clyde, Ohio. 1910.

A Working Temperance Programme. By Samuel Zane Batten. 67 pp. 15 cents, net. American Baptist Publication Society, Philadelphia.

A Brief Chronicle of the Syria Mission. 1819-1870 Under the A.B.C.F.M. Edited by Rev. Thomas Laurie, D.D. 1870-1909 Under the American Presbyterian Church. Edited by Rev. H. H. Jessup, D.D. American Mission Press, Beirut, Syria. 1909.

A FOREIGN MISSIONARY SERVICE FOR THE SUNDAY-SCHOOLS OF THE GENERAL SYNOD. By John Fielding Crigler. Board of Foreign Missions, Baltimore, Md. 1910.

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

Tuesday, May 3.

3 P.M.—I. The Will of Christ for the World.

2. A World-wide Purpose in the Life of a Chris-

7:45 P.M.-I. Laymen and Missions.

2. America's World-responsibility.

3. The Supreme Opportunity of Our Generation.

Wednesday, May 4.

### THE NATIONAL MISSIONARY CAMPAIGN

10 A.M.—I. The Power of the Whole Appeal to the Whole Church.

2. The Nation's Response to the National Cam-

3. What Laymen Can Do for Missions.

4. Business System in Missionary Finance.

5. The Spiritual Significance of the Campaign.

### SECTIONAL CONFERENCES

I. Physicians and Surgeons:

I. The Unnecessary Burden of Suffering in the Non-Christian World.

2. How Non-Christian Ideas and Practises Affect Life and Health.

3. The Debt of Medical Science to Missions.

4. The Opportunity of the Medical Missionary.

### II. Ministers:

1. Spiritual Significance of Laymen's Movement.

2. How a Minister May Miss His Opportunity.

3. How Explain the Church's Failure.

4. The Church the Force; the World the Field. 5. How Can Laymen be Enlisted and Developed

as Missionary Advocates and Organizers? 6. The Power of the World-appeal to Strong Men.

### III. Church Officers:

1. Features of a Standard Missionary Church.

The Responsibility of Church Officers. What Policy Should Church Officers Adopt?

What Financial Methods Produce the Best Results?

5. Reasons for Having a Separate Treasurer to Handle the Missionary Funds.

6. The Effect of an Adequate Policy on the Spiritual and Financial Life of the Church.

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

1. The Opportunity in Adult Bible Classes.

2. Practical Methods of Missionary Instruction.

Advantages of Having All Sunday-school Of-ferings Used for Missionary Purposes.

4. The Contribution the Sunday-school May Make to the Evangelization of the World.

### V. Business Men:

1. Some Principles of Business that Have Application to the Missionary Enterprise.

2. Opportunities for Business Men on Mission Fields.

3. Business System in Missionary Finance.

The Art of Advertising Missions.

5. What Business Men are Now Doing to Promote Missions.

The Necessity of An Adequate Financial Basis. 7. The Commercial and Economical Fruitage of

Missions.

### VI. Lawyers:

1. Some of the Flagrant Injustices of the Non-Christian World.

Interesting Legal Questions on Mission Fields.

3. Why Missions Appeal to Lawyers.

4. How Lawyers Can Promote Missions.

### VII. Brotherhoods:

Significance of the Brotherhood Movement.
 The Best Methods of Developing Lay Leaders.
 The Brotherhood and Volunteer Preaching.

The Brotherhood Task in America.

5. Will the Brotherhoods Back up a Missionary Policy? By What Method?

### VIII. Editors:

1. Is the Denominational Missionary Periodical the Best Method of Disseminating Missionary News?

2. The Secular Press and Missionary News.

Are Our Religious Journals Meeting the Present Opportunity?

4. How Provide Missionary News?

3 P.M. (Simultaneous Mass Meeting for Women.)

7:45 P.M.—I. Southern Asia. 2. The Far East.

3. Africa and the Near East.

Thursday, May 5.

10 A.M.—1. Stewardship of Life.
2. The Church's Need of a World-field.

3. The Nation's Power for Missions.

4. A Worthy National Missionary Policy.

3 P.M.—Conference of Congress Delegates on How to Conserve and Extend the Influences of the National Missionary Campaign.

3 P.M. (Simultaneous Meeting for Students.) 7:45 P.M.—I. The Mission of Christian Nations to the Non-Christian World.

2. Money and the Kingdom.

3. Prayer and the Kingdom.

Friday, May 6.

### THREE IMMEDIATE DEMANDS

10 A.M.-I. Christian Education in Non-Christian Lands.

2. The Development of a Medical Profession in the Far East.

3. The Impact of the West Upon the East Must be Christianized.

### CONFERENCES BY CHURCHES

3 P.M.—(Simultaneous Mass Meeting for Women.) 7:45 P.M.—I. Brief Reports from All Conferences.

2. National Missionary Policy.

3. The Spiritual Equipment.

4. Christ, the Universal Savior.

The Hallelujah Chorus.

### SOME SPEAKERS EXPECTED

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



- Carpenter-shop, Anatolia, College, Turkey.
   Zulu preachers and assistants after services in a compound.
   Test for tuberculosis, Manepay Hospital.
   Nurses in Woman's Hospital.
- 2. Breakfast at Girls' School, Madura, India.
- 5. Nurses in Woman's Hospital, Unduvil.

TYPICAL SCENES IN THE MISSIONS OF THE AMERICAN BOARD

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),

Vol. XXXIII. No. 5 Old Series

MAY, 1910

Vol. XXIII. No. 5 New Series

### SIGNS OF THE TIMES

### WORLD-WIDE UNREST

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

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

# WORLD-WIDE FEDERATION AND CHURCH UNITY

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

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

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

### NOT UNIFORMITY

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

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

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

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

### A REMARKABLE DEMONSTRA-TION IN BERLIN

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

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

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

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

More important than this mass-

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

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

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

### THE MENACE OF MILITARISM

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

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

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

This eight-year increase is shown to exceed the national debt by \$158,000,-000; the entire United States budget for 1010; to be three times the estimated cost of the Panama Canal; to suffice to exterminate tuberculosis within a reasonable period; or distribute to every family over a dollar a Such a sum as marks one vear's increase could double the entire gifts to charities and public benefactions. The expenditures the next twelve months will, however, be greater than even this year, and what is called "an armed peace" is getting enormously more costly than even destructive wars.

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

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

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

### THE APPALLING COST OF CRIME

A correspondent of a Chicago daily gives statistics to show that in America 200 lives are sacrificed every week to violence, and that the entire republic pays for its crimes and its efforts to punish or control criminals three and a half million dollars a day, or \$1,373,-000,000 annually.

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

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

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

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

## THE NATIONAL MISSIONARY CONGRESS

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

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

From Maine to California, at seventy-five great conventions and thousands of secondary meetings, Christian men of all denominations have endorsed a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every State in the Union have exprest themselves with a unanimity and depth of conviction that could never be called forth except in behalf of a tremendous cause, and under the impulse of the mighty working of the Spirit of God.

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

## THE INDIRECT INFLUENCE OF CHRISTIANITY

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

<sup>\*</sup> All desiring to attend should apply first to the secretary of their own Foreign Mission Board.

327

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

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

### A REMARKABLE MOSLEM EDICT

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

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

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

### WOMAN'S ADVANCE IN CHINA

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

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

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

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

### NEGRO PROGRESS IN AMERICA

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

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

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

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

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

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

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

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

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

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

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

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

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

outside of the Catholic Church there is no salvation?"

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

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

### The Papal Church

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

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

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

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

### Civilization in Latin America

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

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

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

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

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

### The Intellectual Need

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

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

Or consider the fact in another as-When we were in southern pect. Brazil, there appeared in one of the papers, the leading paper of southern Brazil, an article lamenting the educational backwardness of the Latin-American lands, which pointed out that only nine per cent of the population of the Argentine was at school, and that this was the best-educated land in South America; only five per cent of the people of Chile; only three per cent of the people of Brazil, and three per cent of the people of Peru. Nineteen per cent of the American population are in school, fifteen per cent of the population of Germany, thirteen per cent of the population of Japan. In other words, about four times as large a proportion of the American population are in school as of the entire population of South America. The educational leaders of South America bewail such conditions.

It will bring it to us a little more directly to put the illustrations in a still more concrete form. The Argentine is one of the most intelligent and advanced countries in South America. Compare it for a moment with the State of New York, which is just about equivalent to it in population. In the Argentine there are 15,000 school-teachers; in the State of New York there are 40,000. In the Argentine there are 550,000 pupils in the schools; in the State of New York With the same there are 1.400.000. population there are three times as many teachers and three times as many students in the schools in the State of New York as there are in the whole of the Argentine, and the average illiteracy of the State of New York is five per cent and the average illiteracy of the Argentine Republic is fifty per cent. Or compare, once again, the Republic of Bolivia with the State of The population is about Minnesota. The conglomerate condithe same. tions of the populations are not unlike. There is just about as large an immigrant population in Minnesota as there is an Indian population in Bolivia. Compare the educational situation of the two States: eighty per cent of illiteracy in Bolivia, four per cent of illiteracy in the State of Minnesota; 1,300 teachers in Bolivia, 14,000 teachers in Minnesota; 50,000 pupils in Bolivia, 438,000 in the State of Minnesota. Or compare the Republic of

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

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

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

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

### The Moral Evil

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

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

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

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

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

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

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

#### An Archbishop's Letter

"Scandal in the parish or town takes on unmeasured proportions: the dishonored priest is lost once for all. the enemies of the church triumph because of the shameful fall, and good souls retire to groan in secret and to cry to the Lord to free them from this abomination. And even if the sin is hidden, yet is it revealed through every guise in the dead parish, the deserted church, in the tiresome preaching, unfruitful works of mere routine, without fervor or piety, in the house of the priest, who breathes only a worldly atmosphere; in his reading, in his occupations and the tedium at the things of God. Why do we note the sudden spiritual decline of a priest who until yesterday was active and devout? Why do we see him destroying little by little that which promised to be a fruitful apostolate, but now proaches mysterious and mournful ruin? Ah! if we could penetrate the veil of his secret life, we should know that the one cause of this humiliating and opprobrious decay is in nothing other than the hidden corruption of his heart and life. . . . And yet there are priests who only rarely go to confession, and others who never confess at all! There are those who select easy-going confessors who pass over everything and then give absolution; and there are not wanting others whose confession is nothing more than a sad routine practised between one sin and another, to their own deception—well known is the life they lead, and where it will end."

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

#### Their Direct Appeals

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

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

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

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

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

337

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

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

# A Great Religious Need

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

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

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

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

#### The Churches and Preaching

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

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

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

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

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

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

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

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

#### The Need for Protestant Missions

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

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

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

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

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

# Our Debt and Duty

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

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

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

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

We are bound to press in there today because those great republics are now in their formative life. Look at the six millions of people in the Argentine, one of the livest, most eager countries in the world, with a fourth or fifth of its whole population in its capital city of Buenos Ayres, a city with half a million Italians in it, a land with thousands of fresh immigrants pouring in every year. Do you suppose that these republics can be built without religion, that these nations can ever fulfil their God-appointed destinies if they drift, as they are drifting to-day, into a hard, atheistic materialism? In the interest of these South American nations, which will be our neighbors forever, and which are to exercise a steadily increasing influence upon our own life, we are bound to go in with the spiritual forces of the gospel of the living Christ.

We are called to these republics today because they offer men as good opportunity for life investment as men can find anywhere else in the world. I stood one day, only a few months ago, beside a great brown marble block in the Protestant cemetery in the city of Valparaiso; all around were the evidences of the earthquake. great stones twisted awry, but this stone stood stedfast among them all. It was the burial-place of old David Trumbull, who for forty-three years had stood like a great rock in the city of Valparaiso, leaving his influence on that city, and also in a real way on the national life of Chile, in which he was one of the great forces that brought about the laws which gave effect to religious toleration, provided for civil marriage and the secularization of the cemeteries, and helped to open the gates wide for the preaching of the gospel up and down the length of the Chilean Republic. There are all over South America opportunities for men to live under changed conditions, such lives as David Trumbull lived in the city of Valparaiso, such lives as William C. Morris is living to-day in the city of Buenos Ayres, as many men are living now in many places. If men and women are looking for a chance for life investment where they can not only change the characters of men, but where they can make a real contribution toward forming the characters of great republics, South America is a field calling to them.

# The Passing Opportunity

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

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

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

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

# KNOW

"Harvest Plenteous-Laborers Few"

#### PRAY

"Pray ye the Lord of the Harvest"

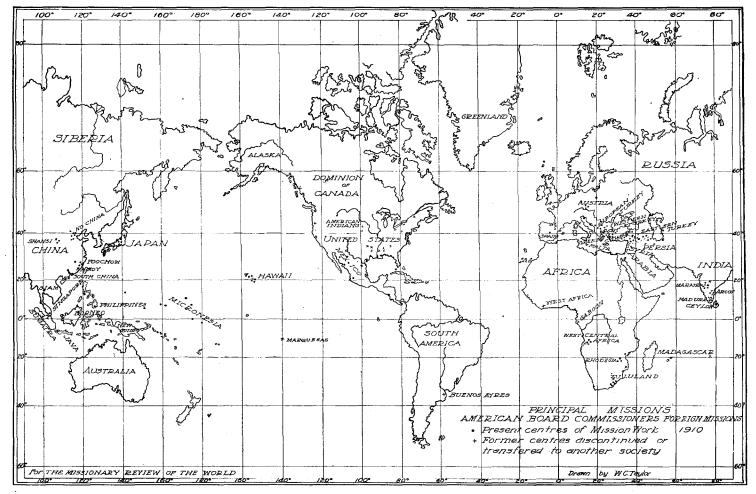
#### GIVE

"Freely ye Have Received, Freely Give"

GO—PREACH "As ye Go Preach—Heal."

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

Pastors-Christian Workers.











Titus Coan, of Ilawaii

Adoniram Judson of Burma

Wm. Goodell, of Turkey

Crosby H. Wheeler of Asia Minor

J. E. Chandler, of Madura

FAMOUS MISSIONARIES SENT OUT BY THE AMERICAN BOARD

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

BY EDWARD WARREN CAPEN, PH.D.

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

#### Origin of American Board

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

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

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

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

They now offer the following inquiries, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the Eastern or Western world; whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take, previous to actual engagement.

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

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

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

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

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

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

to the General Association at Bradford.

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

#### Growth of the Work

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

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

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

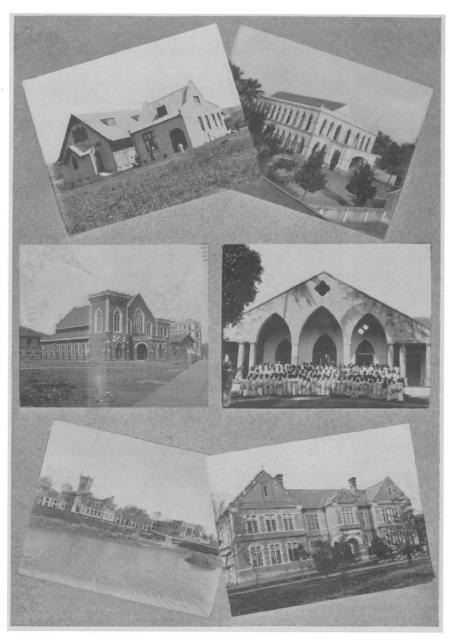
The receipts of the American Board for its first year were \$999.52. The income has steadily increased during the century until for the last fiscal year it amounted to nearly one thousand times the first sum, or \$947,-163.25. This amount was spent in maintaining work in twenty missions. Of these twenty,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

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

#### Policies of the American Board

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

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



- Church and dispensary in Natal, So. Africa.
   Marathi Mission Church, Bombay, India.
   North China Union College, Tungchou.
- Mission Hospital, Madura, India.
   Unduvil Girls' School, Ceylon.
   Science Building, Doshisha, Japan.

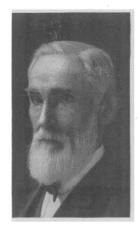
TYPES OF MISSION BUILDINGS OF THE AMERICAN BOARD



Rev. S. B. Fairbanks, Marathi, India



Peter Parker, M.D., of China



Hiram Bingham, D.D., of Micronesia



Alice Gordon Gulick, of Spain



M. L. Gordon, of Japan



Horace Tracy Pitkin, of China



Josiah Tyler, of South Africa

SOME LEADING MISSIONARIES OF THE AMERICAN BOARD

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### PRESENT WORK OF THE BOARD

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

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

The salaries of 581 missionaries. The outfits of missionaries newly appointed.

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

Touring expenses of missionaries on the field.

Grants for missionaries retired on account of old age or physical infirmity.
The conduct of fifteen colleges.

The conduct of fifteen theological seminaries and training schools.

The conduct of 144 high schools.

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

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

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

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

The conduct of our extensive industrial work.

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

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

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

# MISSIONS OF THE AMERICAN BOARD

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

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

Levant and Western Asia— European Turkey	1858-
ern Asia Minor)	1820-
Minor)	1847-
potamia)	1860-
Syria (and Palestine)	1823-1870
Persia	1833-1870
Greece	1830-1869
Mediterranean Islands	1819-1833
India and Southcastern Asia— Marathi, India (Bombay Presidency) Madura, India Arcot (and Madras) Ceylon	1813- 1834- 1836-1857 1816-

India and Southeastern Asia-Continued	ŗ
Siam	1831-1849
Singapore	1834-1843
Sumatra	1834-1836
Borneo	1836-1849
Iava	1836-1838
China-	
South China (Canton, Hongkong)	1829-1866
Douth China (Cunton, Lionghong)	1883-
Foochow	1847-
North China	1854-
Shansi	1882-
Amoy	1842-1857
Japan	1869-
Africa—	1000
West Central	1880-
South Africa, Zulu (Natal)	1835- 1883-
Rhodesia (formerly East Coast)	1834-1843
West Africa (Cape Palmas)	1842-1870
	1042-1070
Pacific Islands—	1852-
Micronesia	1902-
Philippines Hawaiian Islands	1820-1870
	1020-1070
Roman Catholic Countries-	1872-1874
Italy Spain	1872-
Spain	1872-
Mexico	1872-
South America	1823-1825
North American Indians-	
Abenaquis	1835-1858
New York Indians	1822-1870
Indians in Southeastern States-	
Cherokees	1817-1838
Choctaws	1818-1833 1827-1835
Chickasaws	1832-1837
Creeks	1032-1037
Charokass in Arkaness	1830-1860
Cherokees in Arkansas	1832-1859
Osages	1826-1837
Osages	
Pawnees	1834-1847
Green Bay (Stockbridge)	1828-1848
Ojibways	1831-1870
Near Great Lakes-	1006 1005
Maumee	1826-1835
Mackinaw	1827-1837 1835-1883
Sioux or Daketa	1835-1852
Oregon Mission	1003-1032
or at at the state of	
Statistics of American Bos	ra
_	

	1810-1909	1909
Missionaries	2,572	581
Men		202
Ordained men		
Including physicians	38	10
Unordained physicians	. 75	22
Unordained teachers or business	5	
agents	163	12
Women	1,572	379
Wives		185
Unmarried		
Physicians (already included in		
totals)		14

Receipts   1810-1909; \$39,527,427.29; 1909, \$947,163.25   1909	
1810-1909;     \$39,527,427.29;     1909,     \$947,163.25       Native Churches     584       Members     73,671       Contributions, more than     \$260,000       Accessions—1810-1909, more than 205,000     5,914       Native workers     4,564       Schools     1,483       Scholars     70,979       Theological seminaries     15       Students, more than     200       Colleges     17       Students in college classes, more than     1,700       Students in preparatory classes, more     than       Hospitals     2,700       In-patients, more than     9,300       Operations, more than     9,300       Operations, more than     9,200	Receipts-
Native Churches         1909           S84         584           Members         73,671           Contributions, more than         \$260,000           Accessions—1810-1909, more than 205,000         5,914           Native workers         4,564           Schools         1,483           Scholars         70,979           Theological seminaries         15           Students, more than         200           Colleges         17           Students in college classes, more than         1,700           Students in preparatory classes, more than         2,700           Hospitals         2,80           In-patients, more than         9,300           Operations, more than         9,200	1810-1909 - \$39 527 427 29: 1909 - \$947.163.25
Native Churches         584           Members         73,671           Contributions, more than         \$260,000           Accessions—1810-1909, more than 205,000         5,914           Native workers         4,564           Schools         70,979           Theological seminaries         15           Students, more than         200           Colleges         17           Students in college classes, more than         1,700           Students in preparatory classes, more than         2,700           Hospitals         23           In-patients, more than         9,300           Operations, more than         9,300           9,200	1000
Members	
Contributions, more than	
Accessions—1810-1909, more than 205,000 Native workers Schools Scholars Theological seminaries Students, more than Students in college classes, more than Students in preparatory classes, more than Hospitals In-patients, more than Operations, more than 9,300 9,200	
Native workers	Contributions, more than
Schools	
Scholars   70,979     Theological seminaries   15     Students, more than   200     Colleges   17     Students in college classes, more than   1,700     Students in preparatory classes, more than   2,700     Hospitals   2,800     In-patients, more than   9,300     Operations, more than   9,200     Colleges   1,700     Colleges   1,700     Colleges   2,700     Co	
Scholars	
Theological seminaries	
Students, more than   200   17   17   17   17   17   17   17	
Colleges Students in college classes, more than Students in preparatory classes, more than Hospitals In-patients, more than Operations, more than 9,300	
Students in college classes, more than Students in preparatory classes, more than Lian Hospitals 2,700 Hospitals 9,300 Operations, more than 9,200	
Students in preparatory classes, more than	
than	
Hospitals 28 In-patients, more than 9,300 Operations, more than 9,200	
In-patients, more than 9,300 Operations, more than 9,200	tildir ************************************
Operations, more than	Trophais
Operations, more manifestive	
Out-patients, more than 157,000	Out-natients, more than

#### A FORERUNNER OF MISSIONARIES

#### SIR HENRY M. STANLEY, AND HIS CAREER \*

EDITORIAL

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

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

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

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

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

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

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

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

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

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

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



HENRY MORTON STANLEY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"In the bonds of Christ,
"UGALLA."

Lady Stanley's tribute to her hus-

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

# AMONG THE LEPERS OF SIAM

BY J. W. MC KEAN, M.D., CHENG MAI, SIAM Missionary of the Presbyterian Board of Foreign Missions

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

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

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

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

- 1. The disease is communicated by the bacillus *leprae*, but its conditions of life and methods of entering the human organism are unknown. Probably it obtains entrance through the mouth or mucous membrane.
- 2. It is certain that mankind alone of all the animal kingdom is able to harbor this bacillus.
- 3. Leprosy is contagious, but not hereditary.
- 4. The disease has hitherto resisted all efforts of cure.

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

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

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



SOME LEPERS OF SIAM

cludes in it every ingredient of sorrow."

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

Siam, like all Oriental lands, has her full quota of this unfortunate class. In the absence of a census, their number is not known, but it is certain to reach many thousands. During the early stages of the disease, the leper is allowed to remain in his village; usually, however, living apart from his family. But, as the disease progresses, the neighbors become concerned. Adverse public opinion constrains his friends to shield him no longer, and he is forced to take up the homeless, hopeless life of a wandering The Government makes no provision for lepers, save that they are freed from the necessity of paying poll-tax. Feeble attempts at segregation have not prevented them from wandering about begging in public places and in private dooryards. Owing to stiffening and contraction of the muscles, loss of fingers and toes and other deformities of various kinds. they are wholly unable to earn a livelihood, and their only means of subsistence is begging. To the honor of Siam be it said that beggary is not common, being confined almost entirely to the lepers. Their food is scant in amount, their clothing consists of rags. The normal resisting powers of the body being much reduced by disease, they suffer extremely from cold. During all the months of the cool season, probably not one of these sufferers passes a warm or comfortable night.

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



MISSIONARIES DISTRIBUTING CLOTHING TO THE LEPERS OF SIAM

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

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

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

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

The object of a leper asylum is to provide for these outcasts a home, with the comforts of good food and clothing, warmth and shelter, all of which they now lack. Such provision lightens their physical distress, relieves their mental depression, which is so constant a factor in their suffering, and brings a measure of good cheer into their hopeless lives.

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

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

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

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



A MISSION CHAPEL FOR LEPERS IN NORTHERN SIAM

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

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

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

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

# KO THAH BYU, THE KAREN APOSTLE

BY BELLE M. BRAIN, DETROIT, MICHIGAN

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

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

At the age of fifteen he left home and soon became a murderer and robber. "How many of his fellow men he had murdered, either as principal or accessory," says one of the missionaries, "he did not exactly know himself; more than thirty, without doubt, according to his own confession."

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

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

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

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

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

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



REV. ADONIRAM JUDSON, D.D.

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

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

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

Here, as elsewhere, his violent tem-

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

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

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



A KAREN VILLAGE IN BURMA

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

One of our hopeful inquirers is Moung Thah-pyoo,\* a Karen by nation, imperfectly acquainted with the Burman language, and possest of very ordinary abilities. He has been about us several months, and we hope that his mind, tho But the little Burman church, having had less opportunity to witness the change, refused to grant him admission, declaring that until he gained complete mastery over his temper they could not believe him a true child of God. Notwithstanding this rebuff, he patiently bided their time, and less than three months later was received by a cordial vote of all the members. But on the date set for his baptism, March 30, 1828, Ko Thah Byu was far away. The day before he had sailed for Tavoy with the Rev. George

<sup>\*</sup> Ko Thah Byu. Moung and Ko are Burman titles of respect given to men at different periods of life, and pyoo was an early rendering of Byu.

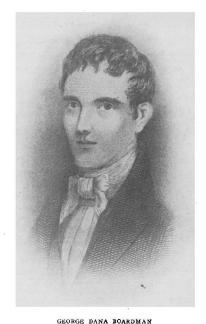
Dana Boardman, who had been sent there to open up a new station.

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

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

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

The change in Ko Thah Byu was very great. He who had once ruthlessly destroyed life, now went forth to give life and teach men how to live. Tho a dull and ignorant man, fifty years of age, he made remarkable progress in Christian knowledge and faith, and through the power of the Spirit was able to accomplish a very great work. It is estimated that



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

he won more than a thousand Karens to Christ.

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

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

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

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

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

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

"It is a good book," said Mr. Boardman; "it teaches that there is a God in heaven whom alone we should worship. You have been ignorantly worshiping this book; that is not good." He then read portions of the Psalms and talked and prayed with them. So great was their interest that the entire company stayed two days.

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

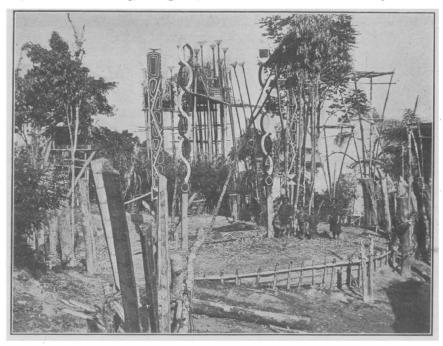
In January, 1829, the Karens having begged him to visit their villages. Mr. Boardman decided to make his first tour into the jungles. To Mrs. Boardman, who had just recovered from a long and serious illness, the thought of being left alone in a heathen city with her two little children and none but dusky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

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

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

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

From this time on they came to



SOME NAT OR DEMON ALTARS, BURMA

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

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

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

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



THE KO THAH BYU MEMORIAL, BASSEIN, BURMA

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

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

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

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

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

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



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

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

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

who had providentially arrived from America ten days before.

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

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

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

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

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

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

As a pioneer he was still unsurpassed, and in this work God continued to bless him, giving him hundreds of souls for his hire. Preaching Christ had become the ruling passion of his life, and he was never so happy as when preaching to those who would listen to him for hours. "In seasons of special interest," says one of the missionaries, "he not only continued his speech like Paul, until midnight, but not infrequently till break of day."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As he exprest a wish to die near the missionary, Mr. Abbott sent a boat and had him brought in to the city. His sufferings were very great during his illness, and at times his old temper tried to return, yet he was very submissive, and perfectly willing to die. "He had no fears," says Mr. Abbott; "'as it pleases God' seemed to be the frame of his spirit. To the last he had not an anxious thought as to his destiny; his usual reply to my questions on the subject was, 'Teacher, God will preserve me.'"

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

#### LIGHT AND SHADE IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

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

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

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

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

#### Religious Liberty

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

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

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

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

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

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

For the first time since the battle of Navarino, 1827, Turkey has a navy to-day that is really creditable. Great praise is due to Admiral Sir Ernest Gamble, of the British navy, who has reorganized and rejuvenated the Ottoman navy. Some sixty-five old hulks of varying degrees of rottenness have been sold for old junk; and the really available ships of war have made a cruise in the Ægean Sea, indulging in maneuvers which have made the marines feel that they were not merely a joke. Admiral Gamble Pasha has been compelled by ill-health to retire, but the navy has begun to feel itself a power.

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

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

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

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

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

## THE REAL MEANING OF THE TURKISH REVOLUTION \*

BY J. J. COOKSEY A missionary among Moslems

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

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

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

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

<sup>\*</sup> Condensed from the North African.

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

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

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

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

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

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

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

## **EDITORIALS**

#### THOSE THAT STAY BY THE STUFF

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

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

—I Samuel, xxx, 24:25.

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

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

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

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

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

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

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

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

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

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

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

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

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

# THE EXAMPLE OF KOREA MISSIONARIES

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

What might not be accomplished if

# THE AMERICAN CHURCHES AND FOREIGN MISSIONS IN 1909

## A Comparison of Home and Foreign Work of the Protestant Denominations

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

<sup>\*</sup> The Moravian headquarters are in Germany and we have not the separate statistics for America.—Editors.

# **AMERICAN CHURCH STATISTICS FOR 1909**

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

Denominations		SUMMARY FOR 1909			
		Churches	Communi- cants	Commu nicants	
Adventists (6 bodies)	1,154	2,479	91,951	d1,572	
Baptists (15 bodies)	40,455	55,304	5,510,590	91,933	
Brethren (Dunkards, 4 bodies)	3,412	1,188	122,847	515	
Brethren (Plymouth, 4 bodies)		403	10,566	3,905	
Brethren (River, 3 bodies)	220	102	4,847	433	
Buddhists (2 bodies)	15	74	3,165	3,165	
Buddhists (2 bodies)	33	24	4,927	3,436	
Catholics (Eastern Orthodox, 7 hodies).	179	195	355,000	80,000	
Catholics (Western, 3 bodies)	16,470	13,264	12,372,069	227,286	
Christadelphians	10,470	70	1,412	135	
Christians	1.011	1,379			
Christian Catholic (Dowie)	35	1,379	85,717	d6,615	
			5,865	d34,135	
	1,336	668	85,096	1	
Christian Union	295	217	13,905	d12,078	
Church of God (Winebrennarian)	509	595	41,475		
Church of the Living God (Colored, 3 bodies).	101	68	4,286	4,286	
Church of the New Jerusalem (2 bodies)	131	148	7,243	34	
Communistic Societies (6 bodies)		22	2,272	d812	
Congregationalists	6,026	6,035	732,500	13,305	
Disciples of Christ (2 bodies)	8,560	13,631	1,430,015	134,592	
Evangelical (2 bodies)	1,517	2,678	180,315	2,899	
Faith Associations (9 bodies)	241	146	9,572	9,572	
Free Christian Zion Church	20	15	1,835	1,835	
Friends (4 bodies)	1,494	1,097	119,601	425	
Friends of the Temple	3	3	376	36	
German Evangelical Protestant	5 <b>9</b>	66	34,704	19,704	
German Evangelical Synod	1.002	1.290			
Tamich Congregations	1.084	1,769	249,137	10,332	
Jewish Congregations			143,000	1 .:::	
Latter-Day Samts (2 bodies)	2,483	1,350	400,650	1,150	
Lutherans (24 bodies)	8,421	13,533	2,173,047	81,311	
Swedish Evangelical (2 bodies)	516	411	51,000	4,000	
Mennonites (12 bodies)	1,008	606	55,007	d6,683	
Methodists (19 bodies)	42,029	60,737	6,477,224	54,927	
Moravians (2 bodies)	137	142	18,343	900	
Non-sectarian Bible Faith Churches	[ 50	204	6,396	6,396	
Pentecostal (2 bodies)	815	.380	16,420	4,420	
Presbyterians (12 bodies)	12,935	16,224	1.848,046	16,192	
Protestant Episcopal (2 bodies)	5,366	7,674	921,713	25,891	
Reformed (4 bodies)	2,110	2,614	442,569	10,321	
Salvationists (2 bodies)	3.385	909	27,286	436	
Schwenkfeldians	6	8	850	23	
Social Brethren	15	17	1,262	349	
Society for Ethical Culture	- 8	1 5	2.342	114	
Society for Ethical Culture	1	748		114	
Spiritualists		99	150,000	1	
Theosophical Society	0.122		3,000	400	
United Brethren (2 bodies)	2,177	4,311	311,656	4,387	
Unitarians	558	482	70,542	d658	
Universalists	730	890	54,836	1,824	
Independent Congregations	267	879	48,673	34,547	
Grand total for 1909	168,378	215,160	34,677,000	791,713	
Grand total for 1908	164,355	210,434	33,885,287		

## ORDER OF DENOMINATIONS

DENOMINATIONS	Rank in 1909	Communi- cants	Rank in 1890	Communi- cants
Roman Catholic	1	12.354.596	1	6,231,417
Methodist Episcopal	2	3,159,913	2	2,240,354
Regular Baptist (South)	3	2,139,080		1,280,066
Regular Baptist (Colored)	4 5	1,874,261	4 3 5 7 8 6	1,348,989
Methodist Episcopal, South	) 5	1,780,778	1 5	1,209,97
Presbyterian (Northern)	6	1,311,828	7	788,244
Disciples of Christ	7	1,273,357	8	641,051
Regular Baptist (North)	8	1,176,380	6	800,450
Protestant Episcopal	9	912,123	9	532,054
Congregationalist	10	732,500	10 (	512,771
utheran Synodical Conference	11	726,526	12	357,153
African Methodist Episcopal Zion	12	545,681	13	349,788
outheran General Council	13	452,818	14	324,846
African Methodist Episcopal	14	452,126	l 1i '	452,72
Latter-Day Saints	15	350,000	21	144,352
Reformed (German)	16	293,836	15	204.018
Inited Brethren	17	285,019	16	202,47
Lutheran General Synod	18	284,805	20	164,640
resbyterian (Southern)	19	269,733	18 (	179,72
German Evangelical Synod	20	249,137	17	187,432
Colored Methodist Episcopal	21	233,911	24	129,383
Methodist Protestant	22	188,122	22	141.98
United Norwegian Lutheran	23	160,645	26	119.97
Spiritualists	24	150,000	39	45.03
United Presbyterian	25	132,925	27	94,402
Greek Orthodox (Catholic)	26	130,000	138	100
Lutheran Synod of Ohio	27	120,031	33	69.50
Reformed (Dutch)	28	116,174	28	92,970
Evangelical Association	29	106,957	23	133,31
Primitive Baptist	30	102,311	25	121,347
Dunkard Brethren (Conservative)	31	100,000	35	61,10

#### ORDER OF DENOMINATIONAL FAMILIES

DENOMINATIONAL FAMILIES	Rank in 1909	Communi- cants	Rank in 1890	Communi- cants
Catholic (Roman, etc.)	2 3 4 5 6 7 8 9	12,372,069 6,477,224 5,510,590 2,173,047 1,848,046 921,713 442,569 400,650 304,656 143,000	1 2 3 5 4 6 7 9 8 9	6,257,87 4,589,28 3,717,96 1,231,07 1,278,36 540,50 309,45 166,12 225,28
Jewish Dunkard Brethren Friends Adventists	11 12 13	122,847 119,601 91,951	10 13 11 14	130,49 73,79 107,203 60,49

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

Rev. W. H. Forsyth of Korea suggests that Christians throughout the

world unite in a campaign

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

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

and 18, 19, 20).

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

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

# IS THERE A NEW METHOD IN MISSIONS?

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

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

**381** 

#### GIVING AND GOING BY PROXY

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

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

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

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

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

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

## TRAVELING MISSIONARY SECRE-TARIES

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

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

## GENERAL MISSIONARY INTELLIGENCE

### **AMERICA**

# The Laymen's Movement in the Wild West

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

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

#### The Influence of the Laymen's Movement

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

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

#### Why Laymen Have Been Idle

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

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

#### An Uprising in Houston

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

	1909	1910
No. at 12. a		
Methodists	\$2,318	\$10,975
Baptists	1,792	5,000
Presbyterians, South	I,434	6,015
Disciples	. 786	2,000
Episcopalians	565	3,200
Presbyterians, North	295	<i>7</i> 68
Congregationalists		150
-		
Total	7,213	28,108

#### A By-product of the Men's Movement

In Colorado Springs the members of the cooperating committee, going two by two, visited every office, store and house in the down-town section two days before the opening dinner. Among those who made this canvass were college professors, prominent lawyers and bankers, physicians and business men, and men engaged in some of the biggest commercial enterprises in the country. In this way many delegates were secured. Christian Chinamen learned of the movement and registered. Churchmen who did not believe in missions were induced to register and attend the opening dinner. But more was done, however, than the mere registration of additional delegates and the arousing of interest in missions. Men who had drifted from the Church in the course of years were brought into close touch with the Church again. It was the first time that men of their own position and business capacity had approached them and asked them to take part in the work of the Church. The mere fact that this canvass was made by men of large caliber made a tremendous impression upon the community. The canvass also had its effect upon the men who made it. "I never knew before that there was anything in the Church worth while for a man to do," exclaimed one man in talking about it.—Men and Missions.

## The American Baptist Foreign Mission Society

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

#### Volunteers Wanted

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

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

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

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

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

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

#### The International Missionary Union

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

#### The Bible Society Endowment

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

## Book of Mormon in Many Tongues

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

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

#### America Uniting Foreigners

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

## An Independent Mexican Church

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

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

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

#### **EUROPE—GREAT BRITAIN**

#### The Great Edinburgh World-conference

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

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

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

## The Continent Deeply Interested

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

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

#### Friends' Interest in Missions

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

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

#### Father Giuliani Now a Methodist

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

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

### Sage Counsel to Pope Pius

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

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

## Evangelization in Russia

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

#### Baptists Making Good Headway

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

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

#### Progress of Islam in Russia

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

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

Thus our attention is called again to the fact that every Moslem who lives among heathen or non-Mohammedan neighbors becomes an active missionary of his religion, and goes to work quietly and persistently, and the success of these voluntary messengers of Islam is such that one well acquainted with the fact has said, that for every Mohammedan brought to Christ, at present, one hundred heathen enter the camp of the false prophet.

#### ASIA-MOSLEM LANDS

## The Constantinople Girls' College

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

## Light Breaking in the East

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

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

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

## New Theology in Islam

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

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

#### INDIA

#### Enthralled by Christ

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

## The C. M. S. Santal Mission

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

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

#### One Church for All India?

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

#### Laymen as Missionaries in Burma

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

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

#### **CHINA**

#### China Old and New

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

#### Deliberative Assemblies for China

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

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

### A Call for Bible Training

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

## A Union University in Nanking

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

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

#### A Women's Hospital in Shanghai

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

#### Women Doctors and Nurses Wanted

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

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

## A Medical College for Manchuria

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

#### JAPAN AND KOREA

#### Missions Not a Failure in Japan

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

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

Unorganized congregations, 956.

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

Communicants, 60,450.

Adult baptisms in 1908, 7,449.

Sunday-schools, 1,159.

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

Boys' boarding-schools, 15.

Students, 3,034.

Girls' boarding-schools, 37.

Students, 3,693.

Day-schools and kindergartens, 59.

Pupils, 4,702.

Theological schools, 19.

Students, 318.

Christian literature, copies, 849,880. Christian literature, pages, 63,602,-

970.

Hospitals, б.

Patients treated, 3,860.

Orphan Asylums and Homes, 13.

Inmates, 1,299.

Industrial establishments, 14.

Inmates, 296.

Amount raised by Japanese, yen,

259,498.

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

#### Behold! The Great Opportunity

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

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

### Koreans Engaging in Evangelism

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

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

## Day-dawn in Korea

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

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

#### **AFRICA**

## Mr. Roosevelt Visiting Missions

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

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

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

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

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

#### Is Africa to Be Moslem or Christian?

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

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

## A New Methodist Mission in West Africa

A new tribe of possibly 3,000,000 souls is soon to have the Gospel presented to it. What vast meaning is included in this simple statement! So continually do we hear and read of revivals, where, possibly, for the hundredth time, a community has been brought under some special religious influence in the attempt to impress the message and build up the cause of Christianity that we sometimes steel ourselves against discouragewhen we contemplate the meager re-But when we were informed lately by the Rev. John M. Springer and wife, both of whom have written charming volumes on Africa missions, that they were soon to sail for the Dark Continent and push into Portuguese West Africa, to the tribe of Lunda—where never yet has the Gospel been preached—our heart took fresh courage. The language of this people has not as yet been reduced to writing. They know nothing of Christianity, they have never heard the story of Jesus. Dr. and Mrs. Springer will have for their first duty the learning of a new language; their next will be to translate the Gospel into that dialect as rapidly as their ability will permit. And, along with this, will come the strange and beautiful task of inviting a people, for the first time, to the world's Redeemer.

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

## A Giving Meeting in South Africa

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

#### Menelik and His Successor

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

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

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

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

# Fifty Years of Missionary Effort in Kamerun

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

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

#### ISLANDS

## Religious Liberty Among Pagans Upon Sumatra

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

"Last Monday brought a decision of vital importance to our work here. On another occasion the Tuan (chief) had entered into an agreement with me that he would send the children to the school, but that no religious pressure should be exerted. I gladly promised that. Now, however, a number of the older pupils have asked for baptism, and two are applying for admission to the training school, for which they seem to be well fitted. But the parents were opposed to their children becoming professing Christians. Therefore I laid the matter before the council, and showed that the agreement was that no religious coercion should be used, but that every one should decide for himself. Thus, I added, none could be hindered in his decision to be baptized, and baptism must be allowed. The members of the council agreed with me, and now none can be hindered in his intention to be baptized, not even children, by their parents.

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

## A Mistake in Fiji

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

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

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

# OBITUARY NOTES James W. Waugh, of India

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

#### Bishop Hare: Indian Missionary

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

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

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

### Rev. H. C. DuBose, of China

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

#### Rev. M. C. Marin, of Spain

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

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

#### Rev. S. J. Smith, of Siam

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

#### Rev. Ernst Reichel Drowned at Sea

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

## FOR THE MISSIONARY LIBRARY

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

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

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

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

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

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

Introduction to Christian Missions. By Thomas Carey Johnson. Second edition. 8vo, 220 pages. 60 cents. Presbyterian Board of Publication, Richmond, Va. 1910.

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

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

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

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

The second volume is devoted to

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

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

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

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

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

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

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

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

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

## 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

American Executive Committee

Continental Executive Committee

#### The Commissions

I. Carrying the Gospel unto all the Non-Christian World.

II. The Native Church and Its Workers.

III. Education in Relation to the Christianization of National Life.

IV. The Missionary Message in Relation to Non-Christian Religions.

V. The Preparation of Missionaries.

VI. The Home Base of Missions.

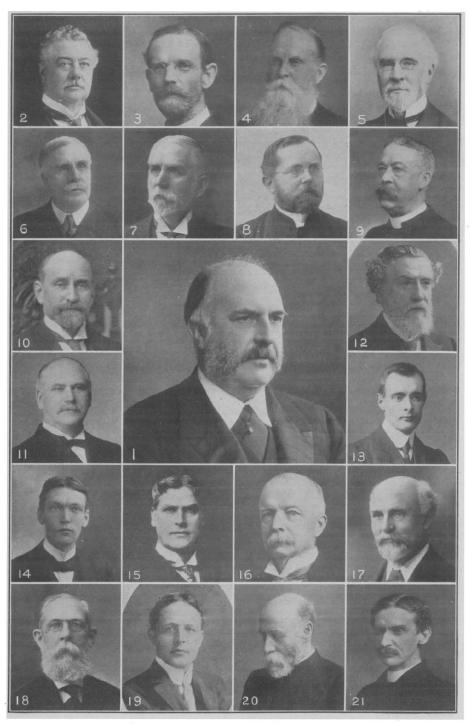
VII. Relation of Missions to Governments.

VIII. Cooperation and Unity.

#### PORTRAITS IN THE FRONTISPIECE

(1) Lord Balfour"; (2) Hon. Seth Low; (3) Rev. Walter R. Lambuth, D.D.; (4) Bishop La Trobe¹; (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.¹; (10) Rev. Arthur J. Brown, D.D.; (11) Rev. H. K. Carroll, LL.D.; (12) Hon. Duncan McLaren²; (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. Scheiffelin, Ph.D.; (20) Rev. Professor George Owen; (21) Rev. Professor D. S. Cairn.⁴

<sup>&</sup>lt;sup>1</sup> Copyright by Elliott & Fry. <sup>2</sup> Photograph from Lafayette, London. <sup>3</sup> Photograph from Alex. Ayton, Edinburgh. <sup>4</sup> Photograph bj Hardie, Aberdeen.



OFFICERS AND COMMISSIONERS OF WORLD'S MISSIONARY CONFERENCE (See other side for names of officers and copyright notice)

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isasc K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Secty),
44-60 E. 22d St., New York

Vol. XXXIII. No. 6 Old Series

JUNE, 1910

Vol. XXIII. No. 6 New Series

# SIGNS OF THE TIMES

## THE MOVEMENT TOWARD PEACE

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

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

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

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

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

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

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

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

#### THE RIOTS IN HUNAN

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

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

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

## THE REVIVAL OF 1910 IN I-CHOW-FU

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

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

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

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

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

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

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

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

## IS TIBET TO BE OPENED?

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

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

## THEN AND NOW IN AFRICA

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

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

# DEPARTMENT OF CHURCH AND LABOR OF THE PRESBY-TERIAN CHURCH

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

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

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

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

# JEWS NEGLECTING THE SYNAGOGS

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

nected with Jewish congregations. In discussing this fact, The American Hebrew, the leading orthodox Jewish paper of the country, says: "But in 1906 it may be conservatively estimated that there were certainly no less than 1,000,000 Jews in this country, and that more probably there were two What religious connection millions. had these hundreds of thousands of Iews who were connected with no congregation? It would appear that onehalf, if not more, of the Jews of this country have been lost hold of by the synagog. Now, the figures may not be so large as these indicated. are more than 1,760 Jewish congregations, but there are very few more apparently. A great many orthodox Jews also worship in the chevras (rooms of charitable societies), and these evade the observation of the statistical inquirer. Nevertheless, these figures indicate fairly that the synagog is not holding Jews as much as it could."

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

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

## A CONGRESS OF MISSIONARY STATESMEN

# THE GREAT WORLD MISSIONARY CONFERENCE AT EDINBURGH, SCOT-LAND, JUNE 14 20 23, 1910

BY DELAVAN LEONARD PIERSON

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

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

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

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

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

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

- (1) The present extent of occupation of the world-field and the amount of unoccupied territory.
- (2) The best development of the native Church and native workers in non-Christian lands.
- (3) The place of education in missions and the dangers and advantages of intellectual training of natives.
- (4) The essential message to be given in carrying the gospel to all the world.
  - (5) The best preparation for missionary workers.
  - (6) The responsibilities and methods for the churches in the home land.
  - (7) The problem of missions and governments relation to politics, persecutions, etc.
  - (8) The extent and true basis desired for interdenominational and international cooperation and unity among the Christian forces engaged in the missionary campaign.

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

The commissions and their members are the following:

## I. The Geographical Commission

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

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

The chairman of this commission is Mr. John R. Mott, general secretary of the World's Student Christian Federation. Other members of the commission are Rev. George Robson, of the United Free Church of Scotland; Pastor D. Julius Richter, coeditor with Professor Warneck, of the Allgemeine Mission Zeitschrift; Prof. Harlan P. Beach, author of the "Geography and Atlas of Protestant Missions"; Rev. James S. Dennis, D.D., author of "The Centennial Survey of Foreign Missions," etc.; Rev. F. P. Haggard, of the American Baptist Missionary Union; Dr. R. P. Mackay, of the Canadian Presbyterian Board of Missions: Rev. Charles R. Watson, of the United Presbyterian Church; Dr. Samuel M. Zwemer, of the Reformed Church in America; Bishop Montgomery, secretary of the S. P. G.; Dr. Eugene Stock, of the C. M. S.; Rev. A. Taylor, of the British and Foreign Bible Society: Marshall Broomhall, of the C. I. M.; Mr. Frank Lenwood, of the London Missionary Society; Miss Ruth Rouse, of the World's Student Christian Federation; Pastor Alfred Boegner, director of the Paris Evangelical Missionary Society; Bishop LaTrobe, of the Moravian Church, and Pastor Vilhelm Sorensen, successor of Dean Vahl as editor of the Nordisk Missions Tidskrift.

## II. The Native Church

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

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

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

## III. Education and Missions

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

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

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

## IV. The Missionary Message

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

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

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

# V. The Preparation of Missionaries

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

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

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

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

#### VI. The Home Church and Missions

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

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

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

#### VII. Missions and Governments

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

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

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

## VIII. Cooperation and Union

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

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

## The Printed Reports

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

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

#### The Program

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

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

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

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

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

# Prayers for the Conference

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

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

## THE MISSIONARY OUTLOOK IN 1810 AND IN 1910

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

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

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

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

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

#### What Had Been Done in 1810

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

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

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

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

Such in general were the worldconditions when, a hundred years ago in Williamstown, under a haystack during a shower, three or four students pondered and prayed as to whether they should attempt to send the gospel to the heathen, and one of the number uttered the positive affirmation, "We can do it if we will!" Two years later Mills and two others drew up in cipher, "public opinion being opposed to us," the constitution of a society, "to effect in the person of its members a mission to the heathen." Later still the agitation was renewed in Andover, the theological seminary having just then been established, with Judson added to the little group. In due time application was made to the General Association of Massachusetts for the formation of a society to undertake the work of evangelization in the foreign field; and June 29, 1810, the American Board began to be (nearly twenty years after the formal beginning of missions in Great Britain), fashioned for substance after the Carey model. Not a little difficulty was found in securing a charter from the legislature, one legislator alleging that the society was "designed for exporting religion, whereas there was none to spare from among ourselves," but another replied that "religion was a commodity such that the more we exported the more we had remaining."

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

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

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

#### Some Achievements

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# A DECISIVE HOUR IN PROTESTANT MISSIONS \*

BY DR. JULIUS RICHTER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

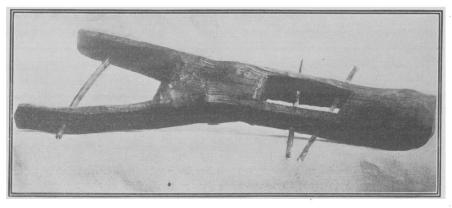
As we begin to see this comprehensive evolution of the religious genius of mankind, we become aware of what is the final task of the Christian religion and of Protestant missions. It is to show quite clearly, in contradistinction to this whole religious life of humanity untutored and unaided by the divine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

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

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

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

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



SHACKLE USED FOR NECK AND HANDS OF SLAVE WOMEN

## SLAVERY AS IT EXISTS TO-DAY

BY TRAVERS BUXTON, ESQ., LONDON, ENGLAND

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

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

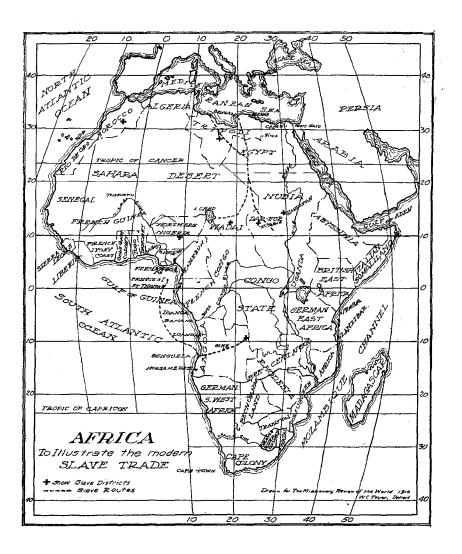
Africa has always been the great home and center of slavery and the slave trade, and centuries of these practises have deeply imprest the custom upon the mind and life of the native African, so that it will take

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

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

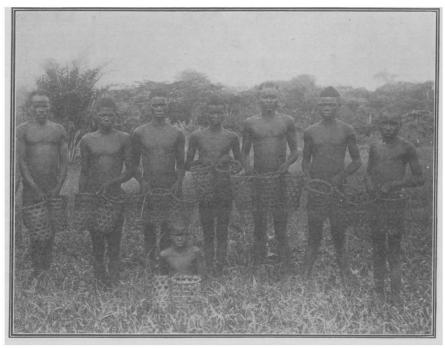
haps the most important, the degradation involved in the buying and selling of human beings on the level of beasts, with the inevitable moral evils which always attach themselves to the practises of slavery. In the words of the late Mr. Gladstone: "I hold the great evil of slavery to have been not physical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

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



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

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



RUBBER GATHERERS IN THE KONGO STATE

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

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

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

In his last report as British repre-

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

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

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

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

In British East Africa the slavery question has always been prominent; the interest of Great Britain in that region largely originated with the desire to abolish the slave trade. Many decrees have been passed in Zanzibar, through pressure exercised by Great Britain upon the Sultans of that country ever since 1873, but all were to a great extent evaded. After the declaration of the British protectorate over Zanzibar in 1890, the question became more urgent, but it was not until 1897 that a decree was passed for the abolition of the legal status of slavery in the islands of Zanzibar and Pemba. This measure was one of a very cautious character; it established a court to receive claims for freedom and to grant compensation to the masters, and the emancipation of the slave population has proceeded very slowly. Cruelties on the part of the owners may be said to have been entirely abolished, and it is reported that many slaves prefer to remain in nominal slavery rather than work under contracts. Many of the best class of freed slaves have managed to buy small estates for themselves, and the prosperity of these men is growing.

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

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



SOLDIERS OR SENTRIES EMPLOYED BY THE KONGO STATE

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

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

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

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

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

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

# Other Forms of Slavery

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

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

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

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

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



ON BOARD A SLAVE STEAMER OFF THE COAST OF AFRICA

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

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

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

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

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

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

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

the unhealthy islands, from which they never return."

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



AFRICAN SLAVES DISEMBARKING AT S. THOMÉ

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

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

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

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

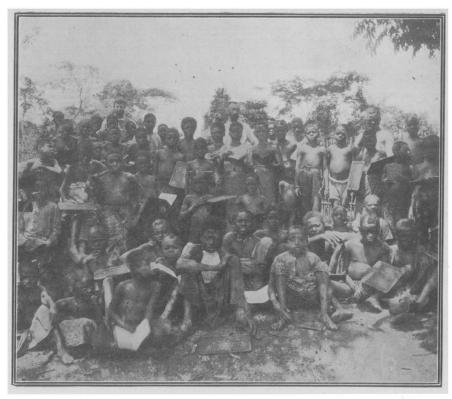
Mr. Burtt's visit has been most encouraging, as he was received with great cordiality and had the opportunity of addressing many meetings and obtained interviews with prominent coco manufacturers. We may reasonably hope that the pressure exercised by the British and American buyers of the coco will induce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

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

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

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

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



MISSION BOYS AT OLD ELAT, WEST AFRICA

## CAN AFRICA BE CHRISTIANIZED?

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

The Presbyterian Church in the United States of America, through its Board of Foreign Missions, is endeavoring to answer this question in one corner of the dark continent. It has four mission stations in the German colony of Kamerun on the west coast of Africa. One of them, Batanga, 170 miles north of the equator, is on the sea coast; the other three, Efulen, Elat and Lolodorf, are in the interior. Batanga was opened in 1885; Efulen, 45 miles east of Batanga, in 1893; Elat, 38 miles east of Efulen, in 1895, and McLean, 70 miles northeast of Batanga, in 1897. other Protestant missionary society

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

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

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

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

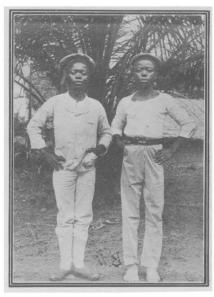
On the first Sunday of July, 1909, there were present at the communion service at Batanga, 1,200; at Efulen, 1,600; at Lolodorf, 1,700; at Elat, In 1905, the average attendance at the Sunday services at Elat for the fifty-two Sundays in the year, was less than five hundred. From August 1, 1908, to August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

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

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

told that he must furnish a building, secure food for the teacher, pay for charts and slates, and the small equipment needed for these elementary schools. Young men in the station schools who gave evidence of special aptitude were placed in a normal class and taught how to teach. They were then sent out to take charge of the schools in the villages or towns. The number of the schools increased rapidly. In 1909, in the district covered by Elat, not less than twenty-five schools were in operation, one of them being ninety-four miles away. The total enrollment for the year was 1.670. At Efulen there were fifteen such schools: The people at Lolodorf, fourteen. took great interest, as is evidenced by the following account of the new school which was started at Biba. The missionary writes as follows:

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



BOYS OF THE MISSION SCHOOL, EFULEN, WEST AFRICA

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

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



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

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

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

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

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

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



A VILLAGE SCHOOL IN WEST AFRICA

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

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

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

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

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

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

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

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

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

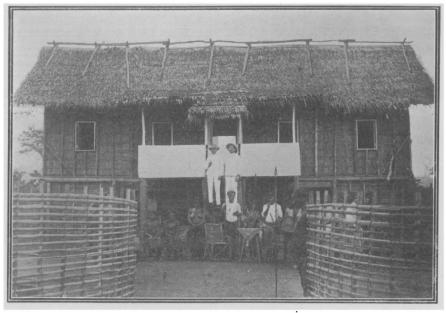
tering class received for work done, 7,650 marks. Numerous articles were made, such as tables, sideboards, chiffoniers, bedsteads, rattan chairs, canes. napkin-rings, and various articles of ebony and ivory bric-à-brac. An entire factory or warehouse was constructed by the boys in the carpenters' class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

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

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

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

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



A BETTER-CLASS HOUSE IN ELAT, WEST AFRICA
House and Furnishings Made by the Mission Apprentices of Elat

school and had been taught by the Master.

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

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

# ADVANCE IN FOREIGN MISSION WORK THE CONDITIONS OF ENLARGEMENT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE BURMAN AS A BUDDHIST

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

cover traits of character which men rightly respect.

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

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

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

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

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

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

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

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

versally blended by the Burmese with it.

With a theme like this it is easy to err. Theoretical Buddhism is the outcome of the reaching outward and upward of men who, powerfully imprest by their souls' need, devised a system of belief along the lines of their natural philosophic bent. No thoughtful heart will lightly pass censure upon such men. The situation is full of pathos. The heart rather goes out with a feeling of fellowship toward these men who groped in darkness after light. But no such feeling of sympathy should blind one to the dreadful fact that the followers of Buddhism, as it has worked itself out in practise, are as a whole accurately portrayed in the first chapter of Romans. Admiration for Buddhism as it exists in the lives of almost all its followers can come only from ignorance, insincerity or infatuation.

## GENERAL SURVEY OF EVENTS IN CHINA

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

- 1. The almost simultaneous demise of the Emperor Kuang Hsu and of the remarkably astute Empress-Dowager produced a wide-spread feeling in foreign circles that their successors would not be allowed to peaceably take over the reins of power, but all these forebodings were falsified by the peaceful accession of Prince Ch'un as Regent, with the child, Hsuan T'ung, as titular Emperor. And we are thankful to say that under the new régime the year has passed in peace. The Prince Regent is credited with a genuine desire for the good of his country; and having been abroad in 1901, he has seen something of the world. But the net results of his first year's rule are sadly disappointing. Notwithstanding the best intentions, he is evidently unable to overcome the inert resistance of a solidly conservative past.
- 2. Men of high integrity, too, are lamentably few, but notwithstanding this we have seen during the year the dismissal of Yuan Shia-k'ai and Tuan Fang, the two men best known to and trusted by the foreigners in China.
  - 3. There has been an unceasing

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

The Commission of Legal Reform has reported that the new code of law by which China hopes to secure the abolition of extra-territoriality has been completed, but it will evidently take years before this code can be put into force. The cry of "China for the Chinese," which began some years ago, has risen to the highest pitch. refusal of foreign loans and the objection to employing foreign experts bid fair to postpone the development of China indefinitely. The boycott has been used as a weapon against both Japan and England, and a popular movement has been started for the purpose of raising a huge sum to pay back all moneys owing to foreign countries. Railways and concessions of various sorts have been redeemed from foreign control, altho the agitation in this connection is far from over.

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

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

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

Western nations, too, are showing a desire to establish universities in China for assisting the Chinese. The University of Chicago sent Professor Burton and Professor Chamberlin on a prolonged tour of investigation in China, the results of which will doubtless appear in due time, while Lord William Cecil twice visited China with a view to the establishment of a Christian university upon English lines, to be founded by Oxford and Cambridge.

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

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

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

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

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

7. Posts and Railways. The new post-office system was founded only twelve years ago, and is rapidly covering the whole empire. The following figures show what a tremendous agent of possible good to the remotest corner of the empire the postal system promises to be. "In 1904, the total number of pieces handled was 66 millions; in 1905, 761/2 millions; in 1906, 113 millions; in 1907, 168 millions; in 1908, 252 millions. In 1901 the parcels numbered 127,000, weighing 250 tons; in 1908 there were 2,445,000, weighing 27,000 tons. The postal routes now cover 88,000 miles, of which 68,000 is by courier lines. number of post-offices has increased 2,803 in 1907 to 3,493 in 1908.

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

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

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

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

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

The boards at home have fully

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

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

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

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

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

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

The man who wishes that missionaries

had never come to our ancestors, and that we ourselves were still heathen, cannibals or worshipers of wood and

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

Cain, asks, "Am I my brother's keeper?" The man who believes he is not account-

able to God for the money intrusted to him, and that he will never be called to stand before the judgment seat of Christ.

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

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

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

-The Missionary Herald.

## SELF-GOVERNMENT AND SELF-SUPPORT IN INDIA \*

#### 1. THE MISSIONARY'S POINT OF VIEW

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

In the Travancore Mission of the London Missionary Society, self-support is expected as a preliminary to the organization of a congregation into a "Pastorate with its own pastor independent self-government." In the London Missionary Society field in the Madras Presidency and Mysore, there is a threefold classificachurches. The first-class of churches contribute all expenses of the church, select their own pastor, and direct their own affairs. 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. are under the control of the mission, which appoints a catechist to the pastoral charge.

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

the church.

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

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

tions:

1. Should self-support precede self-government?

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

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

a. Complete self-support should pre-

cede complete self-government.

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

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

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

Self-support is essentially a question of material condition.

Self-government is essentially a question of moral character.

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

They differ in their objects also.

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

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

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

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

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

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

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

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

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

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

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

But my real reply is that I believe the highest relation of the mission and the Indian Church is not that of partners in a business, each investing capital therein, and in which there is always a senior partner who remains at the head until bought out by the juniors, or removed by force or death. The true relation is that of a family—not the Hindu joint-family system, but the Christian family system.

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

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

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

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

In closing may I suggest two lines of development:

I. Generally speaking, authority over any work properly lies with those who supply the means, the men and money for it. Foreign missionaries and foreign money should be under the control of those who supply them, or their representatives, in justice to the donors.

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

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

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

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

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

## 2. THE INDIAN'S POINT OF VIEW

BY THE REV. F. KINGSBURY, MADURA

An Indian pastor of the South India United Church

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

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

is quite unreasonable.

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

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

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

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

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

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

as much as they give.

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

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

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

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

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

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

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

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

## WOMEN AND THE REFORM MOVEMENT IN INDIA \*

BY REV. E. R. MC NEILE

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

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

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

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

<sup>\*</sup> From the Church Missionary Review.

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

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

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

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

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

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

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

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

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

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

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

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

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

of the schools to be evangelistic, not educational agencies.

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

leavened by Christian influence and Christian teaching, no longer a drag upon the groping of the nation after Christ, teaching Christianity to their children of both sexes while they still have them in the zenana at the most impressionable age, and finally, having brought their power and influence to the feet of Christ, becoming leaders for Him among their fellow countrymen

Let us be God-enlightened strategists, not only faithful soldiers. us keep our forces mobile and be ready to move them with the speed and precision of a competent general wherever there is opportunity for advance. Let us even, if need be, close some of the existing work for a time, in order to concentrate where the need is greatest. What should we say of a general who placed out his forces once for all at the beginning of a campaign and declined to move them, who refused to abandon a single position even to advance to a better, who thought since his first disposition was good there was no need to change it? All honor to the pioneers who have gone before us, but they would be the first to adapt their methods to the new conditions of Young India. The times are moving, let us move with them, or rather move before If we Christians neglect our opportunity, others will not hesitate to seize it. Let us redeem the time, and steadily aim, at least as far as women are concerned, at the capture of the National Movement for Christ.

Christian people are Christ's instruments for effecting the realization of the purposes of His life and death. Neither the divine decree, nor the expansive power of the truth, nor the crowned expectancy of the waiting Lord, nor the mighty working of the Holy Spirit, are the complete means for the accomplishment of the divine promise, that all nations shall be blest in Him. God reveals His truth, that men who believe it may impart it. God gives the Word, that, caught up by those who receive it into an honest and good heart, it may be poured forth in mighty chorus from the lips of the "great company of them that publish it." Christians, learn your high vocation and your solemn responsibilities. For what did you receive the Word of God? For the same reason for which you have received everything else which you possess—that you might share it with your brethren. How did you receive it? A gift, unmerited, that you might feel bound to spread the free divine gift by cheerful human work of distribution. From whom did you receive it? From Christ, who in the very act of giving binds you to live for Him and not for yourselves, and to mold your lives after the pattern of His.—Alexander Maclaren, D.D., of Manchester, England.

# **EDITORIALS**

#### THE CHRISTIAN MOTTO

Francis of Assisi's followers loved to characterize themselves as "Nos qui cum so fuimus"-we who have been with him —a noble motto for the disciples of Christ, only we may add, "et qui cum eo erimus"—and who with Him shall be (John 17:24).

## THE WORLD'S MISSIONARY CON-FERENCE

Our readers will be interested to note the wide range of topics to occupy the coming conference described in an article on another page.

- 1. Carrying the Gospel to the whole world.
  - The native church and its workers.
- 3. Education and its bearings on evangelization.
- 4. The missionary message and its relation to non-Christian religions.
  - 5. The preparation of missionaries.
  - 6. The home base of missions.
  - 7. Missions and civil governments.
- 8. Cooperation and the foundation of

These subjects are entrusted to different commissions, which have been at work preparing, and are now publishing, their reports, which are to be supplied in advance to every one of the 1,200 delegates, so that no needless waste of time will be risked through lack of information. The methods are admirable, and now a baptism prayer is the one preeminent need. such a conference can be guided by the presiding Spirit of God there is no language to indicate the possible outcome of blessing.

#### **EVANGELISTIC WORK ABROAD**

This matter is primarily one of simple obedience to our Lord's last command. Here are our marching orders: No true soldier hesitates, parleys, or even delays to ask a question.

Secondly, it is a matter of love to man, as well as loyalty to Christ. Every motive of humanity and piety unite to constrain us to give the gospel at once to the world. Huber, the blind naturalist, observed that a wasp will not stop to eat a precious morsel by himself. He goes to the nest and leads "He that others forth to the feast. withholdeth corn, the people shall

curse him." No monopoly is so inexcusable and monstrous as that of the Bread of Life.

There is nothing either impossible impracticable in the immediate evangelization of the world. We need:

I. To accept the principle of Evangelism—that every believer is a herald, responsible for his proportion of the unsaved world; bound to do directly his share of bearing the good tidings. The curse of the Church is the de-

pendence on proxies.

2. We need a spirit of Enterprise. Men of the world, simply to serve worldly interests, have made it possible to go round the world in three months; to reach by the mails the remotest quarters inside of six weeks, and by telegram all great centers inside of an hour. What might not a little enterprize do for God!

3. We need a holy Earnestness, an enthusiasm for God. This is the inspiring soul of all Christian effort. It makes one man chase a thousand, etc.; it makes him a hammer to break the hardest; a fire to burn and melt away; a sword to pierce.

4. We need the divine Enduement. The power that converts can not be described any more than the fragrance or tinting of a rose; but it may be felt. Faith and prayer are the conditions of this enduement. The means will always be inadequate. Our salvation lies in being in straits. work can not be done on a mathematical basis. We must attempt great things for God, while expecting great things from God; and then the Victory will come.

#### GENERAL BOOTH'S MESSAGE

The founder of the Salvation Army celebrated on Sunday, April 10, his eighty-first birthday, and sent on the day previous a birthday message to the Daily Telegraph in London:

"Sixty-five years ago I decided that

my object in life should be to please my heavenly Father, help the sinning and suffering people around me, and insure for myself an entrance into the kingdom of heaven at my journey's end. Year after year, as I have passed mile-stone after mile-stone, I have reviewed my progress, and inquired of myself anxiously, and I hope honestly, how far I have kept the path I have chosen, and what progress I have made in the attainment of my end.

"Some of these years have been marked by anxiety, difficulty, and distress; but, notwithstanding these impediments to my progress, when tomorrow I pass the eighty-first milestone, I hope to be able to say, as doubtless many around me will say, that I have been faithful to my purpose, that in a large measure my object has been attained, and that I have a good prospect of ultimately reaching my goal.

"For the realities of the past, and the possibilities of the future, I have first to express my gratitude to the brave, self-sacrificing body of comrades who have gathered to the standard I have raised, and then, above all, and beyond all, to acknowledge my obligation to my heavenly King, without whose blessing nothing is wise, or good, or strong."

#### PRESENT-DAY SLAVE-TRADE

Traffic in human beings has not yet been stamped out, as will be seen by reading Mr. Travers Buxton's article. A Copenhagen correspondent also calls attention to the fact that the Africo-Arabian slave-traffic is still secretly carried on. The Arabian traders wait in a desert district till the English cruiser has passed by; and sometimes settle down even for a couple of years, trading peaceably with the natives in the interior; and, when they have enough stock, start an insurrection until there are only so many survivors as are necessary to carry the ebony to However this last course the coast. of action stirs indignation, the political unrest and confusion, and division and enmity, sown among the tribes is even worse and more permanent. They deliberately sow these seeds of hostility to keep the chiefs from combining against the common enemy. What a field for peace-makers to work in, to stem the tide of lawlessness and anarchy; and what a melancholy proof of the fact that human depravity works in subtlety and secrecy, and behind pacific and even philanthropic disguises!

#### A SIGNAL TOKEN OF PROGRESS

Mr. J. Campbell White boldly affirms that "the most important thing in American history this year is the changing conviction of the nation concerning its religious obligations to mankind." This is a weighty remark from a man who, more perhaps than any other, stands at the heart of the modern Laymen's Movement, which culminates in the National Missionary Congress in Chicago, May 3-6. Mr. White further says:

"In this process the very character of American Christianity is being radically changed. When a man or a nation becomes conscious of worldrelationships and responsibilities, a new life has begun. From Maine to California, at seventy-five main conventions and thousands of related secondary meetings, American Christian men of all churches have been rising up to indorse a comprehensive and adequate plan for making Christ known to the whole world in our generation. The men of every State in the Union have exprest themselves on this issue with a unanimity and depth of conviction that could never be called forth apart from a tremendous cause, and the mighty working of the Spirit There has not been a note of failure in the entire National Missionary campaign. With scarcely a single exception, the seventy-five main conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in these cities. The addition of some millions of dollars annually to the missionary treasuries of the churches will not be the only or chief result. This is but one evidence of altered life-purposes on the part of multitudes of men."

Speaking of the congress to be held at Chicago, Mr. White says: "With only another month intervening until the National Missionary Congress meets in Chicago, it is most important that a great volume of prayer be poured out continuously for overwhelming blessing upon that gather-Without doubt it will be the most representative and potential convention ever assembled on this conti-The forty-five hundred available seats in the auditorium have been allotted to the evangelical churches of the United States in proportion to their membership and missionary contributions, thus guaranteeing a proportionate representation from every church and from every part of the nation. It will be the privilege of a lifetime to be a member of this congress."

#### **DOCTOR BARTOLI'S TESTIMONY**

The Rev. Giorgio Bartoli, now in America, is a converted ex-Jesuit, one of the most learned priests in Europe. Educated in Rome, he studied in France, Spain, England and Austria, speaks seven languages, and for years has been a teacher of languages, science, and history in the Jesuit colleges in Turkey, India, Egypt, Ireland and Rome. The following was his testimony at the New York Deaconess Home and Training School on February II:

"I was converted when a child and until a few years ago believed absolutely that the Roman Catholic Church was the only true Church, and the Pope of Rome the vicar of Christ on earth. While in Bombay, in 1895, I was asked by the Jesuits to answer the article of an Anglican bishop disputing the claims of the Roman Church. I responded, using as my early authority the works of Cyprian, only to find out these were a forgery and that he had not recognized the supremacy of the Bishop of Rome.

"Realizing that I had been deceived in one historical teaching, as time permitted I studied for ten years more carefully the Bible and the history of the early fathers, and without reading a Protestant book became convinced of the unscripturalness of many of the doctrines I had taught. I was sent to Ireland and Italy by the Roman hierarchy and requested to confine my work to teaching, but was refused permission to preach even to the poor. Rome has now excommunicated me, but I question its power over my conscience and work.

"It is my desire to preach the Gospel of Christ, and I am convinced more than ever that the greatest need of the world is the preaching of the pure and simple and entire Gospel of Christ."

He also spoke at the recent decennial of the N. Y. Bible Training School, and said that he regarded the modern depreciation of the authority and inspiration of the Word of God as the greatest evil of our day; and he eloquently and emphatically added that the time was at hand when the great issue is to be whether preachers and teachers do, or do not stand by the Bible—that here is to be found the great line of division and test of attitude as ministers of Christ.

# A NEW MISSIONARY MOVEMENT AMONG GERMAN STUDENTS

In German universities, unhappily, opposition to the Students' Federation for Missions (equivalent to Student Volunteer Movement) has developed, and has resulted in the founding of "Academic Missionary Societies" in the universities of Berlin, Breslau, Göttingen, Greifswald, Halle, Königsberg, Leipsic, Marburg, and Tübin-The new organization does not hesitate to announce that it is opposed pietistic ("Methodistisch") character and tendency of the Federation. Its purposes will be general, and have as its aim the study of missions and the cultivation of interest in them. while the Students' Federation asks its members to declare themselves ready for missionary service, if the Lord opens the way.

# GENERAL MISSIONARY INTELLIGENCE

#### AFRICA

#### Converts from Islam

The C. M. S. Gazette for March recounts a gratifying increase in the number of converts from Islam in the English Church mission at Cairo. The Rev. Canon MacInnes wrote on Newyear's eve: "There has fallen to Mr. Gairdner and myself a greater number than ever before of classes for Moslem inquirers, of whom we have been privileged to baptize 8 grown men, in addition to 3 young women, in connection with the hospital at Old Cairo. We are anxious not to lay undue stress on mere numbers, and it should be borne in mind that four of these converts have been in touch with us for two years or more—one had been at heart a Christian for considerably longer; but at the same time it is highly encouraging to think that II adult Moslems have been admitted into the Church of Christ after long and careful preparation, and that this is nearly twice as many as we have ever before received during the course of a single year."

## New Methodist Mission in Africa

Bishop Hartzell gives an account of the organization of the new American Methodist Mission in Algiers, April 1st to 5th. During one session a party of 33 Palestine tourists was present. The 19 workers in the mission come from three continents: 3 are Americans, 7 English, 3 Irish, 2 Scotch, and 2 German. One member is an Arab and the other a Kabyle—both converts from Mohammedanism. As a whole these workers have had a large, varied and successful service as foreign missionaries. Seven speak Arabic; 18 speak English, 1 Esperanto, 15 French, 4 German, 2 Gujarati, 4 Kabyle and 1 Malay. Seven additional languages are read: Greek by 3; Hebrew, 3; Hindustani, 2; Italian, 4; Marathi, 2; and Spanish 1. One is a master of the Coptic and has distinguished himself in deciphering and publishing ancient Coptic hieroglyphic manuscripts.

In Algiers, a city of 175,000 people, the Methodists have 250, chiefly wom-

en and girls, both Moslem and Roman Catholic, and among whom there are a number converted to Christ. French-speaking church, organized by Bishop Burt in 1908, has already a membership of 20. Another hall, with adjacent apartments, is for work among the Moslem Kabyles. hundred and fifty miles east of Algiers is the historic city of Constantine, with its 60,000 people, where work among the French and Arabs has good beginnings; while 250 miles still farther east is the great city of Tunis, with 200,000 inhabitants, where the work is established. The first movement from these centers will be among the Kabyles in Kabylia, a land rich in natural resources and population.

## Africa's Latest Explorer

A few years ago Dr. Karl Kumm made a tour of the western Sudan with a view of stirring up interest in the evangelization of the people in that territory. Following his visit, a South African branch of the Sudan United Mission was formed, and already at least five missionaries from South Africa are at work in northern Nigeria. Much interest is being taken in a journey Dr. Kumm has been making across Africa from west to east through northern Nigeria, the French Kongo territory and the Anglo-Egyptian Sudan. This journey is being made, primarily, in the interest of the United Sudan Mission, and it is believed will open the way for the extension of the work in the regions which he is exploring. The country traversed by Dr. Kumm has been very imperfectly explored, and it is expected that he will be able to make considerable addition to the geographical knowledge of this comparatively unknown section of Africa. Dr. Kumm is German by birth. He received his degree from one of the German universities for a treatise on Nubia, and has studied geography under some of Germany's most distinguished fessors. This is a modern instance of the value of missionary exploration in opening unknown regions and thus

contributing to the store of geographical knowledge, and opening the way of Christianity, commerce and civilization.—Missionary Herald.

# An Awakening in West Africa

The encouraging report comes to the Presbyterian Board of Foreign Missions that a great awakening is stirring the Bulu churches in West Africa. When Secretary Halsey was at Efulen four years ago, the largest audience which greeted him did not number over 800 people. Last year the church at Efulen was enlarged, and the first service held in the remodeled church last September, brought together an audience of 1,707. At Elat at the first communion service in July, While 3,500 persons were present. these audiences were exceptionally large, yet the average attendance has far exceeded that of any previous year, and the work in Bulu land is reported as little short of Pentecostal.

Four years ago village schools were established in and around Elat from ten to ninety miles. There are now 25 such schools under the care of pupils who have been trained in the station schools. On Sundays evangelistic services are held at strategic points near, and in six weeks boys who a few years ago came from the jungle, little more than animals, told the "Old. Old Story" to 25,312 persons, most of whom had never before heard of Jesus Christ. The number in the inquirer's class at the single station of Elat is 700. Why should not West Africa receive 50,000 new converts this year? The greatest difficulty is with the Church at home, and the insufficient supply of workers.

## A Baptist Commission to Africa

The Executive Committee of the Baptist Foreign Mission Society appointed a commission of three to visit the mission on the Kongo, and to investigate conditions in the British Sudan relative to opening mission work there. The members are: Rev. J. H. Franklin, of Colorado Springs; Rev. Johnston Myers, D.D., of Chicago, and

Rev. W. L. Ferguson, D.D., of Madras, South India. They have gone under the personal conduct of Rev. Joseph Clark, of the Kongo Mission.

The party sailed from Antwerp May 5th, arriving at Matadi, May 26th. They will visit the several stations of the mission, not excepting the two posts on the Upper Kongo, and will also meet with the missionaries in conference.

From the Kongo the commissioners will take ship for British Nigeria in the Sudan, landing at Lagos, whence they will proceed beyond the Niger river into northern Nigeria. Here they will ascertain under what conditions mission work can be carried on, and of what nature the opening is. The commission can not complete its work in less than five months.

# Chinese Coolies Sent Home

Five years ago 50,000 Chinese were laborers in the Transvaal mines and licenses had been granted for the entry of 16,000 more, most of whom had already arrived. The Liberal party then took possession of the British Government and began the policy of sending the Chinamen home again as fast as their contracts expired. The last of them have now left the Trans-During the last six years the native Kaffir laborers have increased from 70,608 to 156,065, and the whites employed in the mines have gained from 12,414 to 21,305. Thus an experiment to which there was great and warranted opposition has failed, to the gain of South Africa.

## A Mission Comes to Self-support

Seventy-five years ago the American Board Mission to the Zulus was founded, and has recently come to self-support, with 24 organized churches, 60 out-stations and 200 other pleaching-places. There are 10 ordained Zulu ministers and 5,555 communicants; 60 primary-schools, with 4,000 pupils, and 3 trainingschools. Not many years ago the Zulus were considered by many as a people that could not be brought under the influence of missionary effort, but, to the contrary, we see among these people at the southern extremity of the Dark Continent a self-supporting Zulu Christian Church.

#### Cape-to-Cairo Railroad Pushing On

According to a telegram received in London, locomotives are now running on the Cape-to-Cairo Railroad to a point 40 miles beyond the Kongo frontier; i.e., 2,187 miles from Cape Town. In a communication issued by Reuter's Agency, it is further stated that earthworks are completed for 60 miles further northward, and that by the end of April it is expected that the rail head will be 100 miles within the Kongo territory. From the Star of the Kongo, or Elizabethville, the next section of the railway will be to Kambove, an important center 110 miles distant to the northward. Kambove it has been decided that the rails will next go to Bukana—a section of about 100 miles—situated on the navigable headwaters of the Kongo. When Bukana is reached there will be connection by river and road with the Atlantic at the mouth of the Kongo. Through trains are now running twice weekly between Cape Town and the Victoria Falls and between Victoria Falls and Broken Hill.

## Revival at Livingstonia

Several months ago special meetings were held lasting several days, with a large attendance, and numerous conversions. The communion was held later, on Sunday morning, so as to avoid, as far as possible, the great heat of this season of the year. There were 1,300 members present. The church was more than comfortably full, and the elders had difficulty in making their way among the people with the elements; yet only about two-thirds of the members were present—there being now considerably over 2,000 on the roll.

#### Good News from Togoland

The North German Missionary Society reports that the Lord granted unto its faithful laborers among the

heathen Togos during 1909 a larger harvest of souls than ever before. The number of heathen who acknowledged their faith in the Lord Jesus Christ by public baptism was 826. The number of out-stations increased from 125 to 146. The schools were attended by 5,637 pupils, an increase of 475, and the native Christians increased to 7,634, so that 903 were added in 1909. The income of the society was larger than ever before; but, alas, still insufficient to ward off a deficit.

## A Malagasy Bible Society

In the great island of Madagascar Bible distribution has been carried on for many years by means of two committees, the northern and the southern, which include representatives of every Protestant mission at work in Madagascar. The northern committee, which meets at Antanànarivo, sells and circulates the Scriptures in the Imèrina province, while the southern committee, meeting at Fiànàrantsòa, the chief town of the Bétsiléo province, has charge of Bible work in South Madagascar. In addition and supplementary to these there exists also in the north an auxiliary society a purely native organization—which has generally a missionary as its treasurer and sometimes also for its chairman. At the capital and in the central province, the Bible Society's prices are is. for a Bible and 4d. for This Malagasy a New Testament. auxiliary purchases a certain number of Bibles and Testaments from the Northern Bible Committee, and then sells these books at half-price outside Imèrina. It also distributes copies of the Scriptures among orphans, lepers, and the destitute.

## Evangelizing Tour in Madagascar

Toward the end of 1907 two French Protestant missionaries, Messrs. Rusillon and Chazel, of the Paris Mission, made an evangelistic tour among certain heathen tribes in Madagascar. Among the Sakalava they found seven primitive Christian congregations. No missionary, or native Christian from Imèrina had founded these;

but a man of their own Sakalava tribe had obtained a Bible and read it, and had then taught its truths to his fel-These congregations meeting to search the Scripture for themselves and to encourage one another to carry out its precepts.

#### A Call From Mashonaland

The missionaries of the S. P. G. in Mashonaland are eagerly asking for more workers among the natives of Manicaland. That district is declared to be ripe for the gospel in an extraordinary manner. Three years ago the first out-station was founded in the district; the next year another was added, and last year four were opened, while at least four places more are calling for the starting of the work. Three of these out-stations are large enough to be made into central stations at once and practically a whole tribe, the Manyika, is moving toward God. The schools are crowded. services of the Lord's day are attended by multitudes, many walking miles to be present. In one of the stations, at Matiza's, where a catechist is at work, an amazing church has been erected. It is a mud building over 90 feet long and nearly 25 feet high. The centerpoles were cut ten miles away, and each took ten men to carry. There is hardly a nail in the building, and all is held together by "tambo," or strips of bark. It was built by an insignificant-looking man, but practically the whole population worked with him voluntarily and energetically. The chancel is almost cathedral-like in its Large crowds, up to 500, gather together twice daily for prayers, and the huge congregations of the Lord's day are astonishing. The number of catechumens is great.

In Bonda, five hours' walk from Matiza's, about 150 are in the dayschool, while 400 attend the regular services. A cruciform church is in course of erection. It will be of bricks burnt by the natives trained in the missionary schools at St. Augustine's. Zambi's Kraal, where a native worker settled not many months ago, a beautiful church to hold about 150 has been built by the people's work and offerings unknown to the missionaries. The school has already 80 scholars and the Sunday congregations number 200.

Thus the whole country is ripe for the gospel, and Mashonaland seems to be on the way of becoming a second

Uganda.

#### AMERICA

## A Great Indianapolis Convention

In the series of 76 conventions in the national campaign of the Laymen's Missionary Movement, that at Indianapolis scored some record-breaking features.

- 1. At the men's dinner 2,304 participated, 2,116 at Tomlinson Hall, and 188 at the Young Men's Christian Association. One hundred other ticketholders were unable to obtain admission.
- 2. A single church, the Tabernacle Presbyterian, provided the largest delegation, 135 men, who marched to the hall to the tune of the pipes blown by a Highlander in full costume. One little German Baptist Church, with a total male membership of 20, sent 15 to the convention.
- 3. The ministers' meeting assembled 205 men to meet Mr. J. Campbell White in conference.
- 4. The simultaneous meetings were held, comprizing—an all-day session of the Women's Missionary Social Union with an attendance of 1,000 in the morning, 800 at lunch and 1,200 in There was a boy's the afternoon. meeting of 500, following which a hero's club of 127 boys was formed for the study of the lives of great missionaries—and the five college and university meetings through which the Laymen issued their challenge to over 750 students.
- 5. There were 14 denominational conferences, in which the total share assumed by the city was settled upon the various sections of the churches there represented.

The entire registration numbered 2,875, second only to the greater New York Convention, at which 3,350 delegates were registered. Of the delegates 855 were from the State outside of Indianapolis.

The program was especially strong—Ex-Vice President Fairbanks, who has just completed a world tour in which he investigated missionary conditions in many lands; Governor Thomas R. Marshall, J. Campbell White, George Sherwood Eddy, and Bishop McDowell, of Chicago, were among the best-known speakers, while 27 others, missionary secretaries, foreign missionaries and prominent business and public men participated in one of the strongest programs of the entire series.

The attendance at the day sessions was remarkable for size and enthusiasm. The new objective for the 110 churches representing the 15 denominations of the city was set at \$75,000, or 3 times the amount given last year. It was a fitting climax to the campaign, and has brought a revival of real religion to the life of the city and State.—H. F. LAFLAMINE.

#### The Women Also Astir

As might be expected, as might also have been taken for granted, the women of our churches are watching the Laymen's Movement with eager eyes, and are stirred to greater missionary The women of the Methodist Church, already among the foremost in the American churches, are taking the lead in calling for an advance. "If the brethren feel thus the urgency of the situation, shall not our women be swift to recognize it? the needs of the work for women and girls in foreign lands rest thus heavily on men's hearts, shall not Christian women respond instantly to the need? If this is the situation, then what shall we do? With joy we send the buglecall to all the Woman's Foreign Missionary Society women of America to begin an active, systematic, patient, two-and-two canvass of the women of Methodism to win their cooperation. By using the machinery of our society, the canvass may be organized in every conference district and local church in the next five months. Let the twosand-twos go at once, and let them be led and followed by a great tide of prayer."

#### California Laymen Awake

The *Pacific Advocate* gives this breezy account of a laymen's convention held at Los Angeles:

"They came from all over the contributing territory. Lots of busy men Preliminary them, too. 'boosting' meetings had been held by the local committees at some points and results justified the extra effort. No words can describe the opening dinner on Tuesday night, March 8. To say that over 1,600 men sat down to dinner would be cold facts. To add that over 100 didn't get in because they did not have tickets would make you ask why tickets were not sold to them. The only way to understand it was to be there, to see the two three-car electric trains bring in over 400 Pasadena men, 'not an ostrich feather in the bunch,' as one man explained it to a wondering female when they alight-Then if you had stood on the sidewalk or street in front of the greatest department store in southern California, with a thousand men, while seven elevators were heroically trying to decrease the crowd by carrying them to the fourth floor; if you had seen the crowd sway and joke and then swing into 'Onward Christian Soldiers, 'The King's Business,' 'Blest Be the Tie That Binds," and end up with 'Hold the Fort,' which finally broke down when they saw the reenforcements now arriving with a policeman keeping time to the music, if you had seen this you would have some of the fire of it all. The 1,600 men were finally seated. It took wagon-loads of food and tons of dishes, but the service was excellent, yet there was not room for the 'one more' and certainly not for the hundred men who were ticketless. In the three hours was packed a thousand years of throb for many a life there."

The convention voted that the churches represented ought to raise their missionary contributions from

\$150,000 to \$250,000; but when later each denomination met by itself to take action in the matter, it was found that the amount pledged amounted to \$282,000.

## Summer Schools for Mission Study

The Women's Central Committee on the United Study of Missions, announce the summer schools for which they provide lecturers for the coming season:

Winona, Ind	. June 24-27
Boulder, Col	July 5-12
Los Angeles, Cal	July 4-12
Mt. Hermon, Cal	. July 12-17
Northfield, Mass	July 21-28
Chautauqua, N. YJul	y 30-Aug. 6

Mrs. W. A. Montgomery will lecture at all of these schools with the exception of Boulder, Col., where Mrs. Mildred Berry, of Chicago, will lecture. The text-book, "Western Women in Eastern Lands," is one of great interest to all women's societies. This book is by Mrs. Montgomery, and gives the first adequate history of the Women's Foreign Missionary Movement in America. It is especially timely at this fiftieth anniversary of the organization of the first Woman's Board of Missions, the "Women's Union Missionary Society."

The Junior Book, also by Mrs. Montgomery, is "The Finding Out Club," and follows the line of the senior text-book. Sunday-school teachers and junior leaders will find this a capital helper.

The tenth year of United Study of Missions for Women is celebrated by the appearance of the Anniversary Library Edition of the ten books issued by the Society, in uniform binding, blue and gold. The price is \$7.50 for ten volumes in a case. Nearly 600,000 of these books have been sold.

#### Evangelism in New York City

In the Fifth Annual Report the Evangelistic Committee of the city states that nearly 2,000 meetings were held between the middle of June and the middle of September, last year, with a total attendance of nearly 300,-

ooo, of whom over one-fifth were children. The meetings were in sixty centers, including tents, shops, halls and open air, and in seven languages, English, Italian, Finnish-Swedish, Bohemian-Slavok, Spanish, Polish, Hungarian. Meetings were held also for colored folk. Certainly this is a good showing, and we can say from personal observation that to these crowds the gospel was faithfully preached and with most encouraging results.

#### A Sunday-school Mission Superintendent

International Sunday-school Association has added a new man to its working force by appointing Rev. William A. Brown as superintendent There was already a of missions. strong missionary committee. Brown began his ministry as a home missionary in Missouri. Next he went to the Philippine Islands, where he served first as pastor of the Englishspeaking church in Manila, and afterward as missionary to the Pampam-Ill health compelled him to return to this country, and he ministered in the Methodist pastorate until 1907, when he became Western field secretary of the Young People's Missionary Movement.

## Medical Missionary Conference at Battle Creek

The Second Medical Missionary Conference (Interdenominational) was held at the Battle Creek, Mich., Sanitorium, on February 15th, 16th and 17th. It is reported to have been a decided success. More than one hundred missionaries were in attendance, most of whom were medical mission-They represented fifteen denominations and nearly every country on the globe. Rev. Robert H. Nassau, M.D., D.D., of Philadelphia, who has spent fifty years in western Africa, presided over the meetings, being assisted by Bishop J. M. Thoburn, the hero of Methodist missions in India. The program was rich in instruction and general missionary interest. Unity of spirit and brotherly love prevailed throughout the sessions, and steps

were taken to provide for the permanency of these conferences as an annual fixture. The next conference will be held early in January, 1911.

#### Great Gathering of Indian Chiefs

It is proposed to hold, at Muskogee, Oklahoma, in late June, a national Indian convention to which all the chiefs of every tribe in North America are invited, as well as the President and Colonels Roosevelt and Cody, with other notabilities and scouts. Muskogee is the capital of the Creek nation in the former Indian Territory. If the convention is a success, it will tend to make the Indian more a citizen in the big republic in feeling as the organization takes its place alongside of the other societies of race origin which are so common among us. And ultimately we may have patriotic societies founded on descent from Indian warriors among the women.

#### Hilarious Giving a Reality

"I am having more fun than any other millionaire alive," said Daniel K. Pearsons last week. other rich men go in for automobiles and steam yachts. I have discovered, after endowing forty-seven colleges in twenty-four States, that giving is the most exquisite of all mundane delights. On my ninetieth birthday, April 14, next, I am going to have a squaring up with all the small colleges I have promised money, and I serve notice now that beginning then I am going on a new rampage of giving. I intend to die penniless. I am going to live ten years longer, and during that time I expect to do nothing but give away money."

#### A Bible for Every Immigrant

The greatest offer ever made for Bible distribution in New York City has been made to the New York Bible Society. A friend, who withholds his name, has offered to give dollar for dollar for all that shall be raised up to \$100,000 for the work of Bible distribution among the immigrants, the sailors and among all nationalities of the city of New York. The New York Bible Society is alone carrying

on this great work. It employs missionaries at Ellis Island to supply the immigrants, so that each may have the Book in his mother tongue. A missionary is also employed to work among the sailors of the harbor, visiting over 300 vessels every month. In the city Bibles are placed in hotels, hospitals and prisons. Missionaries and pastors of every creed are supplied with the Scriptures for house-to-house visitation.

#### Our Polyglot Lutherans

Of Lutherans in the United States, 900,000 use the German language, 600,000 the English, 300,000 the Norwegian, 150,000 the Swedish, 22,000 the Danish, 13,000 the Finnish, 5,000 the Icelandic, with a hundred thousand scattering, making a total of more than a dozen different tongues. Says an exchange: "With the exception of the Roman Catholic, the Lutheran is the most polyglot Church in this coun-This complicates its problems; multiplies its difficulties and wonderfully enlarges its possibilities. do not need a magnifying-glass to see its prospects."

#### Memorials to Missionary Martyrs

Memorial tablets have recently been unveiled to men who died last year in Adana, Asia Minor, and in Persia. A Tiffany bronze tablet to Rev. Daniel Miner Rogers, who was killed in the Adana massacre April 15, 1909, was erected in the South Congregational Church of New Britain, Conn., where he was brought up. The tablet is a gift from the New Britain C. E. Union. Another tablet was unveiled in the Congregational Church at East Dorset, Vermont, where Mr. Rogers ministered for two years before going to Turkey.

## Hunger for the Word in Mexico

An earnest request has come from Mexico for a special edition of 100,000 copies of the Gospels for distribution in connection with the Centennial of Mexican Independence. There are about 1,000 congregations in Mexico, and it is expected to make each of

these a center of distribution. Twenty-five years ago the Methodist Episcopal Mission distributed 20,000 Testaments within a few months. At that time this mission had only about 30 congregations; to-day it has over 150. The Presbyterian, Methodist Episcopal, South, Baptist, Congregational, Reformed Church, Friends, and Episcopalian missions, all have important congregations. We shall be glad to receive any special gifts that may be placed in our hands for this centennial distribution of the Scriptures in Mexico.—Bible Society Record.

## Self-help in Brazil

A Presbyterian Missionary writes home that the churches of Para and Maranham both contributed an average of more than \$10 a member during the year. The church at Ceara sent its pastor on a missionary visit which consumed three months of his time before he reached the outermost point visited, and would consume another three months before he would return to his own people. Such an illustration of a genuine missionary spirit on their part deserves a permanent place in the history of our work. The elders of the church made themselves responsible for the church services during his absence. This mission has pursued the policy of trying to supply its needs with a minimum of foreign workers and by training and sending out as many native workers as possi-Their equipment for this work is sadly deficient and ought to be speedily provided by the Church at home.

#### EUROPE-GREAT BRITAIN

#### A William Carey Lectureship

The Leicestershire auxiliary of the Baptist Missionary Society is instituting an annual lecture to commemorate the life and work of William Carey, the pioneer of modern missions. Each year a specialist in the domain of missionary knowledge will be secured, who will make the lecture an opportunity of a leading contribution to some phase of the great problem of preaching the gospel to all na-

tions. The lecture this year was delivered by Sir Andrew Fraser, April 7, in Belvoir Street Chapel, Leicester, and was preceded by a pilgrimage to Carey's Chapel in Harvey Lane, at which the Rev. C. E. Wilson, general secretary, spoke, and an opportunity was given of inspecting many interesting relics and the cottage in which Carey lived.

#### A Baptist Forward Movement

By the Baptist Missionary Society an announcement is made of a great campaign for Baptist foreign missions, a year's strenuous work, a combined effort, an advance in the whole enterprise for the evangelization of the heathen. "The mission fields we occupy have a population of about 50,-000,000 souls. It needs at least 1,000 missionaries, and an income of half a million (sterling) a year. We are over 400,000 Baptists in Church fellowship. We want every churchmember and seat-holder to be personally solicited to become a regular contributor to our general funds. propose to organize within the next twelve months a visitation of all parts of the country, as far as possible."

#### Church Federation in England

There is a proposal to form a United Free Church of England. was brought forward by the Rev. J. H. Shakespeare, secretary of the Baptist Union, in the National Free Church Council at Hull, and formed one of the most notable incidents in the proceedings. It was received with favor by the council, and has since won approving comment from leading Free Church organs. What is proposed, however, is not an organic union, but a cooperative federation, of the Evangelical Free Churches of England, in which these churches shall regard themselves as separate (Baptist, Methodist, Presbyterian, etc.) sections of the one United Free Church of England—each section autonomous, but all working together with a common policy and in full cooperation, with a representative board to investigate facts and advise as to duty. The

proposal has also in view a redistribution of forces as regards colleges, churches, missions, etc., their existing resources being almost adequate if they were better arranged.—Missionary Record.

## THE CONTINENT

## Spain Learning Through Tribulations

Secretary Barton, of the American Board, writes in the Missionary Herald: "Spain has been learning things during the last decade; and there was much need of the lessons. While the Catholic Church is a state church, it does not present that spirit of unity often credited to it by outsiders. There is not a little resemblance in this respect to the Church of England, altho the disagreements between the High and the Low Church in England are by no means as violent or varied as those existing between the state church in Spain and the various orders of the church. A third of a century ago, when Protestant missionaries first entered Spain, they found few friends and a country mad with open opposi-The changes that have taken place in these few years are almost startling, but yet fundamental. vision of thousands of the best people of Spain has been lifted beyond the narrow barriers erected by the church, and in their hearts has been planted a longing to be intellectually and spiritually free. These are the present conditions that so widely prevail here. New ideas of personal liberty in religious thought and practise have already taken root in the minds of the thinking men of Spain. The war with the United States had not a little to do in preparing the ground for the more rapid development of these ideas."

## To Train Missionaries to Moslems

Ernest Gordon writes in the Record of Christian Work:

Potsdam, the head-center of Prussian militarism, with its memories of the Great Elector, of Friedrich, of the heroic days of 1870, is to be the seat of a new enterprise more peaceful in character, and yet militant, too. The German Orient Mission is to establish there a

Mohammedan seminary as an instrument for the conquest of the Moslem world. Its purposes are, first, the preparation of a new mission literature for circulation in all Mohammedan countries, and secondly, the training of missionaries with especial regard to service among Islamic peoples. The establishment of this seminary is the consequence of a series of remarkable conversions—that of three Mohammedan "mollahs," or priests.

Mohammed Schükri Effendi, who at his

Monammed Schukri Effendi, who at his baptism in 1885 took the name of Awetaranian, was a "Seid," or descendant of the prophet, dedicated in his childhood to the priesthood and educated as "mollah" in the schools of his native city. Sheik Achmed Keschaf was until 1907 head of the Dervish order of Rüfai in Macedonia. He had reached the highest place in the teaching and practises of the Dervishes and in their mystic philosophy of Sufism. Mohammed Nessimi Effendi, his brother, is a Müderis or holder of a diploma of professor of Moslem theology of the first class. He is everywhere recognized as one of the first scholars of the Islamic world—a debater of extraordinary power and wisdom.

## Finnish Missionary Harvest

The missionaries of the Finnish Missionary Society are able to say with gratitude to God, "They that sow in tears, shall reap in joy." years ago the work in Ovamboland, in German Southwest Africa, started. It took patience and love, and faith, and tears, for many a faithful missionary worker became a victim of the murderous climate. Now the harvest seems at hand. Already 1,760 native Christians have been gathered upon the eight stations and fifteen outstations, while 1,240 pupils are attending the missionary schools. churches are far too small for the large crowds which come to hear the gospel. The opposition of the heathen seems to be broken, and they are willing to consider the claims of Christ. Even among the women a most promising beginning has been made. Mission Director Mustakallio made a tour of inspection not long ago and was overjoyed as he saw the signs of the approaching harvest everywhere. He was struck especially with the attitude of reverence shown by the native Christians during the services, with their remarkably consistent Christian

walk and conversation, and with their fine singing in the churches. The work of the missionary schools also made a fine impression upon him, and he became deeply conscious of the important part which the little printing-press, that issues literature in the Ovambo language, has played in the battle for Christ. We hear that Jesuits are endangering the work by their attempts at proselyting.

## Mohammedan Influence in Russia

A German daily paper, Taegliche Rundschau, calls attention to the threatening progress of Islam in Russia in an article by Count Richard von Pfeil, which we translate freely:

The visit of the Emir of Bokhara to St. Petersburg has aroused little attention outside of Russia. It was not the first time that the Mohammedan ruler visited the court of the Czar, and it was taken for granted that he would be treated like he was at the former occasion, tho now he came in celebration of his twenty-fifth anniversary as Then he was received as a vassal of the Czar and was made an adjutant-general. This time, however, he was treated almost like a reigning prince, was received with great splendor by the Czar, and was made the commander-in-chief of a regiment. An official dinner was given to him by the Emperor, and it was surely no mere accident that the Governor-General of Turkestan, which is neighbor to Bokhara, visited St. Petersburg at this very time and took part in the dinner.

During the visit of the Emir the corner-stone of the first mosque in St. Petersburg was laid in the presence of the highest Russian dignitaries. The Emir occupied the place of honor. The highest Mohammedan priest of St. Petersburg, the aged Achun Bajasitow, made the chief address, in which he referred to the Czar as the protector of the followers of Mohammed the prophet and spoke of the love and kindness with which he had aided the great cause of building the mosque. He then praised the merits of the Emir

concerning the general cause of Mohammedanism. Thus, the whole celebration was purely Mohammedan, the like of which St. Petersburg had never seen before. But a more important person than the Emir had reached St. Petersburg about the same time. Mufti Chadsti Mohammediae tanow, the head of all Mohammedan priests in the Russian Empire, had quietly left his residence in far-away Orenburg, that he might be in the capital during these days. The Mufti is a very wise man and is far better treated and more flattered by the Russian Government than the highest dignitaries of Roman Catholicism or Protestantism. Why? Because he directs the attitude of all the Russian priests and, with them, of the fourteen millions of Mohammedans in Russia toward the Czar and the country.

## German Protestants in Russia

One of the greatest assets of evangelical Christianity in Russia and a chief fulcrum for Christian work there is the great German Protestant community. The fact that the word Stundist is a German word (Stunde, an hour, being the name used for an evangelical Bible-meeting), indicates the source of much of present-day Russian piety.

The progress of the German colonists in South Russia is strikingly illustrated by the extent to which they are landowners. In the government of Taurien and especially of the Crimea, almost a half of all landed property is in their hands. neighboring provinces all over the south it is just the same. The growth of German possessions is so great as to excite not only astonishment but apprehension among Russian political economists. Every year the sons of German peasants band together, purchase great tracts of land from Russians or Tatars, from noblemen as well as from peasants, often in the heart of a Russian community, and then redistribute it among themselves. They erect schools, meeting-houses and the

other institutions of the parent village. Richer peasants here and there acquire large estates and set up their stables, workshops, windmills, machine-sheds, etc., often on a large scale. One seldom meets isolated Germans in Russian villages. They retain, as a rule, German characteristics.

## ASIA

## Missions in Moslem Lands

In his book just from the press, entitled, "Protestant Missions in the Near East," Rev. Julius-Richter supplies abundant up-to-date information concerning Protestant evangelizing work in Turkey, Persia, Syria, Palestine, Arabia, Egypt and the Sudan. At the close a bird's-eye view of results is given in a series of statistical Of the nearly twoscore societies named, three do by far the largest part of the work, the American Board, Presbyterians (North), and the United Presbyterians. The staff of foreign staff numbers 1,032, the native workers number 2,871, the communicants 34,600, and the adherents nearly three times as many. So dry and stony is the Palestine field that, tho 24 societies maintain a foreign staff of 354, the communicants number but 3,462.

## Islam and Woman's Education

Misr-el-Fatat, a Mohammedan paper published in Egypt, a short time ago, contained a lengthy article on the question of what kind of an education girls need. The writer took for granted that every Mohammedan, man or woman, must learn something, and he formulated the following principles of female education:

1. The teachers of Mohammedan girls must be of Turkish or Egyptian descent, because European teachers cause their pupils to lose their national loyalty.

2. Male teachers of girls must be at

least 50 years old.

3. School hours should be daily from 8

to I o'clock.

4. Girls should enter the schools when five years old and leave at the age of 11 or 12. Five years of school are sufficient for the education of any girl.

5. Girls must wear national dress in

school.

6. Girls need not learn foreign languages.

7. The rudiments of arithmetic are

sufficient for home-life.

8. Geography is unnecessary, because when a woman travels she is under the care of her husband or a male relative.

9. Egyptian girls must read the biographies of Arabian women, who excelled

phies of Arabian women, who excelled especially in modesty and humility.

10. Girls must read all passages of

10. Girls must read all passages of the Koran and all the precepts of the Prophet referring to women.

11. Girls must learn house-work, cooking, washing, and similar things.

While these principles of female education may seem childish to us, they show a wonderful change of the attitude of Islam toward woman.

## Missionary Opportunities in Turkey

Euphrates College is the only institution of its kind in all eastern Turkey, with 900 students in the whole educational system from preparatory school up. Education has received a great impetus from the late revolutions in Turkey. The Turks are willing to send their children to the schools because of the new freedom. The strongest and best leaders of the new movement, the men that Turkey now looks to with confidence, are, many of them, graduates of the Christian colleges—a sufficient answer to any who do not believe in missions in Turkey.

There is a great chance also in the industrial missions and in the wide-spread distribution of literature, in the founding and printing of newspapers that shall bring a message to these people. The opportunity for medical work throughout the empire is wonderful. Wherever the American medical missionary plants his hospital, the people flock to him, rich and poor alike, because they know that he gives them the best surgery known, offered in an absolutely unselfish spirit.

## INDIA

#### A Laymen's Movement in India?

What if the wonderful awakening in America of Christian business men to missionary zeal should cross the Atlantic, spread through Great Britain and Protestant Europe, and even to the unevangelized lands of the Orient!

Particularly in India, by the ten thousand Englishmen are to be found, holding official positions or engaged in business. Tho these are not all Christian, yet many are. Tho living in or near regions where missions are carried on, they know nothing, and hence care nothing for such work, being wholly engrossed with secular affairs. And the question has arisen, Why should there not be inaugurated a systematic attempt to supply these laymen with missionary information, and thus enlist their interest and cooperation. A number of Indian papers are putting this question to their readers. Thus the Bombay Guardian quotes from the Indian Methodist Times a suggestion for a Laymen's Movement in the Peninsula; stating also that the same idea had been exprest by the editor of The Statesman at a missionary meeting held in Calcutta in connection with the triennial conference of Baptist missionaries, with the suggestion that the press be systematically employed and public gatherings be held.

# A Rare Spectacle of Christian Union

Early in July, after months of careful planning, a union theological seminary is to be opened in Bangalore, South India, in which seven missionary societies (American, English,

Scotch and Danish) unite.

The college will begin with two European professors on the staff, besides the necessary Indian Pundits, and while the instruction will be mainly through the medium of English, special attention will be given to the vernaculars and Sanskrit. The Wesleyan Missionary Society is expected soon to furnish a professor, and it is hoped that the American missions will also contribute a member to the teaching staff. For the present, the institution will utilize the buildings of the London Mission Seminary, closed, which with its compound has been kindly placed at the disposal of the council. Larger and permanent quarters, for which a considerable sum has already been given, will be secured The basis of teaching will be

the doctrines held in common by the various Protestant churches. The council believes that the things in which these churches differ are few compared with those in which they agree, and that a college conducted on the broad lines laid down ought to prove a success.

## Christianity and Crime in India

In the Indian Empire there is, according to the Government records, one criminal Hindu in 447 of the population, but among Christian natives there is found only one in 2,500. Thus the estimate has been made that, "if all the people in the Madras Presidency were Christians, there would be 12,000 criminals less annually and most of the jails might be shut."

## Coming by Tribes in Kengtung

During the past year in the Kengtung field, Burma, several hundred have been baptized of a new tribe, the Sam Taus, who are a literate people. Still another tribe, the Yao, have sent delegates to inquire concerning Christianity and have had teachers dispatched to them. It is impossible to meet the demand for teachers either in the evangelized or the unevangelized districts. Rev. C. B. Antisdel has prepared charts and readers in Lahw for first grade, and in Shan for first, second and third grades; also an elementary arithmetic, and many gospel narratives in Lahw.—Missions.

#### CHINA

## Opium Really Prohibited

Bishop Bashford writes: "Between one and two million opium-dens have been closed within the past three years. The avowed aim of the government is to sweep away nine-tenths of the opium evil by the close of 1910. Probably she will not accomplish so much within so short a time; but Prince Tsai Tao, younger brother of Prince Chun, regent, said to me recently: 'First, the government will not abate one jot or tittle of its efforts to destroy all opium. Second, not a young man now entering upon official life uses opium; all know that

it closes every door of advancement. Our entire official body will soon be abstainers from this drug. We shall then purify the empire from this curse.' So urgent are the exhortations and orders from the throne that one of the oldest and best governors recently died through suddenly breaking off the use of opium. He refused to touch the drug after the collapse set in, saying that he would rather die in a struggle for freedom and in obedience to the throne than live as a slave to opium. The Chinese are in earnest in this reform."

# A Whole Village Seeking Baptism

Miss A. M. Jones, of Canton, is engaged in evangelistic work in the country places on the East River. Of one of the villages visited she wrote recently: "I went with Chaak A-Tseung as guide to Kong-p'i-t'au, a small village on the Lo-a-shaan side of the river. The whole village has asked for baptism, and they have given us the ancestral hall for a chapel. I sat teaching the women and children the Commandments, 'Thou shalt have none other gods but Me,' 'Thou shalt not make to thyself any graven image,' the women eagerly broke in and told me 'they had no idols; they had destroyed them all and the incenseburners.' The wood and paper idols were made into a bonfire and burnt, and the stone ones drowned—cast into the water.

## American Chinese as Home Missionaries

In 1901 the Rev. Yue Kwai, a Chinese converted in California, went out to work among his fellow countrymen, and especially to gather up the Chinese Methodists who had returned from the United States. Assisted by the Chinese Missionary Society in San Francisco, Mr. Yue Kwai built church and school, and gathered a considerable congregation. In 1907 he opened work in a market town in the Sanning district, and later started a mission in a railroad town on the line connecting Hongkong and Can-A Christian Chinaman who had returned from Sacramento built

girls' school in Kwangtung Province at a cost of \$800, and is supporting the school at a cost of \$60 a year. Dr. T. M. Liung, a dentist returned from California, was largely instrumental in securing a valuable corner lot, within a few minutes' walk of the center of Hongkong, on which is a four-story building. Thus our mission Kwangtung, wholly originated, supported, and maintained by the Chinese in America and in Kwangtung, owns four buildings, worth about \$10,-000, without indebtedness, has about 120 church-members, more than 100 in the Sunday-schools, and two boys' and two girls' schools.—World-Wide Missions.

#### KOREA

# Missionary Enterprise in Korea

The Japan Mail a few weeks since summarizes an article in the Niroku Shimpo in which the forces and activities of Christian missionaries in Korea are strikingly set forth. statement is as follows: "The Niroku Shimpo publishes some interesting statistics relating to missionary enterprise in the Korean Peninsula. cording to the figures given, the money actually devoted to purposes of Christian propagandism in Korea is \$7,000,000 per annum, which is nearly the double of the sum, 3,800,000 yen, appropriated for the uses of the residency-general. Further, out of the primary schools, numbering 2,000 in round figures, more than one-half are under the control of the missionaries. There are altogether 807 churches, 257 foreign missionaries, over 400 Korean pastors, 200,000 converts, 350 schools directly attached to Christian missions, 15,000 students receiving instruction from Christian missionaries, and 15 hospitals under missionary management."

## Koreans as Home Missionaries

The following extract from a letter from Rev. D. A. Bunker gives some facts which every Christian ought to know. If all Christians were as earnest to win souls as the Koreans are, what a revolution there would be in every land.

"Work along all lines goes forward rapidly—so fast that we can hardly keep within sight of the van. It is a great opportunity for winning souls for Christ in this land, and we are all on the run to keep pace with the work we have in hand. The people of the church of which I have charge here in the city are carrying on home mission work in over 140 villages outside this city wall. Every Sabbath the members and the workers they have enlisted carry on regular preaching in II mission chapels. Last Sunday I was at one of these chapels and received 23 probationers. The native pastor and myself are out among these chapels more than half our Sabbaths. At every chapel there are candidates for baptism or full membership, or for probationship, awaiting us. A few Sabbaths ago at one chapel I baptized six persons, the average age of whom was above seventy. husband was seventy-nine and his wife seventy-six."

## A Korean Christian Statesman

Hon. T. H. Yun, of Korea, and at present in this country as the guest of the Laymen's Missionary Movement, has been making a number of missionary addresses. Mr. Yun was educated at Vanderbilt University and returning to Korea about twenty years ago, began at once to ascend in the political world, till he was made Minister of Education, deputy to the coronation of the Czar, and governor of a province, becoming indeed the first citizen of Korea, and those who know him believe there is nowhere in the world today a finer product of Protestant Christian missions.

## **JAPAN**

## Schools for Japanese Girls

Some years ago a special appeal was sent to England by Japanese educationalists and others in high position in Tokyo asking that Christian ladies might be sent out to start a high school for girls in the capital. A well-equipped staff was sent out,

and established a school in Tokyo. which is still carried on under somewhat changed conditions. Now, from that school as originally started have sprung up high schools for girls in every prefecture and every large city throughout the empire of Japan. a rule, mission-schools preceded them, and endeavored to carry on the education of girls from twelve or thirteen as they left the primary-schools; but the government, being now convinced that female education must be carried to a higher stage, has not only established these schools, but has raised their standard.

## How a Surgeon Found God

Dr. Fujikawa, an army surgeon of Beppu, Japan, and a recent convert to pastor, Mr. Christianity, told his Nakamura, that, having become uneasy on account of his sinful life, it occurred to him that some god might give him relief. His father is a Shinto priest, but that religion did not commend its deities to him. So he said: "I was looking about for some reasonable and trustworthy god." About that time he got hold of a Bible. It is not surprizing that his search ended there. A "reasonable and trustworthy God" is He whom we preach. description is an artless one; but, like Paul, who seized upon the longing for "God Unknown," we are ready meet any demands like this. Now, Dr. Fujikawa says of himself: "I am like a man in the recovering state from typhoid fever—longing for more food." He proposes, when his term of service in the army is over; to establish a Christian hospital for the poor.

## ISLANDS OF THE SEA

## Mission Comity in the Philippines

The evangelical missions opening work in the Philippines are the Presbyterian, Methodist Episcopal, Baptist, American Board, United Brethren, Disciples, and the Peniel. In order that men and means might not be uselessly duplicated, a union was effected which, altho but advisory in its powers, has nevertheless been a great

factor in the development of mission policies in the islands. A division of territory was accepted and followed with but few exceptions. The story of the vast numbers who crowded to hear the gospel is too well known to be repeated. Ten years ago but a beginning, to-day the islands are dotted with well-organized and in many cases self-supporting congregations, totaling some hundred thousand members. Truly it is marvelous, and more than man's doings.

## Gospel Progress in Sumatra

In the East Indian island of Sumatra, which is nearly as large as Sweden, the central highlands are occupied by a people known as the Battas or Battaks, who declare themselves to be the oldest inhabitants of the island. They live by agriculture, breeding horses and pigs, and cultivating rice and indigo. The Rhenish Missionary Society began to evangelize them about half a century ago, and there is now a flourishing native Church in connection with this mission. The entire Bible has been translated into the Toba dialect of Batta spoken by the northern Battas and published, while the New Testament and parts of the Old are also published, mainly by the Netherlands Bible Society, in Angkola, a southern dialect of the same language. There are now 89,000 Batta Christians, 4,000 having been added to the Church last year. And on the Island of Nias there are also 10,000 people who own Jesus Christ as their Lord and Master.

## MISCELLANEOUS

## What It Would Cost

What would it cost to evangelize our share of the world? How much would you and I have to give of time and money, of prayer and pains, to finish the work which God has given our Church to do? How much love and life would need to be poured out in Japan and China, in Arabia and India and here at home to reach the last man for which we are responsible? Is not this problem worthy of practical considera-

tion? Will you not sit down and count the cost for yourself? Will you undertake your share? Will you underwrite your share of the budget?

The Bishop of Bombay, speaking recently of what a serious effort on the part of the Church to evangelize the world would cost, said:

It would cost the reduction of the staff of clergy all around. It would cost the laity time and personal service. It would cost some people the difference between a larger house and a smaller one—and others that between frequent holidays and rare holidays, and so on through all the comforts and pleasures of life. It would mean the marks of suffering all over the Church. It would mean everywhere the savor of death, and, what we have not yet faced, death as a Church, renunciation of spiritual privileges and delights. I call upon the Church to lay down its life in some real sense for the missionary cause.

Shall we pay the cost? We can do it, if we will.—S. M. ZWEMER.

# Church Missionary Statistics A Correction

In spite of an effort to secure accuracy in the statistics which appeared in our May number (facing page 380), we note some unfortunate errors. The Baptist Church (South) should be credited with 22 cents per member for foreign missions, the Disciples of Christ with 35 cents (in place of only 4 cents per member), and the Evangelical Association with 29 cents. The United Brethren report 874 new communicants on mission fields, or an average of 2.7 per minister (in place of 41.7 each).

We were not able to obtain the number added on confession in the home churches, but the comparison in the tables is practically correct.

## **OBITUARY**

## Rev. H. H. Jessup, of Syria

The grand old man of the Syrian missions has passed away in the death in Beirut, Syria, of the Rev. Henry Harris Jessup, missionary and author, in his seventy-ninth year. An extended article will be published on Dr. Jessup's life, in our July number.

Doctor Jessup's recently published autobiography is a remarkable story of the Syrian missions.

Doctor Jessup was graduated from Yale in 1851, and from the Union Theological Seminary in 1855. He was a missionary at Tripoli, Syria, from 1856 to 1860, and since that time he had been stationed at Beirut. He was missionary editor of the Arabic journal El-Nesrah, and was moderator of the General Assembly of 1879. Among his works are "The Mohammedan Missionary Problem," "The Women of the Arabs," "The Greek Church and Protestant Missions," "Syrian Home Life," and "Kamil."

Doctor Jessup has contributed greatly to the remarkable spread of missionary and educational work in Syria. He spoke Arabic fluently, and traveled about the country, penetrating even the most remote mountain districts, and constantly hazarding his life.

# John H. Converse, of Philadelphia

On May 3d, John H. Converse, president of the Baldwin Locomotive Works, and one of the noblest and most generous supporters of the missionary cause at home and abroad, a prominent Presbyterian layman, died suddenly from heart disease at his home in Rosemont, near Philadelphia.

Mr. Converse was sixty-nine years old, having been born in Burlington, Vt., in 1840. After his graduation from the University of Vermont, he was for three years an editorial writer on the Burlington Times. He then went to Chicago, where he was engaged in railroad work for two years, and in 1870 became a member of the Baldwin Locomotive firm, of which he was afterward elected president.

Mr. Converse gave liberally of his large fortune. In 1900 he was vice-moderator of the Presbyterian General Assembly, of which he was also president of the trustees and chairman of the business committee of the Board of Publication. The committee of evangelistic work was largely supported by his generosity. He was a trustee of the Princeton Theological Seminary;

trustee of the Presbyterian Hospital; a member of the University Extension Association, and during the Spanish war he was president of the National Relief Association. His gifts to foreign missions were large and wisely directed.

# Henry Nitchie Cobb, of New York

Another devoted missionary statesman is gone. Rev. Henry Nitchie Cobb, since 1882 corresponding secretary of the Board of Foreign Missions of the Reformed Church of America, died on April 17th, at his home, East Orange, N. J.

Mr. Cobb was born seventy-five years ago in New York City, the son of the late Sanford and Sophia Nitchie Cobb. He was graduated from Yale

with the class of 1855.

In 1860 he went to Persia as a missionary, and from 1866 to 1881 he was pastor of the Reformed Church of Millbrook, N. Y.

Mr. Cobb traveled extensively in mission fields, and wrote a book on one of his tours. He was very active in all departments of foreign missionary work.

## Rev. F. A. Hagenauer

The Rev. F. A. Hagenauer died at Ramahyuck, Stratford, Australia, on November 28th. He was a notable figure in the history of the reclamation of the aborigines in Australia during the past half-century. Going to Australia as a missionary of the Moravian Church, he worked for many years with distinct success among the aborigines, especially the northern tribes along the Murray. He was a wellknown personage in Melbourne, as a humorous lecturer also. In later years he was appointed superintendent of the aboriginal station of Ramahyuck, on the shores of Lake Wellington, and later, as a recognition of his wisdom and ability, he was made governmentinspector of aborigines for the whole of Victoria. He resigned a few years ago on account of increasing age, and died eighty-one years old. Mr. Hagenauer devoted much time and attention to scientific research among native animals also.

# FOR THE MISSIONARY LIBRARY

FIGHTING THE SLAVE HUNTERS IN CENTRAL AFRICA. By Alfred J. Swan. Illustrated. 8vo. 359 pages. \$3.50, net. J. B. Lippincott, Philadelphia. 1910.

Slavery and the slave-trade is not yet stamped out in Africa. In some places conditions worse than slavery exist under the name of contract labor—where the death of the workers is more profitable than their life when the time comes for the payment of wages or their return to their homes.

The article by Mr. Travis Buxton, in this number of the Review, shows the present extent of this inhuman traffic in human beings. Mr. Swan's volumes of stirring tales gives incidents from the thrilling history of fighting the slave trade in Central Africa. Mr. Swan has spent twenty-seven years in Africa, and therefore has gathered his information and inspiration at first hand. Conditions have improved in the last twenty-five years in British Central Africa, where Mr. Swan lived and where he helped to fight the Arab slave-dealers.

Stories of fiendish cruelty are here told—the spearing of wearied women or of helpless children in order that the mothers might be relieved of the burden and might carry their loads of

ivory.

The rising generation in Africa is beginning to recognize the disgrace of slavery and social evolution is progressing. Nyassaland is now showing the influence of Christian missions and the fruit of the work of early pioneers

is being gathered.

The book is one to stir the blood of those who have humanity enough to help heal the "open sore of the world." The pictures are often graphic and harrowing and there are incidents thrilling and heroic. Much information is given in passing concerning the natural resources of Africa and the industrial development of the natives. The style of the narrative is interesting and many of the photographic illustrations are unique.

CHRISTIANS AT MECCA. Augustus Ralli. 12mo, 283 pages. \$1.20, net. William Heinemann & Company, London.

The most secluded corners of the

earth are opening to the gaze of travelers. Lhasa has yielded its secrets, and now there appears from the press this very interesting résumé of travel and adventure in the sacred city of the Moslem world. Some people still believe that Burton was the only man who ever reached the holy city of the Moslem world and few realize that there are more than a score of Europeans whose record tells of penetration to Mecca in disguise. These nominal Christians might be divided into three groups and the story of each of them is told in this volume. First, there were those who went unwillingly, as it were, by accident, like Joseph Pitts, the sailor boy of Exeter, and Johann Wild; then there were the votaries of science, among whom three stand out prominent - Burchhardt, Seetzen and Hurgronje. Lastly, there were those who were impelled merely by love of adventure or curiosity. The last of these, Gervais Courtellemont, has the honor of being the photographer with these adventurers. Burton stands in a class by himself, altho in accuracy of scientific description he takes second place to the Hollander Hurgronje, whose sociological studies, carried on during a residence of six months, have given us the standard book on Mecca. More than a dozen other nameless Christians are referred to, who lost their lives in their venture or became Moslems. The general conclusion seems to be that there is less fanaticism than formerly, and that, perhaps, the Meccan Railway, if completed, will set the door ajar.

A full bibliography and striking illustrations add to the interest of this fascinating book.

A HISTORY OF PROTESTANT MISSIONS IN THE NEAR EAST. By Julius Richter. 8vo, 435 pages. \$2.50, net. Fleming H. Revell Co., New York. 1910.

We have already reviewed the German edition of this valuable history of missions in the Levant (see page 79; January, 1909), but this is more than a translation, it is a revised and improved edition. Dr. Richter is one of

the leading German authorities on missions and, as we would expect, his work is scholarly and thorough. The present volume does for Mohammedan lands around the Mediterranean something of what his "History of Missions in India" did for that coun-

We have here a thoughtful study of Mohammedan world and the Eastern Churches, and the most complete account yet published of the history and present work of Protestant missions in Turkey, Armenia, Syria and Palestine, Persia, Egypt and Abyssinia. It is one of those books that a student of missions can not atford to do without. It contains a remarkable array of facts and is rich in biographical material. The statistical tables show over 1,000 missionaries in these fields and nearly 35,000 Protestant communicants.

Fifty-three Years in Syria. By Henry H. Illustrated. 2 vols. Fleming H. Revell Co., New York. 1910.

Dr. Jessup has just passed into the eternal presence of the Master whom he served so long and so faithfully. His two volumes of reminiscences of life and work in Syria are noteworthy and captivating. They are full of humor, wit and wisdom; they give the history of the Syrian Mission, including also the Beirut College and the Mission Press. The book is exceptionally rich in biographical material relating to leading missionaries in Syria and Turkey. We will devote an article to these important volumes and their author in a subsequent number of THE We have found no topic, Review. touched by the gifted author, on which he does not strike a key-note. volumes are full of information and inspiration.

Everyland. A new magazine for boys and girls. Edited by Mrs. H. W. Peabody. Published quarterly at West Medford, Boston, Mass. 15 cents a copy. Free (upon request), to subscribers to the MISSIONARY REVIEW OF THE WORLD at \$2.50 a year.

The first two numbers of this magazine have appeared and are the most attractive, well written, carefully edited, clearly printed and artistically edited missionary publication for children we have ever seen. It is delightful—not a childish magazine or adults' periodical labeled for children, but one written for boys and girls, about boys and girls, and in a way that can not fail to interest boys and girls in the magazine and in Christian missions to other boys and girls. There are stories about an African Princess. a Korean Prince, adventures on cannibal islands, etc. Read it and see why we are pleased to offer Everyland in combination with THE MISSIONARY Review.

## NEW BOOKS

WINNERS OF THE WORLD DURING TWENTY CENTURIES. A Story and a Study of Missionary Effort, from the Time of St. Paul to the Present Day. By Mary Tracy Gardner and William Edward Gardner, 16mo, 239 pages. Fleming H. Revell Co., New York.

Foreign Missions. Some Principles and Methods in the Expansion of the Christian Church. By R. H. Malden, M.A. 256 pages. \$1.25, net. Green & Co., New York.

THE INTERPRETATION OF THE CHARACTER OF CHRIST 10 Non-CHRISTIAN RACES. By Charles H. Robinson, M.A. 12mo, 200 pages. \$1.20, net. Longmans, Green & Co., New York.

FIFTY-THREE YEARS IN SYRIA. By Henry Harris Jessup. 8vo. \$5.00. Fleming

H. Revell Co.

FIGHTING THE SLAVE-HUNTERS IN CENTRAL Africa. By Alfred J. Swann. 8vo. \$3.50. J. B. Lippincott Co., Philadelphia.

HISTORY OF PROTESTANT MISSIONS IN THE NEAR EAST. By Julius Richter. 8vo. \$2.50. Fleming H. Revell Co., New York.

VERY FAR EAST. By C. Winifred Lechmere Clift. With preface by Alfred A. Head. 3s, 6d. Marshall Brothers, Ltd., Keswick House, Paternoster Row, E.C., London.

THE PAPAL CONQUEST. By Rev. Alex. Robertson, D.D. Cloth. 6s. Morgan & Scott, 12, Paternoster Bldgs., E.C., London.

THE INDIAN AND HIS PROBLEM. By Francis E. Leupp. 8vo, 369 pages. \$2.00. Charles Scribner's Sons, New York.

CHINA AND THE FAR EAST. By George A. Blakeslee. 12mo. \$2.00. Thomas

A. Blakeslee. 12mo. \$2.00. Thomas Y. Crowell & Co., New York.

NEW CHINA. By W. Y. Fullerton and C. E. Wilson, B.A. 3s, 6d, net. Morgan & Scott, Ltd., 12, Paternoster gan & Scott, Ltd. Bldg., London, E.C.

## THE NATIONAL MISSIONARY POLICY \*

In view of the Fatherhood of God, the unity of the human race and the sufficiency

and finality of the Gospel of Christ;

Knowing that the field is the world and that this is the only generation we can reach:

This first National Missionary Congress in the United States, representing more than twenty millions of church-members, recognizes the immediate world-wide presentation of the gospel messages to be the central and commanding obligation resting upon all Christian churches, and declares its conviction that the Church of our generation can and should obey literally the great commission of our Lord, to preach the gospel

to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy, the standard that, in addition to the native agencies, there should be provided from the churches of Christian lands an average of at least one missionary to every twenty-five thousand of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately \$11,000,000 last year, to about \$45,000,000 annually. This estimate indicates the measure of personal duty at home rather than the method of missionary work abroad, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native churches which are to be raised up to do the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

We declare our conviction that according to their ability and opportunity, the laymen of the churches are equally responsible with the ministers to pray and to plan, to give and to work for the coming of the Kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity for development, usefulness, and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy, and their possessions in the united effort of the Church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the Church in fulfilling the missionary task of our generation, we declare our belief that this work is the work of the organized Church, and that the natural leaders in it are the ministers and the missionary agencies of the various churches; and it is our conviction that all that is done in the name of the Laymen's Missionary Movement should help to strengthen these leaders and the agencies through which the churches as such must discharge their mis-

sionary responsibility.

We urge the adoption by every church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual church a strong missionary committee, charged with the responsibility of promoting missionary intelligence, intercession and contributions, and that in each city or county where work is undertaken a cooperating committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement, through its executive committee, in cooperation with the established missionary agencies of the several churches, be authorized to provide such measures for the supervision and assistance of these cooperating committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home; that laborers may be thrust forth into all harvest fields; that the unity of the Church may be realized and that the

glory of God may be universally revealed.

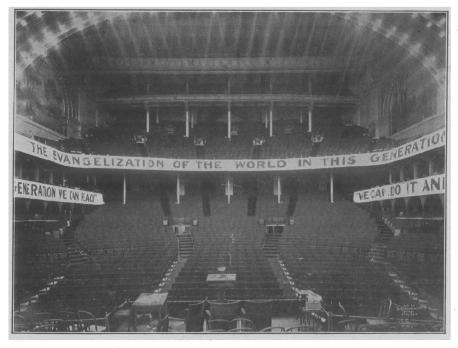
Remembering that the promises of divine blessing are conditioned upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to the churches in many parts of the United States and Canada, through the awakening of the missionary spirit, we call upon the whole membership of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in this National Missionary Congress, and deeply persuaded of the power of Christ through His united Church to solve all the problems of human society, we desire to unite with the churches of Canada and of our sister nations throughout Christendom, as loyal servants of the King of Kings, in a comprehensive and adequate campaign for the conquest of the world by Jesus Christ, who is the Way, the Truth and the Life, the Desire of the Nations, and the Light of the World.

<sup>\*</sup> Adopted by the National Missionary Congress, held at Chicago, May 3-6, 1910.



PLATFORM OF AUDITORIUM, CHICAGO, WHERE SESSIONS OF LAYMEN'S MISSIONARY CONGRESS WERE HELD



REAR END OF SAME

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddiny, Treas., Robert Scott, Sec'7),

Vol. XXXIII. No. 7
Old Series

JULY, 1910

Vol. XXIII. No. 7 New Series

# SIGNS OF THE TIMES

## THE CAMPAIGN AGAINST OPIUM

One sign of the times is a remarkable, simultaneous and wide-spread uprising against the use of this degrading drug, manufacture of it, and traffic in it. Japan led the way: China followed, and now Persia is joining the ranks, the new Baktiari Government apparently being determined to put down opium-smoking, as one great stride forward in national progress and prosperity. Singularly, these heathen peoples are all showing more alertness and activity in suppressing this vice than more enlightened nations like Christian England.

## A REMARKABLE PREDICTION

Some fifteen years since, in Shanghai, China, the late Rev. J. Hudson Taylor, then superintendent of the China Inland Mission, uttered a solemn prediction, which is fully attested as genuine by a missionary then connected with the C. I. M., who both heard and officially reported and edited Mr. Taylor's address.

The forecast was threefold: First, of a war in which Russia was to be prominent, but lack the sympathy of Western nations; second, of a great and pervasive revival of religion; and, third, of the Lord's second appearing, not long after. We are not wont to attach much importance to such modern forecasts. But this man was no fanatic or dreamer, but one who lived

and walked with God, and to whom it was not strange if He permitted some insight into the future. This prophecy was published in full in these pages four years ago (April, 1906, pp. 241, 297), and may be worth while to reread in the light of later events. Subsequent developments make this deliverance intensely interesting. The Russo-Japanese war fulfilled the first part of this threefold prediction in every respect. The great revival in Wales, and in many other quarters, most conspicuously Korea, where the work still goes on and is the wonder of the world, fulfilled the second. There is only one part of the prophesy yet unfulfilled, and there are many who believe that the Lord's second appearing is near at hand.

## RATIONALISM RUN MAD

Professor Drews, of the University of Berlin, recently delivered a lecture in which he declared that there was no such historical personage as Jesus of Nazareth. In protest, the Prussian Church authorities organized a massmeeting, attended by 20,000 people, which announced the unshaken faith of the people in the divine Redeemer.

Such a popular response seems to us giving too much heed to a man whose brain is probably unhinged. We can not treat as a sober and rational proceeding any such utter disregard of all the canons of historical criticism and common sense. If the consenting

testimony of four gospel narratives, not to say the testimony of such heathen historians as Tacitus and Pliny, do not give credibility to a historic personage, where are we to find any historic certainty! And what can be assigned as the origin of nineteen centuries of the Christian Church with all its institutions!

Here is a more abhorrent blasphemy than ever Voltaire or Ingersoll, Renan or Heine, Bradlaugh or Bolingbroke ever ventured. To attempt to build up the whole system of Christianity about a legendary or mythical personality is more a sign of insanity than anything else. Historic continuity and development argue a starting-point as a suspended chain demands a first link and a staple somewhere. To assert that all Christian history is without a beginning, is like making a world out of nothing. When there are men who will proclaim, and people who will listen, to such inanities, no wonder that asylums for the idiotic and imbecile are multiplying!

## ANOTHER LINK

The opening of the Andes tunnel signalizes one of the greatest engineering feats of history. This tunnel, linking Chile and the Argentine Republic, is 12,000 feet above the sea, and is the channel of direct communication between Valparaiso and Buenos Ayres, thus making needless a fifteen days' stormy voyage through the Straits of Magellan in the winter. The tracks climb the mountain on the Argentine side by means of zigzags, run through a first tunnel, across a steel viaduct. and then through a second tunnel. On the Chile side, the mountains fall so rapidly that a corkscrew tunnel takes the train a descent of three thousand

feet. The whole length of this piece of engineering is eleven miles.

In all such media of communication we rejoice, as new highways for the gospel and means of acquaintance and assimilation to the nations.

# PLANNING TO EVANGELIZE THE WORLD

The Laymen's Missionary Movement, as gathered in the late national congress in Chicago, suggested the most extraordinary campaign of history-a persistent, systematized effort to proclaim Christianity to the world within this generation - the next thirty-five years. Out of the world's 1,500,000,000, only 500,000,000 are Christians; the plan, therefore, involves reaching 1,000,000,000 within this generation. To do the work, within the time specified, would, it is estimated, cost \$2,000,000,000; and to raise this, it is proposed to ask for a large increase from every Protestant church, in annual contributions, until the annual contribution reaches \$55.-000,000, which, expended for thirtyfive years, it is believed, will accomplish the work of carrying Christianity to every part of the world.

## NOTES OF THE TIMES

Dr. Campbell Morgan says the three notes of the times are: First, a very marked revolt against the material things of life, and a craving for the spiritual; second, a new and restless passion among men for the practical; third, a great sense of some common visitation; of a daybreak in some form. The first finds its setting chiefly in the remarkable spread of Christian Science, which he calls "a travesty on Christianity and an ignorance of science." He says about Christian Science, "First, it deals with the

spiritual and affirms it; and, second, it deals with sin. The weariness of the material has made thousands of our young people crowd into this society. If the Church had been true to the evangel of Christ, there would have been no room for Christian Science." He refers to the growth of the Sacerdotal party in England as another evil, largely due to the rationalistic preaching from the pulpit which made its inception possible. "The absence of the true is the encouragement of the false, and yet, notwithstanding these verities, there is the search for the spiritual. It is significant that recently Lord Kelvin affirmed the belief that, behind all material things, there must be the Creator, the source of all life. Prof. James, of Harvard, in "The Varieties of Religion," suggestively sums up the results of his scientific findings by saying, "We and God have business with each other and linking our lives with his influence we fulfil our deepest destiny."

## ANOTHER WARNING WORD

Rev. Dr. J. M. Barkley closed his noble sermon before the late General Assembly in the following words:

"I dare not be a pessimist. Human pessimism and divine sovereignty are inconsistent terms. I can not be a pessimist while 'God is in His heaven.' But, discredit the muckrakers and the mock reformers as we will, 'the times are out of joint.' If virtues are virile, evils are gigantic. Twin sins that threaten the very existence of this Christian nation are the vulgar race for gain and the rotting sin of social vices. The former of these evils, the inordinate love of money, is the parental and passionate root of sins that have vitiated the whole world.

"I name only these two great cate-

gories of sin. They are by no means But as we see their terrific hideousness, is it not enough to convince us that the want of this wicked world yawns with an unmeasured depth? Yes, look at it as you will, this old world is turned topsy-turvy. Things are on top that ought to be under, and things are under that ought to be on top. And I do declare it my solemn conviction that, for its uprighting, there is nothing this old sinning, sorrowing, suffering world more needs than a witnessing Church—a Church that will dare to testify against its evil deeds, as Nehemiah testified against the transgressors of divine law in his time—a Church so divinely enlightened that it receives God's truth. lives God's truth and teaches God's truth as the positive remedy for the sins and wrongs of the whole world.

"Under the white light and spiritual power of Pentecost these three things—giving, praying, witnessing—were in splendid conjunction. And behold, and see what they did! From farthest East to farthest West, and from the mountainous solitudes of the North down to the sunny Greek isles of the South,

"Where burning Sappho loved and sung,"

they carried the testimony of Jesus. With that testimony they faced every condition and class. With it they faced the fierce hatred of Judaism, the sorcery and witchcraft of Cyprus and Philippi, the rude savagery of Lycaonia, the sensuous idolatry of Ephesus, the sordid commercialism and the sodden immoralities of Corinth. With it they scaled the heights of Areopagus and met the philosophy of the world. With it they went to the

palace of the Cæsars. And with it they won, the world over.

"The needs of these times is a whole Church testifying for Christ. quent preachers have their place. And yet the ambition for eloquence may be fatal to a harvest of souls. Many a man has ridden the hobby-horse of eloquence hard and got no whither. Edward Everett, the orator of the Academy, was eloquent for three hours at Gettysburg field-and got into a book. Abraham Lincoln, the orator of the backwoods, was eloquent for three minutes-and he got into the heart of every schoolboy in America. the difference? One, with the grace of art, orated; the other, out of a passionate experience, testified. We want great evangelists and learned scholars and skilful teachers and diligent pas-But back of these, and, just now, more than these, we need a Church that will give and pray and witness. And when the Church will bring these into her life again, as at Pentecost, then shall she be a Pentecostal Church. Then shall she 'arise and shine, her light being come and the glory of the Lord being risen upon her.' "

## INCIDENT IN BURMA

A very out-of-the-way tribe on the borders of Burma—Buddhists—were suddenly imprest that their religious beliefs did not satisfy. They decided to meet together and pray that "He who is the 'very God' would reveal Himself to them." They had no book, no teacher; but after many meetings for prayer, they had a vision—One appeared to them saying, "I am the very God, follow me." They believed it was Christ whom the Christians worshiped. They made a difficult journey to find a teacher and

now several of them have been baptized and others inquiring—another evidence that the Holy Spirit Himself teaches where no missionaries are.

# THE FIRST NATIONAL EXHIBITION IN CHINA

The Chinese have at length wakened up to the fact that they ought to follow the example of foreign countries and hold a national exhibition. It is to be shortly opened in Nanking, one of the ancient capitals, and it is believed millions will attend during the eight months it is to be opened; among them, many from foreign lands. The missionaries of Nanking, in view of the greatness of the opportunity afforded by this immense and unique concourse, are planning what will probably be the biggest single missionary effort since the gospel was introduced into China.

As to the exhibition itself, within the walls are vast spaces unoccupied by buildings, and upon one of these is now built the first "White City" of China—under the supervision of foreign architects, a creditable imitation on a small scale, of the great exhibitions of America and Europe. The following is the list of buildings: Agriculture, storehouses, foreign exhibits, machinery, transportation, industrial arts, restaurant, fine arts, executive, public hall, telephone, arts and education, bazaar, Szechuen exhibit, silk exhibit, tea exhibit, Chinese exhibits from foreign countries, military exhibit, public hygiene, porcelain exhibit, provincial exhibit, pisciculture, Hunan exhibit, Chihli exhibit. whole of these are surrounded by well-laid-out pleasure grounds, including a modern race-course; 1,500,ooo taels have already been spent on buildings and grounds, half given by

Chinese merchants, and the other half by the government.

The exhibition will include all kinds of national products and manufactures, Western goods and machinery, together with a multiplicity of things connected with education, the liberal arts, and the philanthropic enterprises of missions in China.

Shanghai hotels are erecting large buildings nearby to accommodate foreign guests. In the large public assembly hall, lectures will be given on topics of the time by Chinese scholars and foreigners.

The greater part of the exhibition will be Chinese, and splendid opportunities will thus be given to see gathered together from all the provinces the best things that China can produce. Each province will have a special building, and already the exhibits of each province have been on show in local provincial exhibits before being finally sent up to Nanking. The Chinese gentleman responsible for the buildings is a Christian who visited American exhibitions.

The five or six missions in Nanking are united in the Christian enterprise of reaching these millions with the gospel. They themselves are raising a large sum of money on the spot, but, inasmuch as the work will be national in its scope, they have successfully appealed to missionaries and Chinese Christians in other places. Money and preachers are being provided in order to assist the local talent. There will be booths inside grounds for the exhibition of Bibles and tracts, while at a short distance outside the main entrance a large building is being erected as a "Christian headquarters." Behind this building there will be a tent capable of

holding 1,500 people. The whole plant is expected to be worthy of the Christian propaganda in China. The running expenses will, of course, be heavy, and the efforts of the committee may be almost indefinitely extended in various directions, provided they receive sufficient financial support. I bespeak from your readers their earnest prayers for the success of this great effort. The missionaries are attempting great things for God, and are expecting great things from God. So writes Donald McGillieroy, from Shanghai, April 12th.

## PARLIAMENT AND THE KONGO ATROCITIES

Thank God the Kongo question is not allowed to rest. One hundred and fifty-eight members of Parliamentof all political opinions—have addrest an outspoken appeal to the Prime Minister, calling for prompt and definite action. The memorial affirms a friendly sentiment toward the Belgians and their new King, but that there is, on the other hand, a deep-seated and rapidly-extending resentment of the attitude displayed by the Belgian Government, and a conviction that the British Government has been too lenient in its treatment of systematic affronts. A time limit for forced labor is hinted at—the month of August next. We hope this weighty memorial—free from all party bias-will have due consideration, and that our moral partnership in the "Crime of the Kongo" may come to an end.-London Christian.

## YOUNG PEOPLE FORGING FORWARD

The Young People's Missionary Movement is forging ahead in its campaign of missionary education for the purpose of quickening the evangelization of the world. The first flush of

missionary study has passed, but the board is settling down to a steady campaign of education. This is promoted by study classes, the distribution of literature, the issuing of missionary pictures, and deputation work, which by means of illustrated lectures of the highest grade disseminates missionary information. Several good missionary books have been issued. and are used as text-books in mission study classes. The treasurer's report shows that \$126,395 has been received for the prosecution of the work, and \$125,783 has been expended. publication fund stands at \$25,375, and it is hoped to raise this fund to \$50,-000. Nearly all the foreign missionary boards in the country use the publications of this movement, and a \$50,000 fund is unquestionably the greatest need at the present time. It is hoped also to put three field secretaries to work this year—one in the South, another in Canada, and a third in the Rocky Mountain district.

## SIGNS OF THE TIMES IN ITALY

Italy now presents to the world the unique spectacle of declaring for religious freedom and of foreshadowing a complete separation of Church and State. At Rome Premier Luzatti has laid before the Parliament his program of policies, which he summarized by saying that the government will aim at justice, liberty and culture. The ecclesiastical policy will be to provide religious freedom, leaving intact the sovereignty of the State. It is proposed to give the vote to all citizens of age who can read and write.

One of the largest publishing firms in that country is sending out a large edition of Dr. Lea's monumental "History of the Inquisition," which has now been translated into Italian by Signorina Pia Cremonina. The volume will also contain the story of the notorious tribunal by the translator. That the book will have a great influence in Italy, where during so prolonged a period of papal rule it was possible to suppress the truth, can not be doubted; and in many cases it will act as a pioneer for the gospel.

Rev. W. L. Watkinson gives a painful picture of the illiteracy and backwardness of the great mass of the Italian people and says that the Apostle Paul, would indeed be astonished if he could revisit Pozzuoli now:

"He would find his evangelical doctrine overlaid by the commandments and traditions of men. He would discover that the blood of St. Januarius is more in evidence than the atonement which obtained eternal redemption. At every street corner he would be confronted by an image of the Virgin Mary, whom he never once mentions. He would be surprized by confessional-boxes obscuring free access to the mercy-seat. He would listen with indignation to sermons strangely unlike his own, making the cross of Christ of none effect. And he would be incensed to discover that his simple ministry of truth and righteousness had given place to a vast priesthood which does nothing for the spirituality and moral education of the people."

There is evidently a great struggle going on in this land. Particularly since 1870, that pivotal year of the Vatican Council and United Italy, the changes have been rapid and revolutionary. From the very day when the Pope was declared "infallible" his temporal sovereignty was forfeited, and from that same day Italy's freedom began. It is one of the most remarkable coincidences of all modern history.

# HENRY HARRIS JESSUP AND THE SYRIAN PIONEERS \*

BY THE EDITOR-IN-CHIEF

Syria, as a mission field, has been blest with a galaxy of great men and women. Dr. Jessup's great two-volume work, with its 800 octavo pages, is not so much his autobiography as the story of the field, its work and its workmen; and a fascinating tale it is—not a dry patch in all its broad territory.

It is not the first time we have been imprest with the illustrious names that adorn the whole history of the Syrian mission. It reminds one of a pageant, in which move successively in stately procession a series of majestic figures, without one among them that does not seem to come of a race of giants; and these volumes will help to keep this "apostolic succession" in the mind's eye. It seems as tho God had kept for the sacred land of His Son's earthly sojourn a specially noble and gifted group of men and women, worthy to be associated with that hallowed territory and its traditions.

The story of Syrian missions falls naturally into two main divisions—the first reaching from 1818 to 1870, and the second from 1870 to the present.

In 1818, Pliny Fisk and Levi Parsons were appointed missionaries to Palestine—two men who stand high in mission annals, tho their time was short. Mr. Parsons, who reached the sacred city in February, 1821, was the pioneer Protestant missionary to Jerusalem—first ever resident there—and he began distributing the Word of God. The revolt in Greece proved contagious in its disturbing effect in Syria, and prudence compelled Mr. Parsons to retire for a season, and he died in Egypt in 1822, almost exactly one year after he set foot in Jerusalem.

Mr. Fisk reached there the following year, having been joined on the way by the afterward famous Jonas King, whose name is linked with missions in Greece. These two brethren labored somewhat as itinerants in the land until the spring of 1825, when again political disturbances caused their withdrawal; and Mr. King left Syria and Pliny Fisk left all scenes of earthly labors for a heavenly rest. The station at Jerusalem for nine years was in a state of semi-collapse, and in 1844 was abandoned.

There were manifest hindrances to work in the "Eternal City," and as far back as 1823 Beirut had been chosen as a more hopeful center. William Bird and William Goodell arrived that year, and like Parsons at Jerusalem, began work by disseminating the Scriptures, which, of course, stirred up hostility on the part of Papists, Maronites and Syrian patriarchs. They also busied themselves with preparing a useful literature and schools for the young. Eli Smith joined them in 1827, and again political ferment drove the missionaries to Mallami in 1828, but two years later Mr. and Mrs. Bird returned, and Mr. Smith later. Another year of suspended animation followed, 1839-40, and the work has ever since gone on uninterruptedly, tho with more than the average visitations of plague and pestilence and political agitation and commotion.

Meanwhile, the constellation of stars had added to it new and shining names—William M. Thomson, Cornelius V. A. Van Dyck, Simeon Calhoun, "the Saint of Lebanon"; H. A. De Forest, W. W. Eddy, Daniel Bliss, Henry H. Jessup, George E. Post,

<sup>&</sup>quot;Fifty-three Years in Syria," by Henry Harris Jessup, D.D. F. H. Revell Co., N. Y.



SYRIAN MISSION IN 1893 WITH DRS. BLISS AND FOST

Back row (from left): Hoskins, W. K. Eddy, Post, Hardin, D. Bliss, Nelson, W. Jessup

Front row: H. H. Jessup, Bird, Van Dyck, W. W. Eddy, S. Jessup

etc.; and these men brought with them such women that, as a man one day said to Mr. Wheeler, of Harpoot, "All the missionaries' wives seemed angels."

The work in Syria has always been fourfold, and can be understood only when this is borne in mind—preaching, teaching, translating and publishing—and the marvel is to see how God has raised up men and women to do this fourfold work. It may almost be said that the pioneers in all these departments have been found in this little land, whose total length is about 400 miles and its entire area only about 60,000 square miles—or a little larger than the State of Pennsylvania.

What masters in these arts has

Syria known! Van Dyck and Eli Smith, preeminent in translation; Bliss and Post, in teaching; Jessup and Calhoun in preaching; while Thomson and Eddy were many-sided, and it is difficult to say in what they most excelled, as, in fact, might be said of most of this whole group, that "they left nothing that they did not touch, and touched nothing that they did not adorn."

If we were to select any department of the Syrian work as preeminent it would be translation and publication. God evidently planned that from this chosen center of the Hebrew race and His Son's mortal career should go forth an Arabic Bible to bless all Arabic-speaking peoples. And noth-

ing is more marvelous in the whole story of Bible translation than the way this was brought about.

The Koran, as the sacred book of the Moslem world, is by the prophet's restrictions debarred from translation. Yet every loyal Mohammedan aspires to read it for himself; and hence, wherever an educated follower of the green flag is found, whatever be his native tongue, he will be found to have made himself familiar with the Arabic in order to have access to the "bible of Mohammed." At the same time, intelligent Arabs are very fastidious about the Arabic characters, that they be perfectly formed, and of classical style in accuracy and beauty. Hence, in order to reach all educated Mohammedans, whether in Africa, or India, or Persia, or China, or elsewhere, the grand prerequisite is an Arabic translation of the Scriptures in which the whole style and typography shall be as nearly as possible perfect.

Observe how this was divinely brought about. Dr. Eli Smith, after long and frequent consultations with the missionaries and native scholars, found that there should be adopted "a simple but pure Arabic, free from foreign idioms, and that the sense should never be sacrificed to a grammatical quirk or rhetorical quibble, or a fanciful tinkling of words." He was aided by a Mohammedan scholar of very high repute, who was himself a graduate of the Azhar University of Cairo, and whose scholarly training and faultless Arabic taste preeminently fitted him to judge of all matters of grammar or rhetoric or voweling, and so insured a translation which is as nearly perfect, both in spirit and letter, in essence and in form, as could well be secured. Dr. Smith worked on this stupendous task for eight years, and Dr. Van Dyck for as many more; and on March 10, 1865, a celebration took place at the American Press in honor of the printing of the Old Testament, thus completing the new Arabic translation of the Word of God, and giving it in purity to the whole Arabic-speaking world.

The pains taken to make this Arabic Bible as nearly as possible perfect is astonishing. Thirty proofs were struck off from each form, and sent to all missionaries in the Arabic-speaking field, and to native scholars, Arabic experts in Germany Austria, for criticism and suggestion; and whatever the extra labor involved. not a sheet was finally printed until all was set right. The same unsparing care was taken in the printing. Dr. Van Dyck went to New York and in person superintended the making of the electrotype plates. Not a matrix was prepared for the characters without every detail being watched. And from the completion of this gigantic work the Author of the Bible set on it His seal. In a short time ten editions, containing 40,000 copies, had been issued, and the accuracy of its rendering, its idiomatic excellence, and the superb perfection of the type which surpassed all that had ever been achieved in the same line, made these new Arabic Bibles so popular that even Moslems bought them and spoke in highest praise of them. No literary work of the nineteenth century has ever outranked this in importance, and we have given to it this prominence because of its immense bearing on the whole prosecution and prospects of missions to the Moslems. Since that Bible was issued over thirty-two editions have been printed, comprizing

nearly a million copies, and what is very remarkable, on the title-page of every copy is the imperial permit and sanction of the government of the Turkish Sultan! These are being sent by the tens of thousands to the whole Arabic-speaking world, from Mogador and Sierre Leone on the Atlantic to Peking, in China, and India, in the Orient; to Morocco, Algiers, Tunis, Egypt, Sudan, Arabia, Zanzibar, Aden, Muscat, Bassorah, Bagdad; to Persia, Mesopotamia, Asia Minor, and to the new Syrian colonies in the United States, South America and Australia.

Simeon Calhoun beautifully says, "Just as Syria, once lighted up with the oil made from her own olives, is now illuminated by oil transported from America, so the light of revelation that once burned brightly in Syria lighting up the whole earth with its radiance, long suffered to go out in darkness, has been rekindled by missionaries from America in the translation of her own Scriptures into the spoken language of her present inhabitants."

The Beirut press has not been idle in other directions; it has been a sort of "tree of life whose leaves are for the healing of the nations." Asaad Shidiak's story of his conversion-Syrian martyr — "Dairyman's Daughter," "Alexander's Evidences of Christianity," and "Edwards' History of Redemption" were among the earliest issues of the Syrian press, and gave some forecast of the vast and varied issues of subsequent years. Thus the American press at Beirut is doing work for sixty millions to whom Arabic is a native tongue, and one hundred and twenty millions more to whom it is a sacred language. What

a gift from America to the Moslem world!

The other contributions of these grand men to the riches of the world must not be forgotten. Dr. Edward Robinson could never have made his "Researches in Palestine" the standard authority it is but for the help of Eli Smith, who became his fellow traveler and explorer, and put at his disposal the treasuries of his Arabic acquisitions. Dr. Wm. M. Thomson has, in his "Land and Book," furnished the finest commentary of its sort known to the world upon the language and geographical and historical references found in the Word of God; and all subsequent books of its sort have borrowed luster from its fascinating pages.

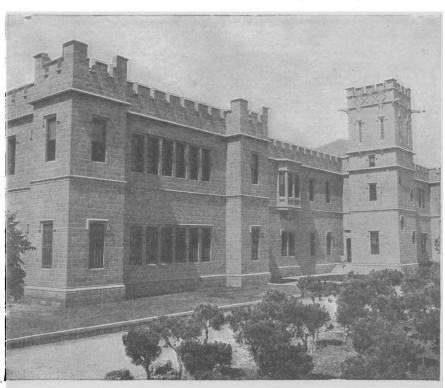
The educational work of the Syrian mission must not be overlooked. Schools were begun about eightyseven years ago-in 1824. At first the missionaries' wives taught a class of six Arab children. Soon after an Arab teacher was found and the pupils grew fast in number; and in 1827 the six had multiplied to as many hundreds, and there were thirteen schools instead of one. The notable fact was that one hundred of these pupils were girls; womanhood in Syria was beginning to be uplifted. At first only reading and writing were taught; there was neither a call for higher education nor competent teachers. These common schools spread from Beirut to other centers. They raised up readers while the press was giving something worth reading. Pupils became converts and converts confessors; girls grew to womanhood, married Chrisand founded Christian tian men homes. Protestantism began to advance against Popery, and a new force was at work to counteract the faith of Islam and the inert and supine Oriental sects that had a name to live and were dead.

As has been remarked, the great fact was woman's new era. Her debasement had been a logical result of the low estimate in which she was held that made a daughter's birth an occasion of mourning, accounted woman as hopelessly inferior, and female education a risk to society. But missionaries took Syria's daughters into their homes, and founded schools for them. There was at first apathy, then antipathy, but they worked on until, in 1866, a fine school building was erected at Beirut at a cost of \$11,000. Thus woman's education was assured.

Meanwhile, in other centers, educational work had been going on—as at Sidon for girls, and Abeih for boys—where, in 1869, a theological seminary began, with seven students.

The project for a Syrian Protestant college was sketched in 1861 which was to be strictly evangelical, non-sectarian, but thorough—not aiming to denationalize Syrian students, but qualify them for every useful calling. Of this college it has been comprehensively said that "missionary instruction created a demand for it; the plans and prayers and labors of missionaries established it; the friends of missions endowed it; its aim, the enlightenment and salvation of the Arabic-speaking race."

The college was opened in that



GEORGE E. POST SCIENCE HALL, SYRIAN PROTESTANT COLLEGE

memorable year, 1866, with fourteen students, and a medical department was soon added to the academic.

In this first period of about fifty years (1818-1870) the preaching of the gospel was not forgotten. It has always been regarded in the Syrian mission as the chief factor in the spread of the kingdom of grace; and, in fact, the translation and educational work was all tributary and preparatory. Moslems could not be reached by any oral proclamation of the gospel, and the nominal Christian sects in Syria were often more intolerant than others.

At first much contact was colloquial and informal. Family worship was a means of great influence, and a substitute for more formal preaching. By 1827 a small company of twenty converts gathered about the Lord's table -one of whom, Asaad Shidiak, is the Maronite martyr. known as He was imprisoned and enchained in the Canobin convent, and after a few years of cruel persecution, he diedprobably in 1830—but the time and method of his death are unknown. In 1848, the native Protestants of Beirut asked for an organization of their separate from the mission own. church, and the request was granted. In 1849 this native church numbered twenty-seven, and embraced previous members of five sects. Twenty years later a fine building was completed for their use.

In 1844, at Hasbeiya, a considerable body of seceders from the Greek Church declared themselves Protestants, and after some seven years of persecution, a church of sixteen members was formed in 1851, which increased shortly to twenty-five. Native churches likewise developed at Sidon, at Tripoli, at Hums, the early history of all these being one of persecution, more or less violent. The faith of these converts was severely tested, but they triumphed.

Thus the first fifty years reveals results not to be despised in a great Arabic Bible, itself an ample harvest for all this seed-sowing; the foundations of a Christian literature, Christian schools and a grand college, and theological seminary; and native churches at Beirut, Tripoli, Abeih and Sidon; with many Protestant communities formed and mission stations multiplying.

It is both instructive and amusing to note the inevitable blunders of a novice in the use of a difficult foreign tongue like the Arabic. By a mere mispronunciation a Greek bishop prayed the Lord to "create a clean dog in each of His people" (mistaking kelb for kolb). A missionary lady bade her servant, "put more donkeys in the bread"; she meant leaven, but got hameer for khameer. A missionary, calling on a local governor, intending to say, "I am obliged," said "I am crazy to your excellency" (meinoon for noon"). Even Dr. Dennis, in a funeral sermon, confused "trials" with "roosters." to the mystification of the mourners, who could not see why their barn-yard fowls needed a ministry of consolation.

In a subsequent issue we propose to glance at the second period in the history of Syrian missions—1871-1910.

# THE NATIONAL CONGRESS OF MISSIONS, CHICAGO, ILL., MAY 3d-6th

BY JOHN TIMOTHY STONE

The great Auditorium was filled with over four thousand delegates from every State in the Union (except Nevada and Indian Territory), and from Canada, Europe and Asia. Back of the stage a huge curtain bore the words: "Unto Him Shall the Gathering of the Nations Be." To the right, "Christ's World Program"; "Ye Shall be My Witnesses, both in Jerusalem and Judea and Samaria, and Unto the Uttermost Parts of the Earth." the left, "Evangelization of the World in this Generation"; "This is the Only Generation We Can Reach"; "1806-We Can Do It If We Will"; "1906-We Can Do It and We Will."

The great congregation sang "Oh, Zion, Haste," and, at the fourth verse, there seemed almost a stampede of enthusiasm,

"Give of thy sons to bear the message glorious;

Give of thy wealth to speed them on their way;

Pour out thy soul for them in prayer victorious,

And all thou spendest Jesus will repay."

And then rang out the chorus: "Publish glad tidings."

Thirty-three denominations and communions were uniting as those thousands joined in praise and prayer.

At the opening session, Tuesday afternoon, Mr. Alfred E. Marling, of New York City, the presiding officer, first introduced Bishop Anderson, of the Protestant Episcopal Church, Chicago. "The Will of Christ for the World" was his theme. "In Greece, Christianity preserved the continuity of the country. The enduring things in Greece were contributed by Christianity. In the Latin countries the

ideals of the poets and great men of the Roman Empire were inspired by Christianity. Dante is diviner than Vergil; St. Augustine penetrated deeper than Marcus Aurelius: St. Francis of Assisi may be favorably compared with Epictetus. Among our Anglo-Saxon races all that we have is due to Christ. What is civilization the humanization ofChrist's principles are based upon the eternal love of the Eternal Father. He has been lifting men by the thou-Obliterate Christianity from the world and there is no archangel eloquent enough to depict the catastrophe which might ensue. The will of Christ for the world can not be discust without considering unity. Unity is not uniformity, but it is oneness in the visible body of Christ that makes men know and believe. The great triumphs of Christianity were achieved when the Church was one. We are wasting more money through overlapping than would evangelize the whole nation in a generation. Is it wise? Is it Christian? I do not want to belong to a church of minimums, but there are some things which we may give up: pride, ecclesiastical conceit, jealousies, inherited prejudices, and perhaps we may give up even some of our ignorance. Christlike Christians can not stay apart. Christians can come and give their assent to this convention. There is ten times as much unity in the church as you dream of. Let us be prophets, priests and apostles of unity. May our Lex Credendi always be our Lex Crandi."

Bishop Warren, of the Methodist Episcopal Church, followed upon the

subject, "A World-wide Purpose in the Life of a Christian." "There are two main questions in this world conquest: the kind of agencies employed and the forces by which they are backed. Christ Himself has not only laid the plan of campaign, but He has illustrated it in His own work. First, He came healing the sicknesses of the body. We go forth to the conquest of the world by the same means. Second, we plan schools which shall teach the ideas we have received. third, we offer to the new spirit realm the communion of God with the human soul. The agencies are the same which have built and controlled the world of matter, mind and spiritual life. So every man girds himself to task with a world-wide vision, assured of world-wide success."

Tuesday evening the tide reached even a higher level. The four thousand delegates were registered and present. Lord William Cecil, of England, presented "The Present World Conditions and the Church's Opportunity." "I shall go back and tell my own countrymen," he said, "of the zeal of Americans for my Lord and Savior. The world is becoming a very small place. We measure distance by time. Only a few years ago it took months to reach China: now in London you may see signs in the railroad stations, 'Fourteen days to China and Japan.' In the war between Japan and China, some of the Chinese knew nothing of the fact that war was going on. There was a report among them that some barbarians were annoying the Emperor. With this shrinkage of the world we are coming nearer to a common civilization. This movement toward the Western civilization has two causes: First, the growing power

of the West. China is realizing that unless she adopts Western civilization she will perish as a nation. After the battle of Mukden, China decided to accept it. Second, the conquering power of Christianity: Western civilization preached not only by the press and by the cannon, but also by love. Will you only send them commerce and guns, or the message of love and peace?"

Dr. J. A. McDonald, editor of the Toronto Globe, followed, speaking upon "America's World Responsibility." "Responsibility for the world has organized this campaign. congress proclaims a crisis in your history. Lowell wrote, 'Once to every man and nation comes the moment to decide.' Then, slavery was the crucial problem. That crisis touched only these States. To-day the horizon has broadened, the vision has come of the unrequited millions of heathendom. From this opportunity your nation turns away to its own national loss. This republic and the Dominion of this responsibility. Canada share When they stand facing it they are one; one in their world fears, and one in their world's work. It is true of the nation, as of the man, that 'to whom much is given, of them much shall be required.' What unique thing can America do for the world? Something more than the exploiting of foreign lands for American commerce. The increase of your exports is not the measure of your success in foreign work. Neither can political institutions be imposed from without or you will have David in the mail of Goliath. Out of the life of the Orient there may vet arise a civilization that will more surely procure life, liberty and the pursuit of happiness to the governed. The

responsibility of America to the world will not be met by the reproduction of our social modes in the East. can not teach the Japanese the love of beauty. Again, our systems of theology may not be the full expression of Christianity. Our ritual and modes of worship may be the best for us, but out of the dreamy East may arise a greater conception of the Christian faith, nearer to the mind of the Nazarene than our philosophical beliefs. I learned thoroughly the Shorter Catechism when I was a boy, yet I see that there may arise a clearer conception of Christianity than even Scotland has produced. Next, it is not our responsibility to raise new moral standards for the East; they need more than a knowledge of right and wrong; they need the energizing power of a new dynamic. What is it? The gospel of God's infinite love, the message of Christ's eternal salvation, the glad tidings of man's redemption from sin, the glorious hope of life immortal. To America has been given this message of divine love, and it is America's world responsibility to send it forth. Why should not America give to the nations a new national ideal? If any nation would be great among the nations of the world, let that nation serve. Men of this republic, will you do it? Will you inscribe on the Stars and Stripes 'For God and World?'"

Secretary J. Campbell White followed upon the subject, "The Supreme Opportunity of Our Generation." No man could present such a subject more forcibly than he, who caught the vision from afar, and whose faith and ability have organized and perfected this great campaign through seventy-five American cities, culminating in

this representative national congress. "No man sees truth wholly unless he sees it whole. The world field is The only permanent God's plan. forces and values in this world are spiritual values. The supreme opportunity can not be local, it must be a world opportunity. On the Kongo a man is valued for what he can carry, but on the River of Life a man is valued for what he does. Joseph Cook well said, 'The nineteenth century has made the world a neighborhood, the twentieth century will make it a brotherhood.' During the famine in India, twenty-four hours after a large gift was given in Chicago, the bread bought by that money was being put into the mouths of starving men in India. All the great problems of the world are missionary problems: the educational, the medical. and the spiritual. To-day half the world does not know Christ. But great strides are being made. Korea twenty years ago there were no Christian converts; now Korea is on its knees asking God for a million converts this year. This Laymen's Missionary Movement is bringing Christians to a greater unity. did Dean Bosworth say that what brings men together is, first, a common hope; second, a common work; third, a common deliverance from a common peril; fourth, loyalty to a common friend. My faith has been greatly increased in these last days that the world will be evangelized in this generation. We can do it, on the human side, and God will do His part. From Canada we received the slogan: 'This is the only generation we can reach!' I would add, 'We are the only ones who can reach this generation!' No man can afford to wait until some

future generation to become acquainted with his Savior."

Wednesday morning the great Auditorium was filled as President Gandier, of Knox College, Toronto, rose to conduct the devotional exercises. Mr. Mornay Williams, prominent as a member of the bar, as well as a philanthropic leader in New York City, was the first speaker, upon the broad subject, "The Power of the Whole Appeal to the Whole Church." "One is staggered by the topic, 'The Whole Appeal' is Jesus Christ. He is the spoken thought of God. He is the ideal of humanity as God sees it. Until the world has learned the love for the world she has not learned the love of Christ. It is enough for us to know where there is suffering. Then there is the power of Christ to heal."

Dr. Samuel B. Capen, of the American Board, followed upon "The Nation's Response to the National Campaign." "Not since the Civil War has there been such a passion for personal service as within the past few years. Six million five hundred thousand men have actually paid admission fees to come to missionary meetings. Boise City, Idaho, there were present over twenty per cent in addition to the membership of the church. In Charleston, for the first time in its history, all denominations came together. New Orleans the largest meeting was held in a hall owned by a Hebrew club. Christian men have received a new spiritual life; they have seen the world in the large. This movement has also led many a man to a personal confession of Jesus Christ. Indifference is the great sin of to-day; men do not love Him; they do not hate Him. One New York millionaire said to me, 'Six weeks ago I was a cigaret-

smoking, champagne-drinking Christian; now I have been out six nights speaking for missions.' Churches have been paying off debts in the atmosphere of this movement. A new spirit of prayer has been developed. Colonel Halford well said, 'This is not a campaign of rations and orations and evaporations; but this great work is a man's job, and can't be done unless we as business men look at it from a business standpoint.' This movement is bringing the North and South together as nothing has ever done. Alabama one of the speakers said. 'Tell Massachusetts that Alabama will line up with her in this great fight to conquer the world.' The war is not over, 'we have just begun to fight.' "

D. Clay Lilly, of Richmond, spoke as to what laymen can do for missions. He emphasized the need of educational work in the church and Sunday-school. "The appeal of facts is the appeal for to-day. People need to learn what is really being done. The missionary libraries and books of especial interest should be distributed with the personal touch, which will mean their reading." He concluded by saying, "Nourish your life spiritually by your communion with Him, receive some great commission from Him. You can do nothing better than to pray, and pray on an imperial plane. With Lord Salisbury, study larger maps and let us be satisfied with nothing less than with a world-wide enlistment."

"Business Methods in Missionary Finance" was discust by John R. Pepper, of Memphis, Tenn. He merely referred to the need of it. He suggested that "the old call about more information should now be changed to more 'inflammation.' Every method must have a goal fixt. System adds

dignity and dollars. The weeklyoffering system has proved itself
worthy. We would not be satisfied
with a prayer-meeting once a year or
once a month; why with a missionary
collection? Any system that will
bring success is the system to use, but
the King's business requires haste and
system."

President E. Y. Mullins, of the Baptist Theological Seminary, Louisville, Ky., spoke upon "The Spiritual Significance of the National Missionary Movement." "It has gript Louisville spiritually more than any other convention ever held there. It actually resulted in a six weeks' campaign of church-going. It means the spiritual opportunity recognized and embraced; the true meaning of the Biblical teaching of love to one's neighbor. neighbor is the man whom I can help and who needs me, whether he is in China or around the corner. It means the spiritual vision coupled with the task. A man with a vision only is visionary; a man with a task only is a drudge. Couple the vision and the task and you have the Laymen's Missionary Movement. The preacher needs cooperation in preaching the gospel of stewardship. The gospel must include the carnal side of money. After Jacob's vision he promised God a tenth. Lastly it means the coming of power."

Wednesday afternoon eight sectional conferences were held in various parts of the city among the men of different professions and church activities. Over two hundred business men were addrest by five speakers. Mr. P. Clement Chase, of Omaha, in speaking on "Some Principle of Business to Apply to the Missionary Enterprise," called attention to the need of promo-

tion and advertisement, properly placing in the hands of newspaper men stories of definite and vital interest. "Dr. Grenfell's story will interest far more if printed in a newspaper than in a tract." He called attention to the eagerness with which the papers seek news, especially when related to local churches and local communities. He suggested lay helpers in this very line in each local church.

Mr. Louis H. Severance followed with "The Opportunities for the Business Man." "In Rangoon there are many oil-wells, but the oil is not good enough. Men in the immediate vicinity of the wells burn Standard oil brought from America. People want the best article the market affords. Hence we must put out our best Christian article."

Mr. W. J. Schieffelin referred to the five points of an ideal missionary church—prayer, study, method, giving, serving. These must be applied to the business end of missions.

Mr. E. A. Marling referred to the need of an added financial basis because of the utter inadequacy of present conditions. "Because of the size of the problem, its complexity, and its extreme urgency, men must not only be sent, but equipped; must become acclimated; must translate the Scriptures; must preach the full gospel, exercising Christ's function not only of teaching, but healing, and this must be done where there is the greatest need. As Dr. Maltbie Babcock said, 'My nearest neighbor is my neediest neighbor.'"

The ministerial conference held in Orchestra Hall was attended by over a thousand ministers, not only delegates, but men from the city and vicinity. It was addrest by President

Davis, of the Chicago Theological Seminary; Dr. Raymond, of Buffalo; Rev. Mr. Sherman, a Protestant Episcopal missionary, from Hankow. China. Bishop Quayle appealed for the "Church Force in the World Field." Dr. Hazzard, of Boston, and Dr. Vance, of Newark, followed. Each speaker brought a clear, strong message, which paralleled obligation with opportunity, and gave very clear evidence that the pastors of the entire Church are appreciative and deeply sympathetic with this great world movement of the laymen.

The physicians and surgeons were addrest by physicians of world-wide repute and the following subjects considered: "The Unnecessary Burden of Suffering in the Non-Christian World," "How Non-Christian Ideas and Practises Affect Physical Life and Health," "The Debt of Medical Science to Missions," "The Peculiar Opportunity of Medical Education in Mission Fields," and "Special Opportunities of Physicians at Home to Help Missions."

Mr. S. Earl Taylor led in the discussion at the Church Officers' conference on "Features of a Standard Missionary Church." Mr. Charles A. Roland, of Georgia, followed on "The Responsibility of Church Officers in Setting the Missionary Standards for the Church."

The matter of policies, financial methods and efficient systems were discust.

Mr. Lilly, of Richmond, closed with a testimony as to the effect of an aggressive and adequate missionary policy on the spiritual and financial life of the Church itself.

Able leaders discust Sunday-school

methods and opportunities at the conference held at the First Methodist Church, Mr. Harry Wade Hicks, of New York, Bishop Bell, of Los Angeles, and Judge Cleland, of Chicago, taking part.

Judge Spencer, of St. Louis; William D. Murray, of New York, and T. G. D. Bradley, of Chicago, spoke at the lawyers' conference.

The Brotherhood conference was addrest by Charles S. Holt, of Chicago, who said that the great Brotherhood Movement was especially masculine, and rested on man's responsibility to Christ and the Church. It is not sociological, ethical or doctrinal, but religious, personal, Christian. There can be no real brotherhood which does not reach out. It must be a force, active, spontaneous, continuous, flexible and loyal. The Brotherhood operates in the Church, not apart from it.

Hon. F. W. Parker, of Chicago, said in part: "Away with the suspicion that the brotherhoods are not interested in missions. Give the men of our Brotherhood a job big enough. Big men need something to do in the Church, or they will be busy in work outside of the Church. They need the inspiration of a wide vision."

Dr. Ira Landrith emphasized that the Brotherhood of America must develop along all lines if their task is to be met. He laid stress on Bible study, personally leading of men to Christ, reviving the family altar, and influencing men within the home.

At the Editors' conference, Dr. Herring, of New York, discust the denominational missionary periodical as the best method of disseminating missionary news, and Dr. McDonald, of Toronto, the growing demand for and

use of missionary news by the secular press. Dr. C. J. Musser and Nolan R. Best, editor of *The Interior*, followed.

Stephen J. Corey, secretary of the Foreign Board of the Disciples of Christ, opened the session Wednesday evening with "The Church's Need of a World-wide Field." "The Church that does not believe in foreign missions hangs out its shingle as having a local deity as its God. The Church needs the challenge of a world field if it is to reach high endeavor. Let us stop teasing boys to go into the ministry and give them the challenge of a great mission. Appeal to the heroism in a boy's life. In the satisfying of the world's needs we will save ourselves."

The subject of Judge Spencer, of St. Louis, was "Laymen and World Evangelism." "When I was in college the prayer for foreign missions used to be, 'Oh, God, open the doors of the non-Christian lands to the gospel.' Twelve years ago, when Mott went to China, the Chinese studentwall was closed to Christian students. If there is a young man in this audience hesitating as to the choice of his life work, why may he not become God's instrument in the converting of a nation to Christ."

Rev. George Sherwood Eddy, of the American Board, spoke on work in southern Asia. "I sail for India next week, and my heart leaps at the thought. It was my privilege to be in Japan in the recent evangelistic campaign, also in China and Korea. In China I spoke to an audience of one thousand young men, after which twenty-five rose and confest Christ. If I were choosing a place to put my life I would choose China as the place of largest opportunity. The present

unrest of India is most encouraging; the leaven of Christian principles is the chief cause; they are awakened in politics, domestic and religious life as they come to a greater self-realization. To-night one-half the world is without Christ. It is not by chance that that half is poor and sick. We are sending one missionary to them to 699 we keep at home."

Thursday morning we surveyed the world field. Dr. N. W. Rowell, of Kings College, Toronto, chairman of the Canadian branch of the Laymen's Movement, spoke on "A Nation's Power for Missions." "Throughout their churches the deaf were hearing, the lame walking, and in some churches even the dead were raised to life. The missionary power does not depend upon the number of the church-members, but the loyalty of the members to the great mission of Jesus Christ. We agree in all the deeper things of life. We sing with you the same tune to our national This Laymen's Missionary Movement is the great national conserforce in moral resources. Throughout our country it has arrested attention and changed the attitude of thousands of men toward missions. It has stimulated the prayer services. It has increased the missionary income. In 1907 we gave \$200,000 to home and foreign missions. Under its stimulus, in 1908 we gave \$363,000, and this year we are pledged to more than \$400,000. The bogie that if one gives more to foreign missions, home missions will be depleted, has vanished. We are all with one accord and in one place, Anglicans, Methodists and Presbyterians speaking in our own tongue, 'the Spirit giving us utterance.'"

Latin America was presented by Doctor Homer C. Stuntz, of the Methodist Board. "There are eighty millions of people in Latin America speaking many languages other than Spanish. The Mexicans, like the Koreans, are praying for one million converts this year. The size of South America is unthinkable There is more habitable and tillable land there than in North America, for they have less frozen lands. There are only seventeen millions of people in Brazil, which can carry a hundred and fifty millions. Argentine has seven millions, and can support a hundred millions. The old church life there is inadequate to lead the people out into the new national life. From fifty-five to seventy-five per cent of the population are illiterate. One copper company of the United States invested more in one mine before getting a cent out of it than united Christians have ever invested in the redemption of the South American continent. As to the Philippines, twelve years ago last Sunday, George Dewey sailed into Manila Harbor. We have done more in nine years to further civilization there than Spain did in 345 years. More than three millions have broken away from the twelve millions in I saw 365 converted in Romanism. one service. The Presbyterians have gotten more converts there than in Siam and Laos in all the history of those missions."

Dr. F. L. H. Pott, of Shanghai, spoke upon "The Far East." "The situation is a crisis and an opportunity. The old Poly-demonism and Confucianism are being broken down. What will take their place? We must create ideas of sin, God and salvation through Christ. If the Church of

Christ were willing to pour forth its life of men and women, to give more than the crumbs that fall from its table, it would be possible to make China one of the greatest Christian nations of the earth."

Former Vice-Minister of Public Affairs Hon. T. H. Yun, of Korea, who has recently accepted the presidency of a Methodist college, read a paper upon his own country, marked for clear thought, pure English and keen humor.

The morning session closed with an address by Dr. Zwemer, of Arabia, on "Africa and the Near East." "Asia and Africa are linked together by God's revelation; Moses was born in Egypt, Christ fled to Egypt, but Islam is now the link which binds the East and the West. That is the only resupersede ligion which claims to Christianity, which contests Christianity the Holy Land, which combats Christianity and the truths of Christianity. It is the greatest defiant faith. In Africa the great missionary problem is not crumbling paganism; it is Islam. Bishop Anderson said that Jesus Christ has no rival. This may be so in our lives, but it is not so in Africa in the lives of the Africans. Islam is advancing over all Africa. It is true that it is lifting them out of their paganism, but no Mohammedan can ever lift the African higher than the source from which he sprang; i.e., Mohammed and the Koran Islam is a political religion, and is putting forth its sway over the whole of the Orient. The Gordon Memorial College, founded by Christian money, supposedly with Christian ends in view, has been appropriated by Mohammedanism and is now a center of Mohammedanism in Africa. Its study

halls are open on Sunday and closed on Friday, and the Koran is taught.

"It is true that Islam is raising the moral standard, but it is not very difficult to raise the African to the fulness of the stature of Mohammed. Some statisticians say that one-third of the population of Africa are Mohammedans, others say one-half. It is difficult to draw the line as to where Mohammedanism begins and paganism ends, so slight is the difference between the pagan converted to Mohammed and the fetish-worshiping pagan. The Moslem world is writing over Africa, 'The Moslemization of Africa in this Generation.' We must meet this challenge, not by resolutions, but by real sacrifice. The best encouragement is in the fact that we can appeal to men because of the moral issues involved. We point to Morocco, morally the darkest spot on earth. We need not to believe in the Nicene creed or in the shorter catechism, but in the depths of the personality of Christ. We can not win this battle except as it has been done. Raymond Lull died for Africa; at Adana Christians died for Him only a year ago. We can not accomplish Christ's task without learning something of His sacrifice."

Thursday afternoon a meeting was held in the Auditorium for students, over which ex-Vice-President C. W. Fairbanks presided. It was addrest by Mr. Eddy, Dr. Zwemer and Mr. Speer. Thousands of students attended. A conference of the congress delegates was held at the same hour in Orchestra Hall, considering "How to Conserve and Extend the Influence of the National Missionary Campaign." The whole conference was practical. Such sentences as these were heard,

"Conservation by supervision is our slogan"; "Prove your enthusiasm by your statistics"; "Every man is responsible to follow this work up." The meeting developed into a long prayer service.

The following resolutions were adopted as the national missionary policy (see back of frontispiece).

Bishop Charles E. Woodcock, of Louisville, Ky., opened the evening session upon "Prayer and the Kingdom." "Prayer is as necessary as God is. Prayer is not easy. Things easy are never great. The trouble is, as Christian men, we try to live down to the plane of the men around us when we should live up to the plane of God. This congress is not only an inspiration, it is a consecration. It will do more for America than for Africa. Let us pray and work."

· Chairman Marling repeated his message on "Money and the Kingdom." "Money is power, but if I put a twenty-dollar gold piece on the table and it is left here it is worthless-it is dead metal. But if I take it and go out I could spend it at its full value. When linked with my personality it becomes powerful. When I die shall it be said: 'He was born a man but died a merchant?" God forbid. I want to translate my physical manhood and my money-making ability into the Kingdom of God. The estimated banking power of the United States is thirty-eight per cent of all the world. There is no scheme that we could not advance if we are devoted enough. We have the money to do anything we want to do. conservative estimate that twenty-five billions of dollars are in the hands of Christian men of the United States. If Jesus Christ is worth anything in

acceptance, is He not worth something for transmission? I don't want to give up my business, I want to continue in it for my Master."

Robert E. Speer followed on "Foreign Missions and Christian Unity." "There is necessity for such unity, if we are to fulfil the task assumed. It is too big for any one body of Christians alone. The great evils of the world call for unity. The character of God demands it. Christianity must be naturalized in our country. It is more important to have a national Indian church than to transplant Presbyterianism and Methodism there. Occidental character of our differences makes it unnecessary to transmit them across the seas. First, we preach as Armenians, while we pray as Calvinists. Second, what should be the kind and degree of unity, to avoid all friction and waste? All friction is disloyalty to Christ, all waste treason to the world. The call is for spiritual, corporate unity. Third, to what extent have we succeeded in attaining this unity? In Korea, in the Philippines, there is one Christian Church. We have agreed not to overlap. We are engaged in a great warfare and there is no time for guerrilla warfare among ourselves. Fourth, the lessons and the appeal to us at home. If the Northern and Southern Presbyterian churches are one in Korea, why, in God's name, is it impossible here in America? The way to adjust ourselves to unity is not to scrutinize our own differences, but to look away from them to Christ."

Friday morning Secretary James L. Barton, of the American Board, spoke upon "An Adequate System of Christian Education in Non-Christian Lands." "First, the world can not be

evangelized by education; again, that six hundred millions are ignorant and without Christ. Of these, five hundred and forty millions belong to the United States. 1. A modern educational system for the non-Christian world is inevitable. The East has awakened and will be educated. whether we wish or no. 2. The extent of the Christian education in the East. One million two hundred thousand children are studying in mission schools. These students will fill 201 Chicago universities, and many of them are supported by native money. There is hardly one but is turning away students every year. Is there a college here in this country that would turn away a youthful student who could pay his way and has mental ability and character sufficient to gain him entrance? But in China a boy who wants a modern education has only one chance out of two hundred of getting in a Christian school. In the whole world a man has but one chance out of one hundred and sixty-six of securing a Christian education.

Dr. M. D. Eubank, a medical missionary in China, spoke upon "The Development of the Medical Profession in the Far East." "I have never seen a native doctor in China who anything about anatomy. physiology or bacteriology; or about cleanliness and sanitation, without which there can be no medical science. There are no laws in China for quarantine; lepers go about freely; no sewage system in any city. The conditions everywhere are dampness, darkness, dirt and devil-worship. The whole of China is coming to where they want American medicine."

Mr. Speer, in closing the morning session, spoke upon the subject, "The

Impact of the West Upon the East Must be Christianized."

"I. We imply that this impact has not been Christianized in the past. Some of us will not admit this. God has been leading on His world. can see all over the heathen world the ideas which have been placed there by God through His missionaries. can see the slow fashioning of the world to the ideals of Christ. But in our political impact many non-Christian ideas have been imparted. China has failed to see in European nations the proper Christian attitude. trade impact has not been Christianized. One needs only to recall the slave-trade, which, thank God, is a thing of the past.

"2. Why must this impact be Christianized? There are no different moral standards between nations than between persons. The Christian nations are coming into contact in many ways with the non-Christian. All the political interests of the world are being closely intertwined. All impact which is non-Christian is positively harmful. For proof we need only to cite Constantinople. Inevitably that impact must be religious. The idea of a religious neutrality is chimerical. We are bound to Christianize this impact because Christianity is the only uniting racial bond. 'The only way in which India can be unified,' says Professor Seeley, 'is by the bond of a common faith and a common hope. That must be Christianity.'

"3. How can it be Christianized? By our practising it as a nation as we should practise it as individuals. We must make sure that the men who go out to represent this country in commercial and diplomatic circles should go with the Christian attitude toward

the foreign nations. We have the authority of the late Justice Brewer for the statement that this nation is a Christian nation. Therefore, we must deport ourselves as such. By Christianizing our trade we may Christianize this impact. It is only by this impact that we all, Anglo-Saxon, Japanese, Hindus and Africans, may be one, worshiping one God in one brotherhood."

At the end of the morning session, information was brought that King Edward VII of England was lying at the point of death. The entire audience was asked to rise while prayer was offered for his restoration.

Friday afternoon denominational conferences were held and church policies adopted.

Friday evening the congress closed with an address by Bishop McDowell, of Chicago, upon "Spiritual Equipment for the World Task." "Other forces are uniting and organizing; it remains for the Kingdom of Christ to bring a Christless world into contact with the gospel. I would not go across the street to give India a theology; she has now more theology than she can understand; but I would go around the world to proclaim that—

"There is a fountain filled with blood."

"Christ came first to save men. He wept over the city, but He drew men to Himself. The salvation of China is of infinite importance to Christ."

The bishop offered an intercessory prayer; the Apollo Musical Club, of Chicago, sang the "Hallelujah Chorus," and Bishop Thoburn, fifty years a missionary in India, pronounced the benediction.

## CHINESE MISSION WORK IN HAWAII

BY REV. E. W. THWING, HONOLULU

For many years the Hawaiian Board has carried on mission work among the Chinese of these islands. It is really foreign mission work because carried on among people from China, and yet now can be called home missionary work because among the people of part of our own great country.

Many of the Chinese of these islands are American citizens, and they are a credit to this citizenship which they so highly prize. The bright intelligent manhood and womanhood found among the Chinese is largely due to the splendid work of the Hawaiian Board in evangelical and educational effort to bring a Christian education to these people.

The chief center of the work is at Honolulu, a city of perhaps 44,000 population. Here is found, perhaps, the largest and best organized church outside of China. In this church there is a membership of about 160 adults and more than 200 children. A Sunday-school is conducted with a membership from 200 to 250 Chinese The church services are children. carried on in the Chinese language, while the Sunday-school is conducted largely in English, most of the children having received a good English education in the public schools. Edward W. Thwing is the present pastor of the church, and Mr. Ho Kwai Tak is his native assistant. would be a revelation to many of our American Christians if they could visit the Sunday-school and church services held here. There is an active Young People's Society of Christian Endeavor, a Chinese Y. M. C. A., and

branch mission Sunday-schools held in connection with this central church. They raise considerable money toward paying for their own expenses and also giving to the Christian mission work. During the past year, besides paying over \$200 for current expenses, contributing \$100 to the Hawaiian Board, \$12 to the American Board, \$25 to the American Missionary Society, they also contributed largely to Chinese benevolent societies in their own country, and also aided the sick and poor of their own church. The Chinese Sunday-school support their own native missionary in China. Ouite a number of the members of this church are developing their Christian character by active mission work in other Sunday-schools, in the jail services, or at well-attended street meetings.

The Chinese city missionary work of Honolulu conducts night schools, schools for teaching the Chinese language from Christian books, day schools for both boys and girls, sewing classes, work among the women, and helps much with the kindergarten work among the children. It is an interesting sight to see the little Chinese street children, who come mostly from the non-Christian homes, gather in the little mission schools, and enjoy so heartily the Christian songs and Bible catechisms.

## Evangelistic Work

The Chinese work of the Board, as well as the rest of the work, gives large emphasis to large evangelistic effort. The reason of the Board's being is because of the great com-

mand to "Go into all the world and preach the gospel." There are, at present, twenty-one different workers connected with the Chinese work in the islands. There are six organized churches, and some eleven other chapels, or mission stations, at each one of these points. The effort is to scatter the true light of the Jesus Gospel, as the Chinese call it.

Besides the preaching and church services held at the different mission stations, the superintendent of the work makes frequent trips and aims to visit the plantation camps. Here services are held among the laborers, who gather after the field work is over and seem to enjoy a good gospel meeting. As the superintendent speaks both Chinese and Japanese, interesting union services are often held, and the Chinese and Japanese from adjoin-

ing camps meet together and hear the missionary speak, first in one language and then the other. Oftentimes, too, the Koreans join in, and altho an address can not be made in Korean, yet sometimes, through the help of some Korean man, who speaks Japanese, a message is given to them also. It is the aim to promote brotherly feelings among these various nationalities, and it is a joy to see the Chinese and Japanese Christians meeting together in true brotherly love at a common communion table. Time will not permit, in this brief survey, to speak in detail of the work carried on at many points in these islands, but those in America can feel assured that the Hawaiian Board is doing its best to make Hawaii a strong outpost for Christian America.



THE CHINESE CHRISTIAN CHURCH IN HONOLULU, HAWAII

#### Educational Work

For many years, Christian education has been a strong part of the work for the Chinese in Hawaii. Institute has done much to make possible the bright Christian young manhood that one often meets here. It is a great joy to know that this school for Chinese young men will soon have its new and larger building in connection with the Mid-Pacific Institute. This splendid work is a fitting tribute to the noble effort of Mr. Frank W. Damon, who has worked for so many years with tireless energy to help the young Chinese of Hawaii. now most active in making possible the realization of his hopes for this larger educational institution for the Chinese of these islands. In fact. many of the young men from China may, in time, find Hawaii to be the best place to get a modern and liberal

education under most favorable conditions.

#### Results of the Work

And what has this Chinese work really accomplished? No visitor can remain in Honolulu for twenty-four hours without noticing some of the bright young Chinese who are a credit to our Island development. These Chinese came from southern China. from the same localities, and from the same farming classes that the Chinese in California came from. And vet every visitor will say that the Hawaiian Chinese are different. And why are they different? It is because they have been treated kindly, not as aliens, but as friends. The native Hawaiians have always thought well of the Chinese. They have been welcomed in our schools, and have had a part in the government, and the Hawaiian Board, with its Chinese churches that



A CHINESE CHRISTIAN FAMILY IN HAWAII

have been established for between twenty and thirty years, have done a great deal in bringing about these happy results. Many of the Chinese of Hawaii form a most excellent proof that Christian missions do pay.

The opportunity to-day for continued and valued efforts is still great, and perhaps greater than ever before. Hawaii is the meeting-place between the East and the West, and the influence of the islands will be felt more and more in the present awakening of the great empire of China. All the money and the effort that Christian America puts into the Christianizing and educating of Hawaii's Chinese

will pay large dividends. Already, we hear from those who have gone to China from Honolulu, and some are taking leading positions, and are making their influence felt for good. Hawaii is a rich treasure that has been given to be a part of our American Commonwealth. Let us in a broad and willing spirit permit the Chinese to enter freely into the Christian privileges which we all enjoy. We want the prayers, the sympathy, and the cooperation of all our American friends in making this Chinese mission work of the Hawaiian Board stronger and more far-reaching. To use a Bible phrase, let us "possess our possessions."

# THE NEED FOR TRAINED NATIVE HELPERS IN CHINA

BY JOHN A. ANDERSON, M.D., TAICHOW, CHINA Missionary of the China Inland Mission

The importance of the wide use of native helpers in foreign mission work is generally recognized, but there are many problems which are still unsolved.

Who should provide the funds for the support of native preachers? Ought they to be supported entirely by funds contributed by the native churches? Some missions have adopted a definite policy with this end in view. Foreign financial support may be continued in certain cases to old evangelists, but no new ones are taken. They are expected to receive their support from the native churches.

When the glorified Christ as head of His Church ascended to heaven He gave evangelists, pastors, and teachers. Our Chinese helpers may be divided into these three classes, each merging into the other, yet each distinct from the other. The evangelist is like a quarryman hewing living

stones from the quarry of unregenerated humanity. The pastor teacher are like stone-masons and builders, preparing the stones, and building them into the Church—the Temple of God on earth. The pastor completes what the evangelist begins. They are all Christian ministers; yet their work is quite distinct. The evangelist's field of work is the unconverted world. The pastor's field of work is the Christian community. So also the support of the evangelist and pastor must differ as much as their fields of work. The New Testament indicates that a pastor should receive "wages" from those to whom he communicates spiritual things. The Chinese pastor, therefore, should be supported by his flock. This, owing to the nature of things, is impossible for the evangelist. The apostolic custom of "taking nothing from the Gentiles" is opposed to his taking support

from heathen among whom he ministers; that is to say, he must take nothing from the heathen as a reward for preaching the Gospel. For any other kind of honest labor, mental or physical, he is certainly free to take "wages," when this is necessary for his self-support, as did the Apostle Paul make use of tent-making. There is at present a great opportunity for Christian Chinese who know English to teach in the government schools and colleges in the interior, and to use their spare time in preaching the Gospel. In this and other ways self-supporting workers exercise a great influence, reaching the literati, and the leading men of the towns where they live.

If necessary, however, the Chinese evangelist should be supported by foreign money. If an objection is raised —if it be said that the native church should support the native preachers whom it sends forth; as well might it be said that foreigners should now leave China and allow a quarter of a million of Christian Chinese to evangelize the rest of China. The native church gives men and money for evangelistic work (it might give more); but its resources are inadequate to the needs of the field. But the Master's command still stands for the whole Church: "Preach the Gospel to every creature." Why should we import the racial spirit into the work of God in China by refusing to support the Chinese evangelist with foreign money? Such a rule would not be tolerated for a moment in the home lands of Europe and America; where in many instances missionaries sent forth by poorer churches receive their financial support from churches enjoying a larger share of this world's goods. In such cases the poorer churches have the privilege of giving the men and the richer churches the privilege of giving the money to support them—a divine arrangement by which all become helpers together in the great work of carrying the Gospel to all mankind.

In face of the unprecedented openings for the preaching of the Gospel, who will say that these well-known laws along which God is working should be ignored; and that no foreign money should be used to support the native Chinese evangelists? Moreover, it is not through the foreign missionary but through the natives themselves that the great mass of our Chinese Christians have been converted, proving the well-known axiom that "China must be converted by the Chinese."

The native evangelist knows his people's feelings and customs and language better than the foreign missionary can ever hope to know them. His support costs less than one-sixth that of a foreign missionary. He is fitted to do the very work for which the missionary societies exist. He is Christ's gift to us for the evangelization of this land. A policy that refuses to give him foreign support is surely a mistake of the greatest magnitude.

# The Work of the Evangelist

Here, at the beginning of the twentieth century, China has a thousand counties, with walled towns, and millions of villages and hamlets awaiting the coming of the evangel. Up till the Boxer trouble most of those counties were closed to us. The prayers of the Church for the opening of China have been ascending to God for a hundred years. Three generations of missionaries longed and la-

bored, wept and prayed for it; but it required the terrible Boxer crisis, with its agony and blood and soul travail, to unify the whole Church, in all the world, in one great earnest cry for an open China. The daily prayer-meeting in Shanghai for six months of 1900 was an index of this world-wide appeal to God, as it was also an expression of the soul travail of the missionary community sheltered there. Those were dark days; but with eyes turned to God we waited; and God answered the prayers of His people. With a swiftness and a completeness that seem almost miraculous, China was thrown open.

What the Church for one hundred years has been waiting for God in our day has accomplished. We no longer pray as before for the opening of China. Our prayer is turned to praise. China is opened, and awake. greatest opportunity of the ages is upon us-a quarter of the world's population open to be evangelized. Are we ready for it? Every missionary body in China should have a band of native Chinese evangelists, trained and ready to carry the Gospel, in the power of the Holy Spirit, to the thousand counties still without a missionary; and a few selected foreign missionaries to lead them.

We have gone to the home churches, and told them how God has opened the long-closed doors; and have asked if they were prepared to give the men and the money. In the present case we turn to our own missions and our mission committees, and in doing so we turn to those who know the dark pall that hung over mission work here in 1900, and who have seen how God so wondrously threw the closed doors wide open. Fathers, brethren, are we

ready to enter? Do we understand the times?

Every missionary community in China has a place in the fight, and the strength of all will depend upon the preparedness of each. Let us trust in God and go forward, for now is the great day of opportunity.

# Native Helpers-Their Training

The importance of this part of our subject can scarcely be overestimated. Yet the lukewarmness that exists toward it in certain missionary circles is alarming. For example: A missionary whose heart was burdened with the weight of the question, arose at an informal missionary conference and urged the importance of the subject, and asked for more time to be given to consider it. His request was in order and could easily have been granted, but, strange to say, he was promptly stopt, and his request ignored. One mission has in one province some 5.000 church-members and 50 missionaries, but no trainingschool for native helpers. The missionaries met in conference ten years ago and asked that one of their number be set apart to open such a school. The request was not granted, and it is impossible to tabulate the loss the work has sustained in consequence. About the same time elaborate preparations were made for the evangelization of an inland province. resulted because there were no trained native helpers available to accompany the foreign missionaries who volunteered for the work. In various parts of China there have been great ingatherings of converts, extending over months, and in at least one case gradually gaining in force and extent for a number of years, until thousands

have turned from idols to serve the true God; but as if smitten with palsy and with blindness, the mission opened no school to train the necessary native helpers. There are whole provinces in China without the semblance of a Bible training-school for native helpers; and where the work is consequently carried on at a maximum of cost with a minimum of efficiency.

There are men in the native ministry doing good work altho they received no special school training; just as men like D. L. Moody and C. H. Spurgeon took front rank as evangelists and pastors altho they were not specially trained for the work. But this is no proof that the majority do not need the schools, and these men themselves are the first to say so. In support of this it is only necessary to mention Spurgeon's Pastors' College, and Moody's Bible-training Institute and schools. Very few missionaries have time to train their own helpers satisfactorily; but it can be better done in a Bible training-school or theological institute.

God's work has had its schools of prophets from the days of Samuel, the son of Hannah, until now. They are a divine institution necessary alike for Israel and for the Church of Christ. John the Baptist had his school of disciples. Christ selected twelve apostles that He might train them, and then send them forth to preach. He said: "Follow Me and I will make you fishers of men." The Apostle Paul trained Timothy and Titus and left Titus in Crete to train and appoint native helpers in its churches. He instructed Timothy to select and teach able, faithful men, who would be able to teach others also. Ephesus the great apostle disputed

daily in the school of Tyrannus, and he doubtless selected from among the disciples men likely to be teachers and preachers and gave them special instruction. When saying farewell to the local leaders of that church, he mentions having taught them night and day for three years. If we would in the apostolic way commit our converts to God, and to the word of His grace, we must first give them a native ministry that has been carefully taught, as were the Ephesian elders.

Monthly classes of Bible study are of great help to our church-members. and they form excellent feedinggrounds for training-schools for native helpers, and where nothing better could be done, native helpers have been selected directly from these classes, but it would be a mistake to continue to do so. We are laying the foundation of what will be the greatest national church in the world. Its leaders should be men who at least are carefully taught in the Word of God. A two years' systematic course of study is the shortest that should be allowed, and in all cases it should be combined with practical work, hence a populous neighborhood is a valuable asset to a training-school. The students should not only be taught the doctrines of the Bible, but be trained to study and to teach, and to preach, and every help should be given to strengthen their own spiritual life.

The needs for a training-school might be summarized thus: The native helper needs it for his own sake, to clear his mind from the superstitions of his race, and to put him on good lines for Bible study, and to equip him for the sacred work of the ministry. He needs it for the sake of the Christians to whom he minis-

ters, that he may lead them into work for Christ, give them their portion of food in due season, and preach the Word with power and wisdom, and with a sound mind, free both from heresy and from worldly compromises. He needs it for the sake of the unconverted literati, that he may deal successfully with their difficulties and lead them to a saving knowledge of the Truth. He needs it for the sake of the religious devotees, and for the hard-working sons and daughters of toil, that he may the better speak the word in season to their weary hearts. And preeminently he needs it for the sake of the whole Church in China, that by attaining his own highest possible excellency of service he may lead her onward and upward to the full stature of Christ If we believe

the time is nearing when the Church in China will be self-governing, it is imperative that we teach the coming leaders the Word of God as thoroughly as possible, and that we seek for them the filling of the Holy Spirit with His power for service.

511°

The missionary has many important questions calling for consideration; but there is none more important than these now before us. Many things we may ignore, these we dare not. do so would be to hinder the progress of the Christian Church in China, and to neglect our Master's last command. It would be disloyalty to our glorious Savior.

Before us is an opportunity that is overwhelming in its vastness and grandeur: and opportunity means responsibility.

Apropos of the above article we quote the following from two of our exchanges:

"To what are we to attribute the present growth of the Christian Church in China—that great society of which the Protestant section alone doubles itself every ten years? Christian education has done much to bring the young to the Church; medical work, too, has had its share; but most converts in our churches are there as the result of evangelistic work faithfully carried on by native workers. I have long made it a practise to ask Christians who first taught them the gospel, and only in two or three instances has the name of a foreigner been mentioned. There are a few notable exceptions; but the reply given is usually the name of some

Chinese preacher or master, some Chinese Bible-woman or teacher."

"Forty years ago a Chinese boy landed in San Francisco and began his new life as a street pedler. He was like any other heathen Chinaman, no better, no worse. After about three years he managed to open a small shop. By and by he began to go to mission meetings in Chinatown, and by the time he had been eleven years in the United States he became a Christian and was baptized. After forty years in the United States he is a merchant, a member of a company that pays \$10,000 a year rent for its place of business; he is an elder in the Presbyterian Chinese Church in San Francisco; his eldest son is a graduate of the University of California and a mining engineer of repute, and his second son is at Yale."

## THE CRY OF THE CHILDREN OF KASHGAR

BY A CONVEPTED MOSLEM

In Kashgar there are multitudes of unfortunate children whose mental and physical growth has been stunted by misery and neglect. They are called by the Arabic word for orphan, "Yetim," which means (according to some) literally, "lunatic." These children are poor and ignorant, but only some of them are orphans, whose parents have left no fortune, or who have been deceived by dishonest guardians. Most of them have parents, but are shamefully neglected. The cause is chiefly the evil connected with Mohammedan marriage customs.

When a man marries a second time, his new wife shows dislike or indifference to the children of his house. How could it be otherwise! Even in Christian Europe, where marriages are contracted for life, stepmothers often take no interest in their stepchildren, and in Moslem lands interest in their welfare is next to impossible, because the wife's relations to her stepchildren may cease at any instant by the annulment of her marriage. While living in one house, the children will, therefore, remain uncared for by the stepmother. The presence of these little strangers may even become a burden, in case she has no children of her OWII

These feelings of aversion lead to unkind treatment and chastisement. The outcome is that the children usually run away, for the stepmother tries from the beginning to make their stay in the house insupportable.

Moreover, when a woman is to be married the second time, she will almost always indifferently leave her children to their fate, that they may not be a hindrance to her marriage, knowing that her future husband will hardly consent to receive other people's children into his house. The result is that they are abandoned and join their fellow sufferers. For five years I have witnessed the unspeakable misery of these children without being able to help them, except in a few cases and for a short time.

These homeless and deserted ones live in the burial-ground outside the town; near the dead they find the refuge which the living deny them. There between the graves they pass the nights in summer, and part of the days among the graves, and generally gain their living by begging in the streets of the town. On market days, when the country-people come to town, the orphans gather from all around. The funeral repasts of rich people, to which everybody is admitted, are good opportunities for them, which they do not miss. If they can find nothing else to eat, they satisfy themselves with plants which grow in the place, or they gather some fruit from the gardens. Nobody blames them for this, for Orientals are not smallhearted in such matters. If a stranger enters their gardens and gathers flowers or fruits, they do not consider it a theft. Very often, however, the poor outcasts must go to sleep hungry.

Their dress is as scanty as their food. The boys run about almost naked in the warm season; dust and dirt are their dress. People sometimes give them garments, but these are generally given away thoughtlessly.

Most of them suffer from some illness or infirmity; even lepers are found among them, and blind and lame ones are numerous. Most of

them die early from disease and want, as might be expected.

In summer the condition of these unfortunate ones is to some degree supportable; as long as it is warm, they have only to withstand their principal enemy, hunger, and even this is more easily endured than in cold weather. In winter, however, their condition is really terrible. Hunger then is accompanied by a far grimmer enemy, cold. When the day declines, when light and warmth give room to darkness and cold, when the cold increases every hour, then the hearts of the poor parentless children are seized with anguish and terror. The burial-ground offers them no longer a refuge where they may sleep without the danger of starving or freezing, so they hurry to the warm ash-heaps which are heaped up near the bathing-houses. He who finds still a place there, where he can lie till morning, feels happy. When he gets up in the morning, the ashes which cleave to his naked body have covered him with a gray garment. Many, however, have not succeeded in finding such a resting-place, for the room in these warm spots is limited. These unfortunates must forego sleep and run about in the streets and bazaars in order to get warm. The town is wrapt up in darkness, and all the terrors of a wintry night frighten them. Almost naked, covered only with a few old rags, barefooted and bareheaded, they are exposed to the cold which makes them freeze to the very marrow of their bones. Their hunger becomes more and more insupportable; exhaustion and fatigue overwhelm them. Many sit down for a short rest; the heavy eyelids shut themselves, sleep comes, and with it

the angel of death, whose kiss releases them from all the misery of The others who are still earth-life. able to keep upright rove onward. With pain and anguish, they begin to weep and to lament. Their loud lamentations ring through the silent night and join the monotonous sound which the Chinese guards on their tower produce by knocking with a staff upon a board, without interruption, till morning. Slowly pass the hours till daybreak for the restlessly wandering children. At last it begins to dawn, and they greet the returning light, the reviving warmth which brings them some relief from their sufferings. However, the short dayhours pass but too quickly, and then the terror begins anew. Many of these unfortunate ones become the victims of winter. Only the stronger ones withstand its dangers and live to see the next summer.

Such is the outward life of these poor children. It is evident that they have no opportunity to learn a trade by which they may gain their living. Their behavior, of course, is wild, and they are like animals of the forest. Generally they are good-natured and thankful for every kindness they receive. They have one good quality which one would hardly expect of them: they are honest and do not steal. My experience with two of them leads me to think that one could. without much difficulty, train them to be useful working people. all of them have one strange fault, hard to be overcome. They are devoted passionately, nay, even frenziedly, to gambling. If they have not enough, perhaps, to satisfy their hunger, they at once begin to gamble, hoping to win more from their comrades. Thus, the little money which they possess, is lost. It is the same with the garments which they receive occasionally; they use them as stakes. Since gambling is prohibited, and even interdicted, by the law in Moslem lands, the orphans gamble in secret places, especially in the burial-ground; but as soon as any one approaches they run away.

What has been said about the Kashgarian orphans is for the most part relative to the boys, but in many points it is also true of the girls, tho, of course, in some way their fate differs from that of their male companions. The number of shelterless, erring, orphan girls is far smaller than that of the boys, because they are weaker and less apt to resist hunger and cold, so that most of them die soon.

The stronger and bigger ones find now and then an opportunity to escape their misery. If they are bodily fit for it, they become servants to Chinese, and if they are pretty, they even have a chance to become mar-It is true that by doing so they cease to be Moslems and are not allowed to be buired in the Mohammedan burial-ground. Their less fortunate sisters who suffer from illness or disease, or have no bodily charms, spend their lives in as miserable a way as the boys. Only they usually wear more clothes. Sometimes it happens that one of them is married to one of her male fellow sufferers, so that they bear their sorrowful fate together.

From this picture of sorrow and misery, you can no longer be astonished that those poor, forsaken, parentless creatures are called "mad," for to lead a life of trouble, privation and illness without interruption, without

the slightest hope of improvement, will disturb the tranquillity of soul and at last confound the mind.

Considering these terrors, strangers will ask again and again, how the parents of those unfortunate ones can bear the thought of their own flesh and blood leading such a wretched existence and slowly perishing in such dreadful misery. If there does not awake in them a wish to hear of their children and to call them back? If they are really lost to that feeling which even in animals is inexterminable?

Two experiences may give the answer, which, indeed, is a sad one. When in Kashgar, I took care of a boy, who, having fled from his parents' house in order to escape the malignity of his stepmother, lived in the fashion described. He ran about half-naked. was wild and shy, but good-natured. In spite of all privations, he possest great bodily strength; the only disease from which he was suffering was scald. I had him cured, gave him food and garments and found some masonry-work for him. The success was fully satisfying; he had only one fault, into which he fell again and again—a passion for gambling, by which he also lost the clothes I had given him. His father was still alive, was well respected and wealthy, and fully aware of his son's condition, whose misery he was even occasionally obliged to witness, tho only from afar, because he avoided meeting him. But it did not enter into his mind to take care of his child.

On my way back from Kashgar, I had another experience. From Chokand to Samarcand, I traveled with a Seyyid (one of Mohammed's descendants) from Kashgar, who was setting

out on a pilgrimage to Mecca. In order to be able to perform it rather comfortably and without trouble, he had dismissed his wife and children, taking not the slightest care or trouble about their future. Even more, he thought himself a merited man, for in going on a pilgrimage he performed one of the principal duties of a Mos-During the journey, he would say his prayers in a most showy way, and perform the rest of his religious duties with a sort of precise severity. I was deeply pleased when I succeeded at the end of continued and earnest exhortations to dissuade him from going on the pilgrimage, so that in Samarcand he determined to return to Kashgar in order to call back his wife and children.

The unnatural hard-heartedness, which is proved by these two examples, arises from the Moslem marriage customs, which is unfavorable to the development of a real family life.

Considering the indifference of parents to the misery of their children, I am glad to be able to say that strangers have been trying to relieve the hard lot of these orphaned and outcast ones. In Farkend, where the number of parentless children is very great, the Chinese, tho belonging to another religion, have opened a house where those who have bodily diseases, cripple, lame and blind, find shelter and food. Far more benevolent, how-

ever, is the work of a man who, of pure humanity, takes care of these orphans. It is Igertshi Ishan, a dervish. He always walks about barefooted and bareheaded, contrary to the Moslem law, but with the openly exprest intention of being like the poor, parentless children. Like most of the dervishes, he does not fully observe the rules of Mohammedan religion and is therefore looked upon by the Mullas as not a Moslem. He travels much in order to spread his ideas, which are similar to the doctrines of the Sufis (Mystics). His followers, among whom there are wealthy men, give him money, which he spends exclusively for the support of orphans. Once a week he gives them food and teaches them afterward the "Dikr," which consists in the loud or low recitation of forms and words to the glory of God. But Igertshi Ishan is able to perform little alone, in spite of his indefatigable efforts, considering the great number of these unfortunate children and the depth of misery to be relieved. May many follow his example!

We pray God that the sun of that true civilization which is only offered by the religion of love, Christianity, may soon rise for the forsaken and orphaned children of Islam, and that it may show to homeless ones the way to their Father's house! Let us hear the cry of the children of Kashgar!

#### HAS THE MISSIONARY A MESSAGE?

BY REV. WILBUR W. COCHRANE, HSIPAW, N. SHAN STATES, BURMA
Missionary of the American Baptist Missionary Union

To ask such a question two generations ago, or even one, as stands at the head of this letter, would have been regarded by multitudes of sincere Christians as an impertinence. When Carey wrought in India, Morrison in China, Judson in Burma, and Livingstone in Africa, clear-cut lines of distinction were drawn between the revealed religion and the ethnic faiths. The nations had no hope and were without God in the world. Their religions were human or demonic inventions, and their sacred books were regarded as by no means inspired. Their truth, in so far as they had any, had become corrupted through man's depravity, and their light had become darkened by man's sin. An aged missionary who died a few years ago declared, after many years of service, that he regarded Buddhism, with many moral rules and forms of worship resembling in some respects the Christian, as "a clever counterfeit of the devil."

With modern facilities for travel, with a larger knowledge of the world, with greater familiarity with the socalled natural religions, the estimate of their value is now higher, as a rule, and Christian thought has become more charitable. It has moved forward in the main, to the larger ideas of Paul, that God has not left Himself without witness, that He has written His law on the hearts of men. that all peoples, with the possible exception of the very lowest, worship, tho in ignorance and in mistaken ways, the same God whom the missionaries have come to declare, with a more hopeful faith, many Christians dare to stand with John in his profound

sentence, "There was the true light, even the light which lighteth every man." Many now refuse to believe that God has spoken as a loving Father to only a few favorite children and to all others, has, from the foundation of the world, sat in His heaven as a sphinx, silent and solitary.

This may be looked upon as a praiseworthy open-mindedness, a laudable religious generosity. But in these days of transition in religious thought, charity, in some instances, is without restraint. Excessive liberalism loudly cries that the distinction once drawn between revealed and natural religion is a vagary of sectarian fanaticism; that all religions are at once divine and human, differing only here and there in a posture or in a name; that climate and not creed has brought about their non-essential variations; that the worst that a Christian missionary can do is to turn Occidental oil into Oriental, or other lamps, to make them burn brighter, if, perchance, the oil is more thoroughly refined.

If such be the case, then certainly the missionary herald of the cross has no message so profoundly distinctive, so unutterably valuable to all mankind, as to justify the sacrifice made necessary in its world-wide proclamation; his mission is a gratuity, if not an insult, and his message is as empty of imparted grace as it is superfluous.

Fortunately this is an exaggeration in which few, even nominal Christians, and no missionaries, share. Missionaries, however, as a class, are by no means narrow-minded and fanatical. They were among the first to recognize the high ideals of many "heathen," and are the most pronounced in their testimony to fine qualities in the character of as many more, "men who shame by their virtues, multitudes of Christians." Evidently, it would be manifestly unfair to compare the best products of any one religion with the lowest types of any other. For a fair comparison one must look for conceptions and principles working themselves out in daily life that are fundamental in their nature and widely characteristic. A few only of these may be noted here.

1. Take, to begin with, the worth of human life. In the Orient the doctrine of "transmigration," of metempsychosis, is prevalent-reducing all sentient life to a common level, with the result that a common valuation has come to be placed upon all such life, whether in man or brute, in all of its manifestations. There is a custom among the Chinese and Tai-Shans of southwestern China and eastern Burma (where not checked by foreign rule) by which the freedom of a murderer may be purchased for three hundred rupees (equal to one hundred dollars gold), but not unstrangely, according to this view of life, the same fine, to the writer's knowledge, was imposed upon a butcher who had killed his neighbor's hog. This fee is called "the price of life," and no distinction seems to have been made by the judge between the value of human life and the life of swine. The kindly precept of Buddhism, "thou shalt take no life," has a gentle sound and has been much praised, but it is so imbedded in this indiscriminating philosophy of the sameness and intercommunication of all sentient life that cold-blooded murders, under the most trifling incentives, are astonishingly prevalent.

The question of the great Teacher. "What doth it profit a man to gain the whole world and forfeit his life?" bears with it a message that is as urgent as it is distinctive. Christianity, to a degree not found in any other religion, insists upon the value of human life-even of the seemingly worthless and degraded—whether of the individual or of society as a whole. A secretary of a great missionary society, when on a tour of missions around the world, in speaking to a crowd of "hill-people," ragged, dirty, with burs in their hair, said (in substance), "I value your life, for I see in you the possibilities of redemption, that Christ will be formed in you to transform you into His own likeness."

Ideas as to the nature, powers, and purposes of the Supreme Being, are equally distinctive. In the mystic Hindu philosophies God is lost or bound up in cosmic forces; in Buddhism His very existence is ignored and the only god recognized and worshiped is the apotheosized peripatetic who walked and talked in far Kapilavastu, only to pass at death—for he died-into practical, if not absolute annihilation. Even the Chinaman's "God of Heaven" falls far short of "The infinite and perfect Spirit in whom all things have their source, support and end," while the chiefest and best of the spirits of the lower forms of animism are scarcely more than elongated ghosts sitting idly and without concern in their distant heav-The conception of one personal God, supreme, yet immanent, in whom and through whom, and unto whom are all things, and who is before and above them all, full of all goodness and truth, is foreign to the Eastern mind (Mohammedans who are herein

indebted to the Jews alone excepted). Much more is it true that the Fatherhood of God transcends the boldest dreams of the Orient, outside of Christianity, which was Eastern born. The missionary has a message, if this conception is of value to the world.

3. From these two ideas: the worth of human life and the father-love of God, there has arisen the magnificent conception of the oneness of humanity, "the brotherhood of the race," to use a phrase that is becoming commonplace by frequent repetition, and yet its frequent use is significant as showing how widely and deeply the idea has taken root in Christian thought. It lies at the basis of the Kingdom of God, the commonwealth of Jesus, so prominent in his teaching that the sociologists of our day seem to find therein but little else. However that may be, it is certainly largely foreign to the Oriental mind. In China and in India (apart from British rule) works of public utility may be seen, but ordinarily they were made for revenue to increase the resources of the chief, or like the great wall of China, for national defense. The private building of monasteries, bridges, wayside rest-houses, and the like, only in appearance are exceptions to the rule. However beneficial they may be to the public, they are primarily works of merit to life the giver a notch higher in the scale of being. They are not altruistic, but egoistic, self-centered, in their aim; in fact, they are often made where they serve no utilitarian purpose whatsoever. A traveler in the hill country of eastern Burma once saw two bridges thus made side by side, across the same stream; one of them was as useless as the extra hole a kind-hearted farmer made in

his barn-door—one for his dog and the other for his cat.

The Orient, to say nothing of other non-Christian parts of the world, is conspicuous for almost an entire absence of great cooperative movements for the amelioration of the condition of society, for freedom, justice, compassion, equality and progress. It is not necessary to say, and indeed it might not be strictly true to say, that they are absolutely wanting, but they certainly have no such place in the plans of rulers and in the fraternal interests of the people as they have in lands swayed by the sociological purposes of Christ. The writer has been nearly twenty years in the East and in all that time he has never heard a disciple of any ethnic faith even suggest the idea of a brotherhood as wide as humanity and as kind as the love of God. The motto "Each for all and all for each" was coined in the Christian West and bears the impress of the Gospel of Jesus. Here, again, is a message that is fundamentally distinctive and, to Christian thought, ineffably precious. Where, outside of Christianity, is there such a thing as what Dr. Matheson, in his charming book "Studies of the Portrait of Christ," calls "The League of Pity?"

4. "The League of Pity"—the very words, in connection with these thoughts of human worth, of God's fatherhood and its correlative idea of brotherhood, bring to mind the Orient's solution of the problem of sin, with the exception already mentioned, the doctrine of a forgiving God is practically unknown to Oriental faiths. In Hinduism, as already stated, he is too impersonal and too bound up in cosmic forces; in Buddhism man must

work out his own forgiveness, raise himself in the scale of being by tugging at his own boot-straps. conversation with a Buddhist monk from Ceylon, the latter said, "Your doctrine of Creation is unthinkable, and as to gracious pardon, divine intervention on man's behalf is unnecessary." The nearest approach forgiveness in Shamanism is a species of demonic blackmail in which the ill will of the spirits must be appeased by a gift. No religion, unless it be Parseeism, gives an adequate explanation of the origin of sin and consequent suffering, and unfortunately this explanation is unsatisfactory as it presupposes a devil as coexistent, if not coequal with Deity. But Christianity, even if it does not fully explain the way in, at least discloses the happiest wav out. In the words of Dr. Mabie, "It alone cherishes the idea of a redemptive purpose—a cure for sin—at the heart of God . . . and affords the only practical hope of god-like character and final blessedness like His own."

These are but a few of the radically distinctive and unutterably precious truths of Christianity. Many other distinctive realities equally radical and equally precious might be mentioned, but these are enough for the present purpose. With the most open-minded charity and the most generous spirit, it must be confest that enlightening the Orient, or any other part of the non-Christian world, with the knowledge of God and of man as it shines in the face of Christ Jesus is more than setting up another wax taper beside so many of their own. So

thought the London Missionary Society, when, at its inception, it declared that its only strife should be "with united earnestness to make known afar the glory of Christ's person, the perfection of His work, the wonders of grace, and the overflowing blessings of His redemption." thought an aged and distinguished preacher in America, who said in a recent address before a group of missionaries about to sail, "If I were twenty-five years old, I would ask the society to send me out." So thought even Chang Chi Tung, the author of "China's Only Hope," when he issued a decree encouraging the nearly sixty millions of Hupah and Hunan, over whom he ruled, to study the New Testament, tho not himself a Christian.

The preaching of the glorious Gospel of the blest Son in the Orient—and the world over—is still the most splendid vocation to which any man can be called. In short, while missionaries may have some "privations," a Message is one of the essential things he is never without. The question at the head of this letter was never a bigger impertinence than it is to-day.

Says Bishop Quayle: "You can't save this world by soap nor by fine-spun Emersonian sayings. There are a lot of people with their little remedies for the sin and sorrow of this world that try to belittle the Church. We ought to spunk up and tell them that we have the sun and they only small candles. The Church is the only institution big enough and divine enough to save the world. The laymen are just now getting waked up."

## MEDICAL MISSIONS IN INDIA

BY A. NEVE, F.R.C.S.E., DRINAGER, KASHMIR, INDIA Missionary of the Church Missionary Society, London, England

The first general meeting of the Indian Medical Missionary Association was held in Bombay last year (February 26th and 27th), when fifty-three medical missionaries gathered from every corner of India, from the snowy Himalayas to the extreme south of the Peninsula, from Bengal to Bombay. They were all active workers among Punjabis and Pathans, Kashmiris and Canarese, Mahrattas and Mohlahs, Bengalese and Bhils, and a score of the other races of India. They represented, too, nearly all the missionary societies at work, whether Methodist, Baptist, Presbyterian, Wesleyan or Anglican.

The whole key-note of the International Medical Missionary Association general meeting was efficient evangelization, but the professional work is at such a high level as to win the confidence of Indians of all classes, and so brings the medical missionary into a position of friendship and intimate professional responsibility with the highest classes of India in a way that wins exceptional influence.

The association is one of the happiest instances of interdenominational working; all the members use the same prayer cycle, very many follow the same syllabus of Scripture teaching, both to their out-patients and in the wards; the assistants are drawn from similar sources and trained in the same institutions, with the same aims.

There was a strongly manifested feeling that more personal work should be done in mission hospitals, and that if the doctor, owing to the professional claims at the time of a private visit, could not personally teach, yet he or she should introduce a reader or Bible-woman who could do so. In the hospitals it is most important that by personal example in the way of preaching and talking to patients, the doctors should stimulate the Indian workers to the duty of tête-à-tête theology.

It seems open to no doubt that tuberculosis is making ravages among some classes of Indian Christians; perhaps chiefly among those who were taken into orphanages at times of famine, and whose constitutions seem to have been undermined. But even in some of the upper-class Christian students the cases are too numerous and demand serious attention. It was decided to aim at early segregation of all cases, and to obtain this there must be skilled medical inspection of all children. A paper of instructions will be printed and put into the hands of all superintendents of such institutions. It was felt that the shutting up of children, especially girls, in confined areas screened by high walls with insufficient sun and physical work was a common cause of breakdown.

The progress already made in the education of this rising generation of Indian Christians has made it possible to expect a standard of preliminary knowledge which enables much higher training to be undertaken. The Ludhiana School for women, animated largely by Dr. Edith Brown, has already done much in this connection and has excellent classes for both nurses and

for those who study medicine and surgery in all branches, and qualify by passing Government examinations for taking charge of dispensaries and small hospitals.

Nursing in the district hospitals of India is yet rather embryonic. Mission hospitals are much better nursed than those of the Government, except in the half-dozen chief towns. Behind the mission hospitals are the loving services of fully trained missionary nurses, willing to do for the lowest caste patients acts such as they would not expect, as they themselves sometimes say in gratitude, even from a father or mother, and this sets the tone of the institution.

The training of men assistants has not yet been satisfactorily solved. It has indeed been excellently done at Neyoor and at Miraj, but the strain of the teaching has all fallen on one European doctor, and new classes can only be formed after the conclusion of a four-year course. The alternative is, as at Agra, to

send the students to a Government medical school for their medical training; which is yet to instil ideas of money value and promotion into their heads to the detriment of their missionary spirit. So far the practical position is that Indian doctors if qualified, receive much the same pay in mission as in state service. The fact that the European medical missionaries are working for less pay than engine-drivers, a mere fraction of what official doctors receive, does not seem to enter the thoughts of Indians, who regard the life of missionaries as well paid and luxurious. It is much to be hoped that the National Missionary Society of India will be able to evoke more selfsacrificing service. In the meantime it is desirable that several missionary societies would combine to staff a teaching hospital where Indians could be adequately trained to take charge of branch dispensaries, and so would greatly promote all the medical missions.

A. K. De Blois writes of a missionary he met in China: "I heard him speak to a great congregation in the heart of one of the largest cities. He preached with such glowing and awakening words that his auditors were fairly breathless. The next day I took a trip with him on a river steamer. He bought third-class tickets, and we took our seats on the lower deck in the midst of a horde of turbulent Chinese. Almost at once he entered into conversation with them, and in a few moments had reached the theme of all themes, and was describing the beauty

and power of the gospel. They listened eagerly; they asked questions and stated objections. Late one afternoon two of us, men from America, were sitting in his office. Wheeling suddenly around in his chair, he said earnestly: 'How I pity you poor fellows! You don't belong here! You are obliged to go back to effete, wornout America; China is the place to live! China is the land of the future! Think what it means to have some part in the remolding and Christianizing of the most ancient civilization in the world!'"

# PROTESTANT MISSIONS AND REFORM MOVEMENTS IN THE PHILIPPINE ISLANDS

BY REV. HOMER C. STUNTZ, D.D. Author of "The Philippines and the Far East"

The Protestant missionaries in the Philippine Islands have already achieved large results in at least three fields of reform. Tho only ten years have elapsed since the feeble beginnings of missionary work were made, the record of work done in the interest of righteousness is one which calls for devout gratitude to the head of the Church.

#### I. Temperance

In this field of reform effort the activity of the Protestant missionaries has been manifested in a score of ways. Three only will be mentioned.

1. The Enforcement of the Anticanteen Law.

This law was passed in the early months of 1901. Its passage was received with contempt and hot anger by the majority of the military forces in the Philippines. There was a determined effort made in many quarters to either evade or defy its provisions. By May of that year it was apparent to any student of the situation in the Philippines that the closing of the canteens (or saloons) in the many military posts of the archipelago was merely nominal. Liquor was freely sold to the troops, and dealers in the beer which was rushed to Manila as soon as our forces were in command boasted that their sales were as large as ever. In July of 1901, one of the missionaries entered a room in the military post of Hagonoy, in the province of Bulacan, and found a soldier in uniform selling beer freely to a couple of score of his fellow soldiers. On the wall hung a monthly report of the purchases and sales of "B Company Club," signed by a sergeant and one

It showed large purchases of beer by the dozen bottles, and the sales of the same. The missionary took out a note-book and began making a copy of the report. Before completing the task the officers of the canteen, which was doing business as "B Company Club," ordered him out of the place with many oaths and commented upon missionaries "keeping their place." Complaint was immediately made to the proper authorities, and after a vigorous agitation, participated in by at least half the missionaries of the five churches then represented in the islands, peremptory orders went out to all posts forbidding the sale of liquor "on premises owned or occupied by the military forces of the United States." That one order affected for good the temperance situation among at least 40,000 American soldiers, many of whom were tempted to drink by the presence of the liquor, and the dreadful loneliness of their position among an alien people, and under a tropical sun.

2. The Passage of the Two-milelimit Law.

Despite the assumption of advocates of the army canteen, saloons did a flourishing business among the soldiers when army beer was most easily obtained. The canteen never satisfied the thirst of men for drink. And these saloons that hung on the flank of the army in the canteen days, hung on determinedly after the anti-canteen law went into effect. The soldier had but to cross the boundary-line of his post a few paces to find liquor and credit (until pay-day) awaiting him. The Evangelical Union determined to

drive these saloons away, and in 1902 united in a request for a law that would make it illegal to sell liquor "within two miles of the outside limits of any military post in the Philippine Islands." There were about eighty such posts at that time, scattered widely over the provinces, and from two to half a dozen saloons owned by Americans and Filipinos and Chinese were debauching the young men of the army. After a brief advocacy of the measure, the Civil Commission passed it into law, and within six months it had closed up over three hundred saloons, and, within one year, two American wholesale houses which made their chief profit from the sale of liquor were forced into bankruptcy. One of the "signs of the missionary" in the Philippines-in a very literal sense of the word—is the large notice placed on every road leading to a military post in the Philippines at a distance of two miles from its outside boundary, "Liquor Limit." This one law secured by the missionaries is ample justification for all it has cost the various mission boards to carry on their work in the Philippine Islands since the American occupation. aside from the actual and immediate good which such a law accomplishes is the testimony which it bears to the harmful character of liquor-drinking. And when one reflects where that testimony is being borne—with not less than seven hundred million non-Christian people to the north and east and west of the Philippines, the leaders of whom are scrutinizing our every act as a people, it becomes freighted with a large significance.

3. The Establishment of the Temperance Canteen.

Following the victories just re-

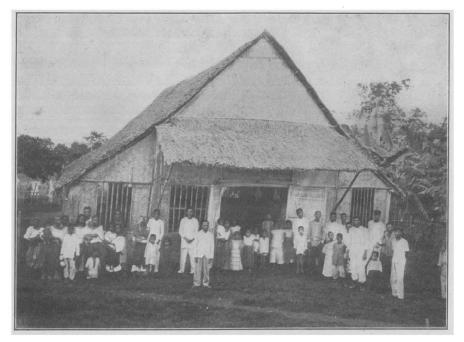
counted, several of the missionaries. with the active aid of an army chaplain who had direct access to facts as to the financial working of the old beer canteen, worked out a statement of what could be done in the way of establishing what I call temperance canteens, for lack of a better name. We showed from the account-books of the canteen in a particular regiment what amounts of beer had actually been sold, and what the profit was which went to "the enrichment of the rations of the men," when it was not used to buy pianos and furniture, or for less worthy ends. We took the experience of two or three army chaplains who had been carrying on a temperance canteen for some months as a basis, and drafted a memorial to Congress asking that provision be made for opening in every military post a resort-room, with games, and with opportunity to buy ice-cream, cakes, aerated waters, candies and other things they could procure in any home city, at reasonable prices. By acting concertedly in the matter, and diligently corresponding with individual members of the House and Senate, we secured the desired action. and provision was made for opening such rooms in any post desiring them. Where they have been given a fair trial they have proved to be popular, and have showed as large, and in one case a larger cash profit than the old beer canteen showed. And there is no aftermath of fights, neglect of duty, and the long list of offenses against military regulations which follow the sale of intoxicants when the men buy pies, soda-ices and lemon drops at the canteen! If these temperance canteens with their provision for games and good reading for the men are not

actually provided that is due to the neglect of those having authority. The missionaries have secured the law, and showed that it is practicable and, even in a financial way, profitable.

# II. Gambling on the Race-track and in the Cock-pit

Gambling is a characteristic vice in the Orient. Among the Filipinos it is easily the worst vice. It has a firmer grip and works greater individual, social and economic harm than intemperance. Almost every adult middle or low-class Filipino has his fighting-cock, which is treated as one of the family. When the owner believes that his bird is ready for the fray, he matches him against a rival, bets all he has and often all he can borrow, on the issue, and the two game-birds battle to the death in the cock-pit, with crowds of spectators paying admis-

sion fees to see the struggle, and betting eagerly on the result. The better classes of the Filipinos recognize the far-reaching harm of this evil, and have deplored it in a mild way for But foreign influence-Spanish, English, German and Americanhas capitalized this native vice in the establishment of race-tracks where on nearly every feast-day of the Catholic Church, and on every Sunday, horses are raced and clerks and laborers and some from the wealthier classes of Filipinos and foreigners gamble away immense sums of money. Every week in the year this drain upon the morals and prosperity of the people went on unchecked. The Roman Church hindered it no whit. By her lotteries (which were promptly stopt by our American Postal Department) and by all sorts of raffling and gambling devices at their church fairs and feasts,



CHAPEL BUILT FROM THE PRIVATE MEANS OF A WEALTHY CONVERTED GAMBLER

they lent their influence to the maintenance of the habit among the people whom they have had under their control for centuries. In the winter of 1905-06, Rev. George A. Miller, pastor of the Methodist Church (for Americans) in Manila, organized what he called the Moral Progress League in his church, and had the men who served as officers and leaders of that league take charge of one prayermeeting each month. They began agitation against the social evil, Sabbath desecration and gambling. The racetracks were peculiarly active, and suicides of heavy losers were noticeably frequent and embezzlements and other dishonest ways to replace lost funds were a public scandal. evening an address was made definitely arraigning the twin gambling evils —the race-tracks and the cock-pits. It was a serious and unanswerable indictment.

The meeting was well reported in the Manila Times, and awakened deep interest. Ex-Judge W. A. Kincaid, an attorney practising in Manila, came to the aid of Mr. Miller and his Moral Progress League, and through his wide favorable and acquaintance among the leaders ofFilipinos throughout the islands, secured their active cooperation in a whirlwind campaign of agitation against gambling. Great meetings were held, not only in Manila, but in nearly all the larger cities of the island of Luzon, and some interest was awakened in other islands by correspondence and by the very effective support given the campaign by one or two Manila daily papers. The Municipal Code, which was prepared by the Taft Commission in 1900, left the establishment or abolition of cock-pits to the several

municipalities. Seizing upon this provision, the movement under Mr. Miller secured action closing about two hundred cock-pits within four months from the time the Moral Progress League was organized. By petitioning the Civil Commission, the promoters of this reform movement secured definite legislation greatly curtailing the number of races which would be permitted in any month, and in other ways striking at the most pernicious features of race-track gambling. This was the first—and thus far the only—concerted attempt to make conscience on the subject of gambling in the Philippines. It was distinctly missionary in its origin and direction, and therefore stands to the credit of the missionary body.

## III. The Defeat of the Opium Bill

This reform struggle of the missionaries in the Philippines widened out into large issues, and set in motion more far-reaching influences than any single reform effort in which the Philippine Evangelical Union has yet engaged.

Early in January of 1903 our attention was called to the fact that the Civil Commission proposed legislation on the opium question. The writer had served in India eight years, and was familiar with the highest-bidder monopoly law in that empire, and knew all too well its baleful influence upon the health, morals and economic efficiency. It seemed to all the members of the union that we should investigate the proposed legislation with great care, and, if necessary, oppose its passage by every means in our power. What was our surprize and chagrin as American citizens and as missionaries to discover that the proposed bill had been copied almost

bodily from the British law in the Settlements. Straits Burmah With the exception of Hongkong. the first section, the proposed law was in all essential particulars the identical one which has stained the record of England in India. It proposed to call for sealed bids for the monopoly of retailing opium throughout the islands. The monopoly was to be given to the highest and best bidder, and he would then be in control for three years, on payment of one-twelfth of his annual contract price into the treasury of the Philippine government on the first day of each month. In the Straits Settlements the "opium farmer," as he is officially styled, was then paying more than \$125,000 in cash each month for this kind of monopoly of the sale of opium, and the demoralization that accompanies this method of "control" is apparent to the most superficial student of Malaysian affairs.

The first section of the proposed bill probably originated with the members of the commission who presented it. In this section a feeble and ineffectual attempt was made to prohibit the sale of opium to Filipinos. Chinese were to be the only lawful purchasers of the drug. The section was substantially as follows:

"No person not being a Chinese person and above the age of twenty-one years shall chew, smoke, swallow, or otherwise consume opium as a beverage."

Leaving the unusually negative character of this proposed section out of account, note the fact of its essential weakness:

I. It strikes at use, rather than at manufacture, transportation or sale. It is open to question whether such a law is constitutional.

2. It would be impossible to enforce such an enactment. Filipinos and Chinese are so mixed by intermarriage for more than a thousand years that "no heraldry Harvey" could ascertain whether a given man were "a Chinese of the full blood."

Filipinos and Chinese do business in the same firms and in the same streets. They pass and repass in the stream of daily activity in nearly every city and hamlet in the archipelago. The Chinese is the Yankee of the East, and with a reputation well established for "ways that are dark" he would find it easy to purchase several ounces more than he needed for his own use, and secretly supply his Filipino neighbor with all he might desire. Opium is not a bulky or heavy article. It is easy to carry a hundred dollars' worth of it concealed about the person. How easy to slip it from hand to hand under cover of night as business associates pass on the street! And if police surveillance could detect and frustrate illegal sales, by what cunning or by what right could these police ascertain what a Filipino was chewing? How could they assure themselves of what was being "swallowed?"

We of the missionary body felt, therefore, that however honestly the framer of the bill, and other members of the Civil Commission, intended to control the opium traffic in the Philippines by this proposed law, the passage of such legislation would fasten the highest-bidder monopoly evil upon the Philippines for all time, and the debauching of Filipinos and Chinese would go on with ever-increasing rapidity. We memorialized the commission, and called personally upon several of the members urging the

withdrawal of the bill. When we saw that these measures were not likely to defeat the objectionable law, we asked for a public hearing. This was granted, and the date set on July 8, 1903, at 10 A.M. Meantime, it became evident that it was the settled determination of those in authority to pass the bill. We then felt it necessary to appeal to the Christian conscience of the home land. But we were in straits in two particulars: practically all the missionaries had left Manila for the hot weather—some to China, some to Japan, and others to mountain districts in the Philippines where they could not be reached for days, and we had no money with which to pay cable charges. It then cost \$1.90 per word to send a cablegram to the United States, and it would require several hundred dollars to adequately summarize the bill in such a message. After much thought and prayer, the two or three of us who were left in the city determined to raise the necessary money and send the message. But within a day or two several Chinese merchants belonging to a Chamber of Commerce in the city came to the house of the writer, together with their American attorney, and, after expressing their conviction that the passage of the bill would be disastrous to Chinese business interests, as it would result in greatly increased consumption of the drug by their laborers and clerks, they offered to furnish at least one thousand dollars if that were needed to defeat the bill. The money was accepted, and the Chinese were advised to secure as many signers as possible to a Chinese remonstrance against the passage of the proposed That night the cablegram was sent to Dr. Wilbur F. Crafts, of the

International Reform Bureau Washington, D. C., and to Dr. David D. Thompson, editor of the Northwestern Christian Advocate, Chicago. These men grasped the significance of our struggle, and began a campaign against the bill which flooded the President and Secretary of War with and telegrams of protest. After three weeks had passed, one of the daily papers of Manila published what purported to be a telegram from New York to the effect that the Secretary of War had cabled the Civil Commission to defer the proposed opium legislation until further investigation of the question could be pursued. We had no means of knowing whether such a message had been received or not, as no one connected with the government seemed disposed to confirm or deny the statements in the morning

This was on the 19th of June. On the morning of July 8, 1903, the Civil Commission gave a public hearing to all who were interested in the opium bill. Governor William H. Taft pre-The missionaries appreciated the courtesy shown in granting the hearing, as the commission was under no obligation to grant it, but did so in the interest of fairness. Because of the relation which the writer had borne to the opium discussions in India he was made spokesman for the Evangelical Union, and was on his feet before the commission for three full hours presenting the case against the bill, and running the gantlet of constant "heckling" by such of the commissioners as cared to pick holes in the argument. At the close of the second session the bill was "tabled" by a clear majority, and the missionaries had won in the preliminary struggle.

The argument presented against the bill was all in typoscript, and several copies were furnished to the papers, and were printed in full, as all the papers, both native and foreign, had stood squarely against the proposed legislation from the beginning. After several days Governor Taft sent to the papers an eight- or ten-thousand-word reply to the argument of the union, but it fell rather flat, for interest had passed to other matters, and the communication was somewhat prolix.

Within a few days the Governor announced the appointment of an opium commission, with Bishop C. H. Brent, of the Episcopal Church, as one of its three members. As a result of their investigations in Japan, where importation and sale of opium is prohibited under the severest penalties, in Formosa, China and Malaysia, and after prolonged agitation in Washington, we have finally secured Congressional prohibition of the importation and sale of opium in the Philippine Islands. and the law has been in force about two years. If the bill as drawn up by the commission had passed into law, thousands who are now free from slavery to the awful habit of opiumsmoking would be bound hand and foot, a curse to themselves and to society.

The anti-opium forces in China learned of our triumph just across the China Sea, and sent for our literature. They took fresh heart, secured a monster petition against the evil, and sent it to the Emperor. Within a few months the late Emperor and Empress

Dowager issued the famous edict ordering all growth, transportation and sale of opium to cease within ten years throughout the Chinese Empire. All officials were ordered to stop its use on pain of peremptory dismissal. Two years of the ten have passed. On every hand there is abundant proof that China is fully aroused to the deadly character of the drug, and intends to cut up the traffic by the roots.

Seldom has any reform movement grown to such vast proportions. A little band of earnest men—never more than seven present at any committee meeting during the agitation in the Philippines—were so guided by Him whom they serve as to secure from two governments, both on Asiatic soil, the absolute prohibition of the traffic in opium among more than one-fourth of the human race! Truly, it is our God "who only doeth wondrous things."

If all the missionary body in the Philippine Islands had spent all their time and strength during the ten years of American occupation in achieving this one victory, it alone would have been ample justification for every dollar spent and for every life invested.

A missionary from Africa lately said: "I don't ask you to pity the heathen. Such sentimentalism and weakness will soon vanish. I simply ask you to treat Jesus Christ right. When we have received heaven at the price He paid for it, and we give Him the odds and ends—the pennies spared from our abundance, we can well ask, are we treating Him as we ought?"

#### A GARDEN OF THE LORD IN THE SOLOMONS

BY NORTHCOTE DECK, M.B., CH.M., SOUTH SEA EVANGELICAL MISSION, TULAGI,
BRITISH SOLOMON ISLANDS

Traveling round one mission parish in the Solomon Islands, on the mission schooner *Evangel*, we visit many places. We see many happy sights and not a few sad ones.

The thing which seems the most wonderful is the way God has been working through the Kanakas who were converted on the sugar plantations in Queen Island, Australia, and who were returned to their island homes four years ago by the government when the labor traffic was stopt.

A large number came from the single island of Malaita. No trader can live there, life is so unsafe. The coast is fairly quiet for missionaries, but inland there is a surging, seething mass of murderers and cannibals, and no white man has ever crossed the island.

Here, then, the returning Christians from Queensland to the number of about 500 fell like a deluge. (In all there were 2,484 converts to the mission in Queensland.) Many went inland and for the present have been lost sight of, but all around the coast groups collected here and there in villages, built churches and began to teach.

One sails into some wild-looking harbor, or anchors off the lee of some island, and no sooner is the anchor down than a canoe reaches the ship and a "boy" climbs up the side with a "God bless you"; and we find he has a garden ashore in which are being developed true lovers of the Lord. We go off in the dingey with pictures and oilskins (for it rains almost every day), and find in a clearing in the giant trees a village grouped around a neatly-built schoolhouse, and around

the school a cluster of men, women and little children, with simple hearts, but a growing knowledge of the Savior, and in many cases true love for Him. Unaided, except from above, these teachers have built schools and spent many hours laboriously instructing the people in the "way" until a time comes when light dawns in the darkness and one after another finds the Savior. In all there are about forty of these schools, all taught by native Christians, none of whom are paid, and much of our work on the Evangel consists in going around from station to station helping and encouraging these pioneers.

Just here I want to focus your interest on one man, Harry Masti, who lives up on the hills from Port Adam, South Malaita. And when I think of him my mind travels back to one evening at the Fairymead missionhouse in Oueensland—to a little group of "boys" praying in the dark—to one voice which poured out a torrent of prayer that God would send the light to their dark island-that He would make them light-bearers. Afterward I learned that the one who prayed and who seemed to pour out his whole soul in intercession for his people, was Harry Masti. And I remember wondering at the time how this fine enthusiasm, this missionary zeal, would stand six months of the island climate. the island fever, the island darkness,

And I thought I saw the earnestness gone, the fire dying down, and the man himself settling down to a life of such ease as the island affords, to the easy life the ordinary Christian lives, without care and without work for the Master.

Well, that was a year before. The next time I saw him was at Port Adam, and he came on board with a tattered shirt, an old hat, and a great cut in his hand; but with the same old brightness in his face. He came to tell us that his people, his flock, the people that God had already given him, were down on the shore among the mangroves waiting for us.

He had come home some months before, had gone inland to his people, and had gathered around him a few who would listen; these had increased in numbers, and then he had induced them to move down within reach of the coast. Now they were settled in their new village, which nestled high up on the mountain about three miles away and in sight of the sea.

There was not time that day to go to the village, so I arranged to go and meet them at a market which was to be held among the mangroves with the salt-water people.

We started off in the boat, but soon had to take to a canoe, the water being so shallow, until we came to a small inlet. Here! I had the first sight of narry's people, as they waded out like so many great storks with very little clothing, and that mostly above the waist to keep dry, while their long, brown legs were coated with darker mangrove mud.

After a hand-shake we skimmed on around the bend and began to wind our way up the creek. I can not describe the intolerable stench nor the depressing feeling in the air.

The tide was running out, carrying to the clear ocean a new burden of filth and ooze. On either side of the inky black creek descended long roots like so many giant fingers, with which the mangrove-trees were clutching at

their food, a perfect network of farreaching tentacles. In many places sharp spikes rose like so many spearheads, a few inches apart, a serried array of budding mangroves, and one shuddered at the idea of treading barefoot upon them.

All around one could hear the rustling, crackling sound of hurrying crabs, as they scuttled from hole to hole, and in the stillness the seep of mud and water as it trickled down to poison the stream. Every here and there a branch projected above the water showing where a fallen and rotting tree had tried to block the stream. Over these the canoe was lifted.

Each bend in the stream disclosed more human beings, as silently and ghost-like they stalked through the mud and gloom looking for food, while here and there in the water we came across the heads of men, who, up to their necks in water and mud, wallowed about on their hands and knees trying to catch soft-fleshed eels in little hand-nets. This was a mangrove swamp.

At last the canoe grounded and we had to leave it and take to the mud. The market was to be held some distance away through the trees, and as slowly and painfully one sank deep at each step, to find bottom perhaps on some sharp root or shell, one wished for boots or harder soles.

Arrived at length at the market, we found it merely a more level stretch of mud with a few logs on which were resting the yams which were brought for trade. I can see it all now as we stood there, a ring of figures, bareheaded and up to the ankles in mud. In the center Harry Masti and myself; around dense gloom and sadness;

above, high above, were birds singing and sunshine at the tree-tops. In the distance, watching us in surprize across some logs, were the salt-water heathen who had come to trade.

And then for the first time that sad wilderness rang with the praises of the One who came to bring joy and gladness to the whole earth. hymns they were, yet sung from the heart, and I think He heard and was pleased. Then came a little Scripture and a short lesson on shining for Jesus; some fervent prayers, and the strangest, the very strangest service I have ever attended came to an end and we returned to the ship. What a talisman is Christ's love; how it changes things. In spite of the discomfort, the slime, the gloom, I remember that day was the happiest since I had left home.

Two days later I paddled up the same stream and met Harry at the market-place. I had hoped that dry land was near, but found that there was half a mile more of mangrove mud. I can not tell you at length of that trip, but as a past experience it was a memorable one. At one place the path was along a slippery log, a few inches wide, thrown down over a slough of despond. Each one took a long pole as a walking-stick, and as the poles sank three feet deep into black mud, I wondered whether I should be a white man any longer if I slipped and fell in! But He had said, "I will not suffer thy foot to be moved," so we passed safely over.

Then the path changed and led up the bed of a stream, in which progress had to be made by hurried leaps and bounds from one boulder to another. Then the rain came down and it became so heavy that at last we stopt. There was no shelter, so we stayed where we were in the stream, Harry and I under my big umbrella, through which the rain was streaming, up against a bank only wetter than ourselves, and up to our knees in water. On the other side an "unfortunate" was trying to shelter himself under a banana-tree, bending the leaves down around him, and even now I can see his face as he peered anxiously out of the leaves across the stream to us.

Then the rain stopt and the sun came out and we had a steam-bath instead of a shower-bath. When at last we left the stream, the path became merely a gutter filled with mud and water. At last we reached the village and at once I sent for the largest fan, the heat was so intense. I found the school had only been finished three days before-a little place with dirt floor and no seats as yet-but over twenty regular attendants crowded into it while we held the first thanksgiving service. Then I examined them in their reading of the Commandments and Texts and found that they had learned well, and some had confest faith in the Savior. Then came the first present they had had—a piece of calico from Miss Young-to those coming to school, and immediately the village assumed a bright and animated appearance, each one putting on the new bright lava lava; and then it was "good-by" again, and we started on the return trip. Often since I have toiled up the mountain to visit Harry's people. There has been a good deal of killing in the district, which has upset the village, but Harry goes steadily on. I believe five, at least, have been really born again, and the numbers have so increased that a new church is to be built

Friends, I must confess that to me such a work is remarkable—here is one man who, single handed, but with divine aid, without monetary or other help, except an occasional visit every few months, has gathered these people together, and is steadily teaching them the fear of the Lord. Harry Masti receives no support, not even food—all is voluntary, done out of devotion to the Master, for paid teachers are unnecessary in this land where food is so plentiful.

Here are the beginnings of great things. There is for this man a crown being prepared, with many jewels in it. Could all of us show such fruit? With all our education and advantages I am afraid many of us will be ashamed before Him at His coming, when we see such men as these and those they bring entering the kingdom. What a home-coming it will be for them! "Therefore let us not sleep, as do others, but let us watch, for the night cometh, when no man can work."

## THE LAYMEN'S MISSIONARY CAMPAIGN

Col. Elijah W. Halford, who has been actively engaged in the Laymen's missionary campaign, writes that the response of the motion to this effort to awaken interest and lead men to accept their share of responsibility has been marvelous. At the beginning only fifty conventions were contemplated, and even this number seemed too great a task. But 75 were arranged, and as the campaign progrest an increasing number of allied and auxiliary meetings were demanded.

But from the beginning God has guided the campaign, taken care of the work, and seen to it that, despite great weaknesses, in the face of obstacles apparently insurmountable, now and again one or another upon whom a measure of reliance was placed being forced to drop out of the ranks for a time or altogether, not one of the conventions has recorded a failure. From the opening convention at Buffalo to the Congress at Chicago the song of triumph has been heard; the song of victory ever sounded, a moral

force has been displayed, and a spiritual power visibly developed in the Church that compels universal recognition and calls for humble and reverent praise. Each of the conventions has had its own special characteristic. One has been notable for demonstration of enthusiasm, as at Boise, where business was suspended so that men could attend the meetings, while the Governor and mayor headed the street parade as they marched to the opening supper. Others have been characterized by a depth of feeling "too full for sound and foam." But all have been marvelously marked by the presence and power of the Spirit of God. Many leaders and speakers have had to readjust themselves mentally and spiritually; they have had to discard in a degree the advance preparation made, and have found their spirit and their message strangely molded by a Power outside themselves, a Power that has unified heart, ennobled purpose, enriched deliverance, stimulated faith and perfect love.

## INCARNATING THE VISION

BY GEORGE SHERWOOD EDDY

"I was not disobedient unto the Heavenly Vision." In these last days, our young men have surely seen visions and upon our handmaidens has the Spirit come. Will these visions be realized? Surely each of us has seen at least three visions.

First of all, there has been the vision of a deeper life, a life more joyous, more victorious, more fruitful than any we have ever known before. Some one says, if there is anything wrong with your life, it will lie at one of three points; there must be one of three causes; imperfect surrender, inadequate faith, or broken communion. And these are surely the three conditions of that deeper life; surrender, faith and Oh, the blessing of a communion. glad surrender, which may be yours, if you are not disobedient to the heavenly vision; a faith just to stand with Paul and say, I believe God: a perfect communion, so that we can keep in touch with the power which is above us this year.

The second vision we have seen these days is the vision of a needy world. Did we not see with the eves of Christ the vision of South Amer-The veil taken aside and look more deeply than ever before into that great Moslem world? Did we not see visions of Africa, dim and distant? But if we could see tonight, as the great heart of Christ sees, that Dark Continent, could our hearts stand the vision? And then there is the vision of Asia-170,000,-000 young men, awake, having lost faith in their old religions, moving forward, but—whither? Going for-

ward, but without a leader. Four hundred million women of Asia, not one of whom, apart fro mthe Cross, has or can have her God-given rights as a child of God. I see in India those little baby wives, 2,000,000 of them under 10 years of age; within every one of them is a throbbing heart that God loves and would help, if He could get lips that would take His message. I have a little daughter. I would die that that white flower of a blameless life might be kept pure and blameless for Him: but would one die for these defenseless girls, subjected to worse than death?

I think when I read that sweet story of old

When Jesus was here among men, How He called little children like lambs to His fold.

How I wish that His hand could be placed on their heads,

That His arms might be thrown around them

And that they might behold His kind looks as He said,

"Let the little ones come unto Me."

The third and last vision we have seen is the vision of Jesus Himselfno man save Jesus only, as on that great mountain apart they saw Him transfigured? Dull would He be today who could pass by a sight to touching in its majesty as the face of Jesus. Did you see His face? Will that vision be realized? We separate from this mountain top of vision down to the valley of service by two great paths; the path of obedience that shineth more and more unto the perfect day, with the vision undimmed. The other is along the path of disobedience, in an unsurrendered life. Which will you take?

# A GENERATION OF "WOMAN'S WORK FOR WOMAN"

BY MRS. ETHAN CURTIS, BUFFALO, NEW YORK

The position of woman, her power to fill any place with credit, has become the test of national greatness. In like manner, the condition of woman, and the way men regard her in the scale of humanity, may be taken as the gage of any religion. Only the true religion has given woman a place of consequence. Women stand on the roll of Jewish heroes. The first prophecy of the New Testament comes from a woman's lips:

My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior. For He hath regarded the low estate of His handmaiden; for, behold, from henceforth, all generations shall call me blessed. For He that is mighty hath done to me great things and holy is His name.

That cry of Mary touched Europe with new sentiments, and gave fresh impulse to art and literature. Not an age has passed since without its saintly women, its cultured women, its women as statesmen, like Victoria and Elizabeth: but in the non-Christian world woman has, as a rule, been degraded and despised; her home had ever written over its portals, "All hope abandon ye who enter here." The centuries have whirled by since Christ came to earth, and still, in non-Christian lands, men give thought or care for women's lives, so that both earthly and eternal perdition has seemed their fate.

The chief reason of this was not the heart of woman, but her head. In these long years she had been working as an individual; now the individual must be multiplied into an institution before it can lengthen and strengthen its work so as "to reach round the world." As nurse in the hospitals during the Civil War, and later through the Freedmen's Bureau,

woman learned how to work through organizations. Very soon the neglected women of the earth claimed her care and a vast array of "Woman's Missionary Societies" sprang up all over America in all denominations. For about thirty years these societies nave been working with love and prayers and purses for the conversion of women in the uttermost parts of the earth.

Look at some of these efforts. Turkey, with her harem, woman's worst powers reign supreme. are hosts of Christian schools for girls and a superb woman's college. best essentials of education characterize them all-thoroughness, spirituality, a lofty Christian ideal of character. Many of these teachers are superb scholars, all are earnest Christians, each gives constant care to the entire life of her pupils. From India. in the long past, has come that horrible story of child-widows: but since missions have touched souls there India has furnished wondrous women to this world. What human being has done more for the salvation of woman in body, mind and soul than Pundita Ramabai? Miss Lilivati Singh, professor in Lucknow College, can speak for the higher education of woman with an eloquence that thrilled the audience ever gathered America, that Ecumenical Council of 1900. All the splendors of the Tai Mahal, that superb temple of India dedicated to a heathen woman, sink into insignificance before such women and their work. In the war between Japan and China many a Christian nurse, once a disciple of Confucius, led dying soldiers to Christ. Madagascar, awful in its ancient heathenism, long since proclaimed itself Christian, with a native Christian Queen. Woman, from a queen-mother to many a humble worker, has helped to make Hawaii fit to become a portion of our own beloved country. In "benighted Africa" woman has been changed from a beast of burden to a cross-bearer.

The women's foreign missionary societies have led more women into the positions usually regarded as the peculiar possession of men than has any other organization. In our country are many women physicians, but all might stop their work and the men doctors would gladly do it for them. Christianizing foreign lands. the woman physician is an absolute necessity. No other human being has her privileges in the harem, the zenana. or the humblest home. They give to this work scientific skill and loving Christian hearts. The number of cases they treat would astonish our best physicians. Native women have shown great ability in this profession; while our many medical schools and hospitals in these far-off lands are among the best in the world. might count a score or more of women preachers in America. Excellent as is their work, some man is waiting for it: but in all countries where the woman's foreign missionary society labors are hosts of women preachers, both American and native born. They expound the word of God on the street. by the river, on the hillside, in the church, on the platform, in the quiet of the home, just as did Christ, our Lord; just as did Paul, the first and greatest of foreign missionaries. These "Bible-readers" are quite as necessary to foreign missionary work as the woman physician. Our theological seminaries do not have women profess-

ors; Miss Andrews, professor in a theological seminary in China, saved the legations of the world, in that awful siege of Peking, through those native Christians for whom she obtained admittance in the hour of danger. All creeds and countries have their noble lists of martyrs and grand line of heroes; the whole roll of women martyrs among our missions can never be given. Climate, the Turk, the Boxers have all had their victims, while many, like Corinna Shattuck, have boldly faced the foe and conquered.

Business is not usually accounted a woman's profession: tho most American women manage money in some way, yet these are without organization. The women's boards are everywhere organized as great business enterprises. They show marked ability in methods of work, in handling vast sums of money with exactness and economy, in managing schools and hospitals, in erecting church buildings and parsonages. Their conventions are ably conducted, their addresses are often eloquent; always interesting, they take rank among the great conventions of our land.

These records show us something of how the woman's missionary societies have helped woman, in all parts of the world, to do, what has hitherto been considered a man's work, ably, yet in a woman's most womanly way.

This work of "woman for woman," one of the mightiest events that originated in the nineteenth century, has been done in about one generation. The twentieth century has already opened as a millennium for woman in the whole earth, chiefly because of the women's missionary societies in the churches of England and America.

#### THE AFGHANS

BY C. FIELD, LONDON, ENGLAND Missionary among the Afghans, 1892-1903

As the train toils slowly along the thousand miles from Bombay to the Northwest frontier station of Peshawar and nears its terminus, one becomes aware of a type of native entering the train very different from the mild Hindu. Stalwart bearded men, often over six feet high, clothed for winter in "posteens" (rough sheepskins worn with the hair outward), stalk up and down the platforms as if they and not the English were the lords of the land. The country they inhabit and the language they speak correspond to their rough exterior.

Afghanistan, for the most part, consists of a mass of mountains destitute of vegetation, as there is no rain often for months together. The villages are constantly at feud with one another, and each village contains a tower with one door high up, to which access can only be had by a ladder which is drawn up when the inmates are safe within.

The Afghans call themselves "Bani Israel" (the children of Israel), and in their own traditions trace their descent to Saul, the first King of Israel. They are remarkably Jewish in physiognomy and have certain customs, such as the sending away of a scapegoat or calf into the wilderness after the mullahs have laid their hands on its head. Death by stoning, dividing the land by lot and the necessity of the younger brother marrying the widow of his elder brother also prevail among them. These facts have led many to suppose them to be the lost ten tribes. Christian Jew, Isidor Lowenthal, from America, was induced by this report to go as a missionary to Peshawar so as to reach his brothers.

Their language, Pushtu, betrays no

traces of a Semitic origin. It is almost incredibly harsh and has been compared to the rattling of stones in a kettle. They are so suspicious that Colonel Warburton, who spent sixteen years as British resident in the Khyber Pass, said it took him all that time to gain their confidence.

They are also extremely covetous. "Oh, Padre! give us gold," was the exclamation of a Pathan to a Peshawar missionary who was trying to preach to them.

Burglary is one of their favorite pastimes, and sleep at Peshawar is often broken by the sound of sharp firing at night, which means that a brisk encounter is going on between some Afridi marauders and a sentinel's outpost. Their intention in these descents is generally to seize rifles, which are said to be worth their weight in silver among the mountains, where every man's hand is against his brother.

Civilization and Christianity seem unable to pass this mountain barrier, where they have been waiting for upward of fifty years. The Afghans object to the railway being introduced into their country, and of course no missionary is ever allowed across the frontier, tho Europeans have been in charge of the Ameer's workshops at Kabul, and an English lady doctor also attended his wives. Attempts at landsurveying across the frontier have often been frustrated by the natives, who persisted on looking upon landsurveying as a kind of witchcraft, and made night attacks on the surveyor's camp.

The passionate nature of the Afghans often gives rise to tragedies.

On one occasion a Pathan coming home and finding his wife unable to attend to him, as she was nursing her child, seized the latter and dashed out its brains against the wall, saying her first duty was to attend to him. During my stay in Peshawar a Pathan, betrothed to a girl whose parents refused to give her up to him as she was not of age, collected a band of desperadoes, attacked the village by night, killing about thirteen people and carrying off the girl under the noses of the native police, who had a "chauki" or guard-house at no great distance.

As is common among savage natures, superstition is largely present. They are all Sunni Mohammedans, and nearly every village has its saint's shrine marked by a few colored rags hung upon sticks. It is no uncommon sight to see a gang of prisoners in chains being taken by guards from the jail to the court-house stopping before one of these shrines and praying, guards and prisoners together, with the palms of their hands turned upward in the Eastern attitude of supplication. Some of these saints' graves are more than nine yards in length, as they are supposed to go on growing after death. It is said that one saint at Peshawar threatened to grow across the public road, till the authorities said he must cease, which he obligingly did.

A quaint story is told of the Zaka Khels, a section of the tribe of the They felt aggrieved that Afridis. while every other section of the tribe had its saint's shrine they had none. Accordingly, when a mullah of peculiar sanctity visited them and upbraided them with their backwardness in the matter, they killed him, built a shrine over him, and thus supplied

their long-felt need. Savage as they are, the Pathans have a literature of their own. Their poetry is mostly of a religious or mystic sort, and their chief poet, Abdurrahman, is also regarded as a saint. Native minstrels or "dums" also wander about from village to village and recite their poems to the accompaniment of a rude musical instrument like a guitar. These poems often deal with the defeats of the English by the Pathans somewhat in the style of Deborah's triumph song over Sisera. Indeed, the Pathans in their mountain fastnesses, with their religious fanaticism, venturing only occasionally into the plains for a foray, have a certain likeness to the Israelites in the time of the Judges. time to time "holy men" rise up among them somewhat like the Judges Samson and Jephthah and equally mixed in character. One of these was the Hadda mullah, who inflamed the whole mass of the Pathans against us at the time of the Tirah expedition. Even in times of peace isolated cases of "ghazeeism," or murderous outrages committed on Europeans by Pathans, are often occurring. The perpetrator is generally some ignorant Pathan whose zeal has been worked up to frenzy-point b some Mullah, who has promised him Paradise if he kills an infidel. Thus only about two years ago a colonel at Peshawar was shot while looking on at some sports, and a young officer while putting his horse into the train, while numerous murders of private soldiers have taken place. On the Russian side of Afghanistan on such occasions they usually hang the nearest mullah, or priest, but i English methods are not so drastic. Executions at Peshawar are, however, of a semi-public character, one-half of

the gallows being visible from the road. They generally take place as soon as possible after the crime, a special law prevailing on the frontier to this effect.

It is an interesting experience to sit in one of the shops in the main bazaar of Peshawar on a Friday, and to watch the thousands of Pathans who swarm in from the villages to say their prayers in the chief mosque of the city. When two friends meet they embrace, each with his head looking over the other's shoulder. usual form of salutation is not "How do you do?" but "Don't be tired?" This may be due to the enormous distances they have to walk. In the Peshawar bazaar may be often seen weird-looking figures from Bokhara. These are the Hajis or pilgrims to Mecca, who go round the shops soliciting alms to fulfil their pious purpose. Here you will see a reciter with a crowd round him sounding the praises of Mohammed, there a mullah inciting his audience to be diligent in the duties of prayer, fasting, alms, ablutions and pilgrimage, the five pillars of Islam. The Pathans, tho never really contented, are much better off under the English rule than that of the Sikh which preceded it. The latter would not allow the call of prayer to be given from the minarets of the mosques, which the Pathans looked upon as a dire insult. Members of the wildest hill tribes enlist in the English army, and their savagery is represt if not eradicated by drill and discipline. When they have done their term of service and return as pensioners to their homes, they are often useful as

interpreters between the Government and their own tribe.

The women, as in all Mohammedan countries, have a hard time, doing much of the outdoor work as well as the indoor, since the Pathan in time of peace loves nothing so much as lounging about the village "hujra" (guest-house), smoking the hooka and gossiping. Ouarrelsome as they are about "gold, ground and women," as one of their own proverbs says, it is a mercy that the tiger in their dispositions is not further inflamed by strong drink. This is one of the good points in Islam, that it exercises a real deterrent influence on its followers this direction. in Another good feature in their character is the stress laid upon the duty of hospitality. It is often useful when approaching a village and met by glowering looks to remind them of their Prophet's famous precept, "Honor the guest, tho he be an infidel," which goes a long way to disarm hostility.

The Pathan has a certain rude chivalry in his nature, and the English ladies among the captives at Kabul in the Afghan war of 1842 were treated very differently to those who fell into the hands of the mutineers in India in 1857.

Pathan merchants wander to Australia, where they are often a great nuisance, demanding in the guise of pedlars money from the wives of settlers in lonely places while their husbands are away. Altogether the Pathan, tho not exactly a lovable character, is interesting and has many latent capacities yet to be evolved by Christianity and civilization.

# **EDITORIALS**

#### THE DEATH ROLL OF THE MONTH

The necrological list is one of the most important we have ever chronicled. We mention only a few conspicuous names, of whom obituary notices follow, in their usual place.

April 28, at Beirut, Šyria, Rev. Henry Harris Jessup, D.D., aged 78 years.

May 2, at Philadelphia, John H.

Converse, aged 79.

May 5, at Cohoes, N. Y., Horace

Brinsmade Silliman, aged 84.

May 5, at Edinburgh, Scotland, Rev. Alexander MacLaren, D.D., aged 83.

May 6, at Buckingham Palace, Edward VII, King of Great Britain.

May 8, at Islampur, Bombay Presidency, India, Mrs. Eliza Jane Wilder, aged 88.

May —, at Harpoot, H. N. Barnum, D.D.

The most conspicuous of the seven above-mentioned, in the world's eyes is Edward VII, the English king, in many respects a remarkable man and a deservedly popular monarch. His last utterance was, "It is all over, but I think I have done my duty." There seems to be a general consensus of all parties that his short reign was wise and beneficent, and that few, if any, British monarchs have evoked more real affection from their subjects. He will be remembered as a pacificator, for his study has been to promote the peace of the world, and he has had no little success. His son, George V, promises to be an acceptable ruler, and his wife, who has been known as Princess May of Teck, is one of the best of women, interested in every good work.

#### ABHORRENT CANNIBALISM

Rev. Horatio Hopkins and the Rev. Hector Laurie MacPherson, missionaries of the Presbyterian Church on Savage Island, were eaten by cannibals on February 5.

They were teaching in the mission building on the beach in the little harbor, when two hundred unconverted savages. howling war cries and brandishing clubs and spears, descended on them and took thirteen prisoners. Of twenty converts in training at the time, only nine escaped. Both missionaries were bound with thongs and left lying on the beach in the tropical sun for several hours, while the savages took the native captives inland. The cannibals then returned and bore the missionaries on a litter to the crater of the extinct volcano Van Iue, in the center of the island, where for two days and nights they held a corroboree, with dancing and revelry.

While most of the cannibals slept the captive natives escaped, their going hastened by the sight of two of the cannibal chiefs donning the missionaries' clothes, after they had been

eaten

In the Tonga, the Society, the Solomon and the Cook groups, the natives are holding dances and feasting on human flesh, as they did before the white men interfered.

Savage Island, known also as Niue Island, is the largest of the ungrouped islands in the south Pacific. It has 4,400 population, and is forty miles in circumference. It was annexed to New Zealand in 1901. Great Britain will probably promptly punish the outrage, but two more martyrs are added to the roll of honor.

#### COMPULSORY PEACE

Ex-President Roosevelt, who just now looms up large on the world's horizon, in his Nobel Peace Prize address at Christiania, not only strongly pleaded for universal peace, but outlined a comprehensive plan for arbitration, suggesting to the leading Powers to abolish war. He said: "There is as much need to curb the cruel greed and arrogance of part of the world of capital and the cruel greed and violence of part of the world of labor as to check a cruel and unhealthy militarism in international relationship. No man is worth calling a man who will not fight rather than submit to infamy or see those dear to him suffer wrong. It would be a master stroke if the great Powers honestly bent on peace would form a League

of Peace to prevent war, by force, if necessary. The ruler or statesman who should bring about such a combination would earn his place in history for all time and his title to the gratitude of all mankind."

Federal Council of Churches of Christ in America, at its meeting in Philadelphia, recommended, by unanimous vote of delegates representing a membership of about 17,000,000, "that the various societies of young people connected with the evangelical denominations represented in the Federal Council, recognize the 18th of May as Hague day, and have on that day in all their chapters, as far as possible, a consideration of the subject of peace." The first great conference of officially appointed delegates opened its sessions on the 18th of May, 1899. The second Hague conference was in session for four months in 1907, and the third will meet in 1914. Notwithstanding many difficulties, steps have been taken that promise even more definite action in the near future on the part of many of the great nations of the world, urging that international questions shall be submitted to the Hague Court for arbitration.

#### WINNING THE WORLD TO CHRIST

Rev. D. A. Bunker writes that, "Work in Korea goes forward rapidly, so fast that we can hardly keep within sight of the van. It is a great opportunity for winning souls for Christ in this land, and we are all on the run to keep pace with the work we The people of the have in hand. church of which I have charge here in the city are carrying on home mission work in over 140 villages outside this city wall. Every Sunday the members and the workers they have enlisted carry on regular preaching in II mission chapels. Last Sunday I was at one of these chapels and received 23 probationers. The native pastor and myself are out among these chapels more than half our Sundays. At every chapel there are candidates for baptism, or for probationership, or for full

membership awaiting us. A few Sundays ago I baptized six persons, the average age of whom was about seventy years."

Protestant missions began work in Korea twenty-five years ago. To-day the Presbyterian Mission (North) alone reports 25,057 communicants, or more than 1,000 for each year of work, while the total number of adherents is 96,668. There are 107 missionaries in the Presbyterian Mission, 57 organized churches and over 900 places of regu-The Theological Semilar meeting. nary was attended by 138 students last year, and the academies at Pyeng Yang, Seoul, Taiku, and Syen Chun were well attended. The 589 primary schools enrolled 10,916 boys and 2,511 girls, and six hospitals ministered to

over 50,000 patients.

A school for the blind is held at Pyeng Yang. The new station at Kang Kai, in the far north, has been opened and there are already over 900 Christians in the city, who are building a large church at their own expense. At Syen Chun there were but 60 Christians in the whole province, and but one Christian in the city itself in 1897. Now more than one-half of the people of Syen Chun City are Christians, and the city has 5,000 inhabitants, while the county contains more than 5,000 Christians altogether. The native pastor of the Sven Chun City congregation was a poor and ragged heathen in 1897, but is now more influential than the local magistrate in office, and lives in a parsonage built by his own people, which is considered the best native building in the city. Two new stations are to be added to the eight already in existence."

#### SUPERNATURAL ELEMENT

In how many ways the Word of God calls attention to the *supernatural element* in all life and work for God. Take the story in 2 Kings 3: 16-20 as an example. The three kings, Iehoshaphat, Iehoram and King of Edom, were confederated against the King of Moab Misha. And there was no water—even the Valley el-Ashy,

whose supply was perennial, was dry. Elisha was called in to give help and counsel. And he bade them make the valley full of ditches, etc. They were not to see wind nor rain, yet there was to be abundance of water and provision was to be made for it; and by a cloudburst it came by way of Edon. This valley drains a large part of northern Edom and a great rainfall during the night inundated the valley. And Elisha added, this is a light thing in the sight of the Lord.

All the tendencies of our day are in direction of materialism and naturalism. We are getting where we have no expectation of results without an abundance of human machinery, organization, numbers, sensationalism, publicity, large money expenditure, extensive advertising, the spec-

tacular, etc.

There are certain fundamental needs of all evangelism; first, a gospel message; second, a gospel man behind it, with a deep experience of what he preaches; third, the power to touch men collectively and individually at vital points; and fourth, spiritual touch with God—the last most important.

In Acts Chaps. viii-x, Philip and the Eunuch, the Spirit, the Angel and the Book—all combine, God working on a human soul while He wrought on a human believer and teacher, appearing to Cornelius and to Peter and bringing the two together.

#### CHURCHES IN RURAL DISTRICTS

A writer in The Interior, Mr. Asa S. Fiske, revives and advocates a policy for the consolidation of country churches which we have more than once advocated in these columns. In a small village in Michigan, with which the editor of this Review was perfectly familiar, there were not over four hundred residents, and yet there were four churches trying to exist. One building was enough to hold all church-goers. Out of the four hundred about half were mothers who could not leave home on Sunday, or children too young to be brought. To support one pastor was enough responsibility for all the inhabitants to assume, yet there was an attempt to take care of three or four. Mr. Fiske's

"Let the two or three congregations elect, each choosing its own members, a joint executive commission, to which should be given the practical conduct of the common interests of all. Let this commission select the building most convenient for their joint services of public worship, leaving the other building or buildings for all sorts of social service—a kind of church-house, with reading, recreation and resort rooms, perhaps also a gymnasium thus serving a grandly popular part, and meeting, on Christian grounds like the Young Men's Christian Association and Young Women's Christian Association, a universally felt social need. Neither congregation would lose its name or denominational relations. . . . The outcome would be, probably, that most newcomers would enter on the last-named plan, and so, after a time, as the older denominational champions passed away, the denominational organizations would go into 'innocuous desuetude.' By that time the merger wave would likely have risen so high that it would be easy for this united local body to fall into one or another of the gracious consolidations of denominations. The greatest difficulty in effecting this sort of merger in the average village is the fact that everybody knows all about everybody else and everybody is not perfect. Cliques cut up these little communities in lines very difficult crossing."

# A PARSEE MORALIST

Sir Jamsetjee Jejeebhoy, a publicspirited Parsee merchant of Bombay, of fine business ability and great will force, died April 14, 1859, aged seventysix, worth \$4,000,000. In 1822, at forty, he gave proof of a remarkable munificence, releasing debtors from jail by assuming their debts, and for thirtysix years his beneficence never slackened; he gave away over \$1,500,000 in promiscuous charity, utterly indiffer-

ent to class or creed, and, in honor of his patriotism and munificence, was knighted by Queen Victoria in 1842, and presented with a gold medal bearing her image set in diamonds in 1843. The hospital at Bombay which bears his name is a monument to his noble charity; the Grant Medical College was endowed by him, which furnishes India with skilled medical practition-He established at Bombay an asylum for the education and support No man of poor Parsee children. ever contributed more to the prosperity of the presidency of Bombay, and Lord Elphinstone, the governor, said that, beside the great works which endear his name to future generations. his private—almost secret—charities, divided the weekly bread to thousands of his fellow creatures. His wealth was gotten by sagacity, industry and integrity, and given with wisdom, discrimination and sense. And yet Jejeebhoy for three-quarters of a century confronted the Christian religion as he beheld it in the East Indies, and persistently and obstinately clung to the superstitions in which he had been born and nurtured.

He died, as he had lived, a Parsee a Persian fire-worshiper, adhering to the Zend-Avesta, and rejecting the Bible: and, day after day, like Alexander the Great before him, went down to the sea-beach and bowed in worship before the rising sun. With all his patriotic, humane and philanthropic impulse, he was born and bred an idolater, and his morality throughout had a pagan type and spirit. liberality of creed was nothing more than the toleration of indifferentism. His charity was the indiscriminate generosity of a lavish disposition; his religion was a mechanical and blind allegiance to the tradition and superstition of his race. But, far as his morality was from even the pretense of piety, it was just as good a substitute for Christianity as that of any man who, like him, confronts and rejects the claims of Christ. The prospects of salvation of such as Jejeebhoy, trained in paganism and imperfectly acquainted with Christianity, are nevertheless to be preferred to those of the most enlightened moralist, who, in a Christian land, under the noontide blaze of a Christian civilization, born and bred in such an atmosphere, lives and dies in neglect of Christ!

#### THEODORE ROOSEVELT'S WITNESS

"The chief of blessings for any nation is that it shall leave its seed to inherit the land. It was the crown of blessings in Biblical times, and it is the crown of blessings now. The greatest of all curses is the curse of sterility, and the severest of all condemnations should be that visited upon wilful The first essential in any civilization is that the man and the woman shall be father and mother of healthy children, so that the race shall increase and not decrease. If this is not so, if through no fault of society there is failure to increase, it is a great misfortune. If the failure is due to deliberate and wilful fault, then it is not merely a misfortune; it is one of those crimes of ease and self-indulgence, of shrinking from pain and effort and risk, which in the long run nature punishes more heavily than any other. If we of the great republics; if we, the free people who claim to have emancipated ourselves from the thraldom of wrong and error, bring down on our heads the curse that comes upon the wilfully barren, then it will be an idle waste of breath to prattle of our achievements, to boast of all that we have done. No refinement of life, no delicacy of taste, no material progress, no sordid heaping up of riches, no sensuous development of art and literature, can in any way compensate for the loss of the great fundamental virtues; and of these great fundamental virtues the greatest is the race's power to perpetuate the race."

# GENERAL MISSIONARY INTELLIGENCE

#### **AMERICA**

# The Impossible Has Come to Pass

Says the Northwestern Christian Advocate: "If it had been predicted two years ago that four thousand men would leave their affairs for the better part of a week, furnish their own traveling and entertainment expenses, and pay five dollars for a season of missionary addresses, the prophet would have been regarded as a dreamer who dreamed that he had been dreaming. And yet, that is what has actually taken place in the very undreamlike city of Chicago, in the most businesslike and hard-headed century the world has ever known."

# Chicago Convention Nuggets

Judge Selden P. Spencer, of St. Louis, said: "One minister to every forty-six in the United States and one to every 250,000 in heathendom needs no comment to make it a foreign missionary argument."

Mr. White displayed a diagram showing the fourfold obligation laid by our Lord upon His Church. It is represented by four squares thus:

Jerusalem	Judea
Samaria	Uttermost parts of the earth

The population of the United States, about 100,000,000, spent last year in work at home (which is Jerusalem, Judea and Samaria) \$300,000,000. In the fourth square, "the uttermost parts of the earth," our nation spent \$11,000,000, altho the population of "the uttermost parts of the earth" unevangelized is 600,000,000.

George Sherwood Eddy said: "Twenty-five years ago there was not a Christian in Korea. Twenty years ago there were only seven, meeting secretly. Now there are over 200,000, and yet we ask for an argument."

# "Business System in Missionary Finance"

Calling the Protestant upon churches of America to make a personal canvass of their 20,000,000 members in the cause of foreign missions, John R. Pepper, a banker of Memphis, said: "Only one out of every four women, and only one out of every eight men of the average church have given any amount to foreign missions. When this fact is known, no argument is necessary to show the crying need for business system in missionary finance. The spasmodic, once-a-week appeal for foreign missions has not aroused the interest of the men of the Church. Business system is needed. Several things are needed to put the foreign missionary offerings on a systematic basis. Every member of the Church should make a weekly offering for this purpose. A uniform envelop should be used. An every-member canvass in the cause of all foreign missions should be made by the churches. This campaign is absolutely essential to reach the entire membership. A short, sharp, canvass has been found to yield the best results. In some cases it has been found best to have men canvass the men and boys, and women canvass the women and girls, securing definite pledges for the year."

#### Polygamy in Mormondom

The Salt Lake Tribune tells an extraordinary story of the prevalence of polygamy still among the Mormons of Utah. The plural marriages are often celebrated at the Mormon colony in Mexico. The names are given of a hundred persons who have plural wives, many or most of whom have been taken since the Woodruff manifesto with its revelation forbidding polygamy. Yet the Mormons protest that polygamy is dying out fast; that the old polygamists may not have put away their wives, but no new ones are allowed to be taken. New polygamous relations are entered into with caution. but high officers in the church become polygamists or assist in plural marriages. The list given includes many bishops and elders.

# **EUROPE—GREAT BRITAIN**

# The United Kingdom Becoming Sober

Great Britain is becoming an extremely sober nation, and that, too, much like our own inclination in the same direction, without any political agitation. Last year in the United Kingdom the expenditure for spirituous liquors was \$25,000,000 less than in 1908. This is a tremendous sum to be saved from waste, for it was undoubtedly saved, or, at least, spent for better things than drink. This reform is not confined to any class. From the statistics it is seen that not only was the wine, whisky, and brandy bill cut, but the beer and ale as well. In clubs and mansions, in mess halls, tenements, and "pubs," there has been a marked falling off in the drink consumption. The old "B. and S." and its successor, whisky and soda, have almost entirely gone out, and wines, save at banquets, are sparingly used, and even at public feasts men in larger numbers are turning down their glasses.

Among the poor there is still a deal of beer and ale consumed, but oftener with meals than as a social beverage at bars. The police records show a notable falling off of arrests for drunkenness and a decrease in crimes laid to drink. In the place of strong drink they now consume tea—which "inebriates not, but only cheers." Even in regimental mess-rooms the steaming cup of Bohea has supplanted beer and more ardent tipple.—Chicago Tribune.

# Dr. Barnardo's Homes

The recent forty-fourth annual report showed that, to December 31 last, 70,436 children have been dealt with. In 1909, 2,802 children were admitted (2,120 permanently, and 682 tempo-Two-thirds came from the rarily). provinces, and one-third from London. Some 8,700 boys and girls of all ages were under the care of the association at the close of the year; 967 young emigrants were sent out during the year, making a grand total of 21,637. Less than two per cent. are failures. The audited accounts showed total income for the year to be £263,009, of

which £149,470 was made up of donations, subscriptions and collections for general purposes, £22,141 for special buildings, etc., and £91,398 legacies. The total amount subscribed to the homes since their foundation by the late Dr. Barnardo in 1866 was £4,227,896.

# Missionaries of the S. P. G.

This Gospel reports no less than 1,227 men and women upon its list, as follows: Of the ordained (including 12 bishops), 852; in Asia 314, in Africa 264, in Australia and the Pacific 27, in North America 151, in the West Indies and Central and South America 67, and 29 chaplains in Europe. Of the ordained missionaries 239 are natives: 161 in Asia, 75 in Africa, 2 in Guiana, and I East Indian in Trinidad. Laymen, 122:61 in Asia. 29 in Africa, 2 in Carpentaria (Australia), 29 in North America, and 1 in Antigua. Of these 61 are natives: 38 in Asia, 19 in Africa, 2 in Carpentaria, and 2 Chinese catechists in New Westminster. There are 253 women on the society's list (13 are natives), of whom 205 are in Asia, in Africa 41, in Australia I, in Nassau (West Indies) 6.

#### Church Missionary Society's Report

During the last year 179 candidates for the field (87 men and 92 women) were dealt with by the committeesfifty being accepted for training and probation (16 men and 34 women). Acceptances as missionaries numbered 46 (31 men and 15 women). stations in the various fields now num-The European laborers inber 562. clude 411 clergy, 146 laymen, 390 wives, and 441 single ladies—in all 1,388. To these have to be added 405 native clergy, and 7,877 lay teachers. The number of native Christian adherents (including catechumens) was 360,285, and that of communicants 101,121. The baptisms during the year were 23,772. The 2,674 schools had 165,135 scholars. The 3,075 beds provided under the medical department accommodated 29,924 in-patients, while 1,197,635 visits were received from out-patients.

#### THE CONTINENT

# American Missions in Europe "Inexpedient"

By direction of the General Assembly, the board of foreign missions has been considering carefully the questions involved in the proposal that our Church shall do foreign mission work in Europe, and reported to the last assembly in words that have perhaps escaped the attention of some who have been interested in the work of missions in Roman Catholic countries.

The Board reported that it is inexpedient for our church to establish missions on the Continent of Europe, for the reasons that the Church is already responsible for more mission work than it is properly doing, that the primary responsibility for mission work in Europe rests with the English and Continental churches, and that those European churches would regard the establishment of American missions as an unwise and harmful policy.—The Presbyterian.

# Financial Help for the Berlin Society

The Berlin Missionary Society has struggled with great deficits for years, until at last the total amounted to \$186,367. Some years ago a consecrated friend willed to the society a large legacy, but the other heirs refused to abide by the terms of the will and a lawsuit ensued. Now, twothirds of the large legacy has been allotted to the society, while the suit concerning the other third goes on. The amount thus given to the Berlin Society is \$187,222, so that it is sufficient to wipe out the whole threatening deficit and the society can proceed unencumbered by debt.

But the leaders of the financial affairs of this, the greatest German society, feel somewhat worried in spite of the large inheritance. About \$75,000 annually must be added by the friends of the work to the income of about \$160,000, if the society shall continue its work without going into debt again at once. There is danger that such a large legacy will decrease

contributions.

# Hope for Russia

As a result of the interview which Rev. Dr. Clifford and Rev. J. H. Shakespeare had some time ago with the Russian ambassador, and of the address to the Czar which was then accepted, in regard to the Baptists in Russia, it appears that, "with the permission of the Czar," the two pastors in question, with two others, will, in September next, pay a visit to Russia with the object of holding conferences and forming "one Russian Baptist Church." Our contemporary, The Methodist Times, anticipates much from this movement, and remarks:

"It is full of promise for the future of Russia, that this great empire which has hitherto been dominated by the State conception of formal religion, should have presented to it in a powerful and influential form a Protestant denomination which stands so strongly for individual faith and profession."

Certainly the possibilities are almost boundless, and no doubt the matter will be made the subject of earnest and continued prayer by evangelical believers in this country.—London Christian.

# Baptist "Troublers" in Moscow

Moscow is the holy city to the Greek Catholic Church, as Rome is to the Roman Catholic Church. Not more painful to the Vatican is the working of that Methodist propaganda in Rome than is the invasion of Baptists to the Holy Orthodox Church in Moscow. Pastor Fetler, of the Baptist Church in St. Petersburg, took advantage of the Czar's proclamation of religious liberty and began a mission in Moscow last year, but he was accused by the clergy before the Chief Justice of proselyting and the mission was closed. He appealed to the Prime Minister, M. Stolypin, and was authorized to continue the services. On January 25, four persons were baptized by immersion in the Baptist hall in the presence of a crowded congregation. This was the first service of its kind ever held in Moscow. This invasion of the Holy City is frantically resented by the chief newspapers of the Orthodox

Church. In an abusive article denouncing the Baptists as "foreign dirt" and "hooligans," it beseeches the saints and dead czars to come and deliver the faithful from defilement worse than that which was threatened by the Tatars.

# Waldensian Activity in Italy

Much interest has been aroused in this country for missionary work in Italy through the visit of Rev. Dr. Arturo Muston, president of the missionary work of the Waldensian Church, and Rev. Prof. Giorgio Bartoli, the former Jesuit, who has joined the Waldenses. The religious awakening in Italy has opened wonderful opportunities for Christian work. The Waldenses, who have only 16 churches in their native valleys of Piedmont, where they kept the Evangelical truth throughout the ages, have now organized 200 missionary churches and stations through the Italian Peninsula.

They own a beautiful temple of worship in the Via Nazionale—the heart of Rome; and there is a hall near the railway station in Rome where two weekly services are held, which is utilized as a Bible depot and readingroom; also a place where letters can be written and addresses looked up. Much good work is done here. Some of the most interesting meetings of friends of the gospel are held in the brethren's houses in the Trastevere quarter. There is, too, in Rome, a home for converted priests, which was established about ten years ago. Four-Roman Catholic priests and monks of the highest type joined the Waldenses last year; 16 more are under instruction.

# Missionary Society for Southeastern Europe

The founded in 1903, the Missionary Society for Southeastern Europe has become little known outside the borders of Germany. It supports a small training-school for evangelists, colporteurs, and religious teachers, which has lately been removed from Kattowitz, in Silesia, to Hausdorf,

near Glatz, in the same province. It has found openings for its workers in Russian Poland, in Vollynia, and in Galicia, where they offer the full gospel to members of the Roman Catholic and Greek churches, and also to the Iews.

# ASIA-MOSLEM LANDS

# Enlargement at Robert College

This institution is soon to come into possession of the \$1,500,000 left by John S. Kennedy, of which a million is to go to endowment and a half-million is to be used in the erection of ten new buildings for the college and for professors' houses. And besides, with money from Mr. C. H. Dodge, a Y. M. C. A. hall is to be built.

The American College for Girls will soon be removed from the east side of the Bosporus to a site on the west side, located between Robert College and Constantinople. For buildings \$500,000 are required, of which sum \$375,000 have already been contributed. To this institution Turkish girls are now coming in encouraging numbers.

#### "Young Turkey" and Christianity

We hailed with thankfulness the end of the old régime in Turkey, for any change from the rule of Abdul Hamid must needs be for the better. But we wondered how it would affect the prospects of the Christian faith in that great Mohammedan stronghold. Bote aus Zion—published in Jerusalem -discusses the probable effect of the "Young Turk" revolution upon Christian missions in Mohammedan lands. Religious freedom is at present nominally allowed in Turkey, but whether the gospel may have free course to make converts is not yet evident. The results in Egypt-where full liberty is allowed—have not been encouraging. Individual Christians have not, by their lives and conduct, exhibited the moral superiority of the faith they profess; and, according to the Evangelisches Missions-Magazin, Eastern Mohammedans deny that religion has anything to do with the "superior progressiveness of Christian nations." It is the old, old story that if we want to win the millions of Islam to the faith of Christ, it needs that Oriental Christians shall themselves bear "the marks of the Lord Jesus."

# INDIA

# Progress Toward Church Federation

The cause of church federation is advancing steadily in India. The resolutions, passed at the Jabalpur meeting last April, have been translated into the chief vernaculars, and very widely They were thoroughly distributed. discust by the various presbyteries in connection with the Presbyterian Church in India, and at its recent general assembly, held in Ludhiana, after a careful report, presented by the committee on church union, the following resolution was unanimously agreed to, "The assembly having heard with gratitude regarding the unanimity of the representatives of the churches that met at Jabalpur in joint committee to negotiate a union of churches, expresses its thankfulness to God for the earnest desire on the part of many branches of the Christian Church in India for more manifest and for the encouraging progress of the movement toward it indicated in the action of the joint committee; and, having considered the resolutions proposed by it, the assembly would approve generally of the principle of federal union therein adopted, the basis proposed, the plan of organization, and the methods of realizing the objects contemplated in the federation."

# Christian Mela in Gujarat

From March 17th to 21st was held the first united Christian convention, or Mela, in Gujarat; periodical gatherings of their own Christians have been held by missions, but this is the first occasion in which all have united.

The convention was held under the auspices of the Gujarat and Kathiawar Missionary Conference, a sub-committee of which made all arrangements. About sixty missionaries and some

2,000 Indian Christians were present. It is computed that there are 30,000 Christians in Gujarat, belonging to seven different societies, all of which were represented; many of the visitors came from far distant places, including Bheel Christians who had walked distances of from thirty-six to fifty miles in order to reach a railway station. The theological students from the Methodist Episcopal seminary at Baroda walked the forty miles to Nadiad, occupying three days on the journey, and preaching in the villages en route.

The large morning and evening united meetings were an inspiring sight. To look into those 2,000 Indian Christian faces as the various speakers poured out of full hearts and with deep desire for the spiritual progress of the Church of Christ the vital truths of our holy faith, and exhorted to repentance and faith and full consecration, the solemn hush and rapt attention of the vast crowd gave one high hopes for the future of the Christian Church in Gujarat.

# The Natal Telugu Mission

Dr. Downie gives in The Baptist Missionary Review an interesting glimpse of real missionary effort on the part of Telugus. "The mission in South Africa had its origin in this way: Some years ago the Telugu Christians in South India thought that it was about time that they began to do some mission work on their own account, and so organized what is known as the home mission society. The object was to send native evangelists to a number of isolated tribes not reached by the missionaries. After this was done, it occurred to one of the young men, John Rungiah, headmaster of the girls' school, Nellore, that they ought to do something for the thousands of Telugus that had emigrated to Natal, who were as 'sheep without a shepherd.' whole year John was on the lookout for a man, but as no one was found, it was borne in upon him that he might go himself. The Telugu mis-

sionary was received most kindly by the missionaries of the South African General Mission, and his work has prospered so that Dr. Downie assisted in the dedication of a new and commodious chapel on the estate of Sir Liege Hulett, and he also laid the foundation-stone of a church in Durban, which town is expected to become the headquarters of the mission. The work is being carried on a self-supporting basis. Dr. Downie tells us that "since his arrival in Natal some seven years ago, John has organized six churches, and besides these, he has nine places where little congregations regularly meet for worship and where churches will be organized just as soon as they are able to support pastors and pastors can be found for them."

# Attaining to Self-support

Rev. J. A. McConnelae writes in the *United Presbyterian*:

"Self-support in the Panjab is no longer a dream and a theory; it has become an accomplished fact. years ago there were but six self-supporting congregations in our entire mission. Now there are five self-supporting congregations in each of two districts; and in the whole mission, twenty-five. Out of our forty pastorates, twenty-five are self-supporting. The native church gave to church work in 1908, \$3,529; and in 1909 this amount was increased to \$4,492, an advance of twenty-seven per cent. This, too, should be viewed in connection with the fact that it was given on a wage rate of from fourteen to sixteen cents a day. Not that our people are doing all they can and should. Povertystricken they certainly are, but yet they can do better, and they will, for the spirit of giving and self-support is taking fast hold of the people.

#### Laymen Tithing Themselves

The same writer reports: "At Sargodha we have just closed what might be termed a Laymen's convention. Some 200 representative men from all over the district were called together for a three days' conference. It was

aimed especially to be a conference to get the people weaned away from their old customs and to instil into them yet more deeply the spirit of Christianity. The closing meeting was especially memorable. The people had prest upon them what Christianity should mean in the individual life, in the home, in the community and in the Then two of our native ministers took charge of that last meeting of the conference, and without any suggestion from the missionaries. without the missionaries even knowing what was planned, they began calling for volunteers to pledge their tenth to the Lord. Fifty-one men responded. These, together with those already tithe-givers, made a showing of 100 tithe-givers in that audience of 200.

# Two Years' Growth in One Mission

Concerning its mission in the Panjab the United Presbyterian Church reports the following progress during the last two years:

Adult baptisms in 1908	1,966
Increase by profession	
Net increase in membership	
In the Christian community	6,243

This was the record for 1908, and this the record for 1909:

Adult baptisms in 1909	3,677
Increase by profession	3,988
Net increase in membership	
In the Christian community	9,414

And the following statement is thoroughly in order: "This record is, to say the least, unique. It is doubtful whether it has been surpassed this last year by the record of any mission in India, and likely not by that of any in the world."

#### A Convert from Brahmanism

The results of the evangelistic work last year in the northern and central districts of the Tamil Coolie Mission were encouraging, as 95 adults were baptized and more than 100 candidates are under instruction.

One of the converts this year was a Brahman who had been for some time interested in the Bible and Christianity, but had not become convinced

sufficiently to become a Christian. In the course of his work, however, he had occasion to go to the Morawaka Korale, and there the catechist came in contact with him. He was so struck by the reality of the lives of the Christians in the place that he gave his heart to Christ then and there. On his way to the place, the Hindus meeting him had come to do him honor and thereby gain merit, he being a Brahman; but on his return he refused them, saying, "I have become a Christian now, and am no longer a Brahman." Upon their attempting to argue with him he said he was only a young Christian and could not as yet reason with them, but that he had found the Christ and that was sufficient for him.

#### CHINA

# Two More Steps Forward

Within a few weeks this "stolid" and "immovable" empire has taken two forward steps of great importance. One is the issuance of an imperial edict summoning the national assembly to meet on October 3, and announcing the appointment of 96 members, representing all classes. This is a long step in the gradual transformation of that great empire into a constitutional monarchy. The other step is even more important in its humanitarian aspects, namely, the formal abolishing of slavery throughout the empire, and the prohibition henceforth of the purchase and sale of human beings.

Unfortunately, the reform is not altogether complete, slavery being retained in the establishments of the Manchu princes, tho the servants thus held in bondage may no longer be called slaves, but are to be regarded as hired servants whose term of service is unlimited. Also the agelong custom of selling children in times of famine is not wholly abolished, but they may be bound out, tho never beyond the age of twenty-five years. The institution of concubinage has been transformed into a formal marriage, giving the concubines the protection of the law, but their status

is still a virtual slavery to the principal wife.

#### Public Morals in China

W. N. Bitten writes in the Christian World:

"Last week I was invited to take part in a meeting organized by men who are not directly connected with any Christian Church, but who are sincerely desirous of assisting in the reformation of their countrymen. Their purpose was to start an antigambling league, and with this in mind they called a public meeting. which was attended by some hundreds of Chinese scholars and business men, and resolutions were passed in approved public meeting style, approving of a campaign against the gambling vice. Members of the Chinese Young Men's Christian Association were asked to assist in the meeting, and to demonstrate by means of games the possibility of recreation without vice. Suitable addresses were given by prominent Chinese, and the chief organizer of the movement is one of the government education provinces inspectors for the Kiangsu and Kiangsi. Twenty years, even ten years ago, such a meeting would not have been within the realm of possibility. To-day we have a class of public moralists arising who have undoubtedly learned from Christianity in their midst the ideals which they are desirous of impressing upon their countrymen, and tho they themselves are not professedly Christian, they confidently come to the organizations of the Christian Church asking for assistance in furthering their task."

#### The War on Poppy Culture

Latest reports show that this year two-thirds of the ground formerly given to the cultivation of the poppy will produce none. Writing of the destruction of the poppy plantations shortly before his death, Dr. DuBose said, "Could one imagine the wiping out of the cotton fields in the Southern States of America, or the destruction of the wheat fields in the Northwest, then one could estimate in some

measure what it means to destroy these poppy fields of China." Great Britain is by treaty pledged to reduce the export of opium as fast as China stops poppy cultivation. The best observers declare that China is serious in her purpose to exterminate the curse utterly. So that this daring and chivalrous soldier of a great ideal lived to see the approach of the consummation of the noblest ministry a white man ever rendered China.—Philadelphia Bulletin.

# The Number of Christians in Japan

The Bishop of South Tokyo sends home the following statistics, which tend to show the steady progress which Christianity is making in Japan, as far as figures can be of such use:

Members	1907	1909
Anglican and Protestant		
missions		74,560
Roman Catholic missions.	59,437	63,094
Greek Church missions	29,573	30,712
Baptisms	1907	1909
Anglicans and Protestants	7,272	8,388
Roman Catholics	2,219	5,801
Greek Church	911	868

It thus appears that the Anglican and Protestant missions are making much more rapid progress than the other missions, and that a much higher proportion of those baptized in connection with them are adults.

# Work Yet Undone

One of the Japanese religious papers, after reviewing what has been done during the last fifty years, says: "This is a large score it is true, but still more formidable is the list of what remains to be attempted." In a population of some 50,000,000 there are but 77,000 Protestant Christians. Including the Roman and Greek Catholic membership there are but about 165,000 who may be called Christians. The paper just quoted goes on to say, "Probably 40,000,000 absolutely untouched! Out of some 800 missionaries, 656 congested in our ten cities, where are also five-sevenths of all Japanese workers and churches! One-third of the missionary body bunched in Tokyo and Yokohama!

(The chief reason for this is the great number of educational institutions in these cities.) The industrial and agricultural classes untouched, unapproached! The dearth of Japanese pastors and workers—more churches than can be manned, and many unsatisfactory men in the service!" The latest figures number 288,000 Buddhist temples and Shinto shrines to 1,675 Christian churches, and 216,000 priests to 1,391 Christian workers of both sexes. "While one Christian worker is seeking to win one convert, there are 156 on the other side trying to hold him."

# Joseph Neesima After Twenty Years

Rev. J. D. Davis writes to the Missionary Herald:

It was the writer's privilege, February 1, to be present and take part in a memorial service in Annaka, the ancestral home of the family, where services were held morning, afternoon, and evening. Representatives gathered there from all over that province, and by a unanimous vote decided to form a provincial Neesima memorial association to hold meetings in all the principal towns to perpetuate his memory.

Neesima's life is read by tens of thousands in Japan and America. It is also published in Chinese and read by thousands of Chinese young men, and it leads some of them to say, want to be a Chinese Neesima." is published in at least one of the languages of India, and is an inspiration to young men there. At the time of the World's Student Young Men's Christian Association Conference in Tokyo, three years ago, delegates came from twenty-five different countries. Many of them came to Kyoto. All had heard of Mr. Neesima and the school he had founded; all wanted to see the Doshisha, and most of them wished to visit his grave. These men were not from America and England alone, but from France, Italy, Holland, Germany, Scandinavia, Russia, Siam, India, and Africa. Mr. Neesima's influence has reached around the world, and is affecting directly or indirectly millions of men. Thousands

of young men and young women who have been trained in the Doshisha are now at work changing the history of Japan and helping to make it a Christian nation.

# A Japanese Nobleman on Christianity

A remarkable tribute was paid to the Christian religion by a non-Christian Japanese at the dinner tendered the Japanese commercial commissioners not long since, by the Christian business men of New York City. The principal response on behalf of the guests was made by the chairman of the commission, Baron Shibusawa, who speaks no English and therefore required the service of an interpreter. Whether by intent or misunderstanding, the interpreter failed to transfer to the Americans present the sense of what was probably the baron's most significant and emphatic utterance. But a missionary at the table caught the sentence, took it down, translated it and verified his translation by submitting the same to a member of the Japanese party familiar with English. The baron's declaration, as thus rendered and verified, was as follows: "Japan in the future must base her morality on religion. It must be a religion that does not rest on an empty or superstitious faith like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power over men by filling them with good works."

# A Japanese Doctor's Prescription

Eight persons have recently been baptized at Hiroshima and 7 at Kure, in the diocese of Osaka. Of this number 3 were men, 6 women and 6 children. The Rev. J. Cooper Robinson (of the Canadian C. M. S.) writes:

The most interesting cases are those of the women. One of them was baptized, and afterward confirmed on what appears to be her death-bed. She attended a Sunday-school held by our ladies here some ten years ago and heard the Gospel. Subsequently she became a school-teacher and, having her mind fully occupied by secular things, gave little attention to spiritual matters for a long time. Illness, however, came upon her,

her mother died, and she was thus led and given time to think about spiritual matters, with the result that she gladly welcomed Miss Bosanquet and her Japanese fellow worker, and having recalled much of the teaching that had lain dormant in her heart for years and received new teaching in addition, she soon came into the possession of "joy and peace in believing," and asked for baptism. There seems little hope that she will recover, but the effects of the salvation she has obtained are shown in many ways, and the doctor has exprest surprize at the improvement that has taken place in her physical condition. It might be mentioned that about a year ago a prominent doctor, as yet a non-Christian, prescribed "religion" to one of his male patients and recommended Christianity as the best for the purpose.

#### **AFRICA**

# The American Mission in Egypt

This most excellent and most successful work was begun in 1854 by Dr. Paulding, an Associate Reformed Presbyterian, but later was turned over to the United Presbyterians. There are now 70 organized churches (one-fourth are self-supporting); 80 colporteurs and harem workers, 88 missionaries, 91 native pastors, 453 school-10,341 church-members. teachers, 16,440 Sunday-school scholars, 17,900 boarding- and day-school students, 41,395 patients. Native contributions for medical work, \$27,920; church work, \$48,930; educational work, \$87,-079; total, \$163,929. Much outside aid has been received. Ismail Pasha gave the mission ground at Cairo, now valued at \$500,000; John D. Rockefeller gave \$100,000 for Asyut College on the Nile; Prince Singh, son of the famous King of the Panjab, gave \$100,000 (having visited the school at Cairo, and married Bramba, an Abyssinian girl student, and on each anniversary of their marriage sent \$5,000).

# Islam Active in the Sudan

Dr. Karl Kumm, a leader in Christian mission work in the Sudan, has just completed a remarkable journey across Africa, undertaken with the express purpose of seeing to what extent Islam was making progress among the pagan tribes of the Sudan.

The country known in general by that name, lying from ten to thirty degrees north of the equator, is fully as large as China proper, tho, of course, not nearly so thickly populated. Of its immense population, however, probably fully one-half is still pagan, and the country is, without doubt, the largest unevangelized district in the world to-day. Dr. Kumm, who traveled through much territory never touched by a white man before, reports varying degrees of paganism among the different tribes, tho all are in a pitiable condition. Everywhere Islam is pressing in, and, tho there is much of the country she has not yet touched, is tightening her grip and every day making the Christian conquest harder.

# The Gospel Effective in Old Calabar

We have received from the Rev. Dr. Robertson, Itu, a four-page printed sheet containing the annual accounts of four native congregations on the Enion Creek. It contains figures only, but the figures are eloquent of the progress of the gospel. Five years ago there was not a communicant in that district. During the past year we find that these four congregations have paid their own teachers and all their own congregational expenses, have been gathering goodly sums for the erection of proper churches. Itu, where there are 57 communicants, they have during the past year added £140 to the £189 they had previously on hand for church-building. At Okpo, where there are 131 members, they have added £47 to the £35 previously Akani Obio, where there on hand. are 85 communicants, they have added £91 to the £176 previously on hand. And at Asan, where there are 327 members, they have added £127 to the £177 previously on hand. Altogether, for the building funds, there is now Beyond the Enion on hand £985. Creek and Arochuku there is a great field waiting to be opened up, with splendid prospects, white to the harvest; but for years our Calabar mission has been undermanned, and an increase of the staff is necessary to

meet the calls from the regions beyond.—Missionary Record.

# The Basel Society in Kamerun

The missionaries of this society have just baptized their first converts at Bali, a pioneer station founded six years ago on the verge of the great inland plateau of Kamerun, looking toward the Sudan, just where these missionaries have encountered the advance-posts of Islam. "It is a beautiful wild country which often reminds us of Switzerland," writes the missionary; "on all sides we see chains of mountains separated by deep valleys, roaring torrents, foaming waterfalls, and forests of palm-trees reaching to the highest summits. many times our hearts have leapt for joy at the glory of the scene! And, on the other hand, what a sorrow it is to see humanity fallen so low! The inhabitants of this paradise live in a real hell, always in unspeakable dread of evil spirits and of death. The dying often quit this world with cries of The different tribes are always fighting with one another. Their moral condition is incredible. There are actually certain localities which exchange their dead in order to devour them." Yet even among these degraded people a response has been found to the message of the Redeemer. After a very careful preparation, and an earnest desire on the part of the missionaries that the bases of the Church should be as solid as possible. thirty-two candidates were found who were deemed fit for baptism.—Le  $\it Missionaire.$ 

# Dutch Reformed Mission in South Africa

Rev. T. C. B. Vlok, of Mkoma, Nyasaland, South Africa, sends the following facts about the Dutch Reformed Mission in South Africa:

The work was started on November ber 28, 1889. In December, 1909, the executive council met at our head-station, Mvera, and these are the statistics then handed in. They comprize the work of that church of the Cape Colony, as the oldest, with eight sta-

tions worked by thirty-seven missionaries; next that of the Free State, with five stations worked by fifteen missionaries; next, that of the Transvaal, commenced last year, with one station and two missionaries (wives of missionaries are included). Grand totals: Christians, 2,101; adults baptized, 1909, 429; catechumens, 4,112; catechumens admitted, 1909, 1,220; children baptized, 241; marriages, 156 couples; Christians under censure, 31; sub-out-schools and station-schools, 3,007; pupils attending these schools, 35,266; evangelists and teachers, 1,203; money contributed, £195 13s. Free labor for the erection of outschools' buildings is not included in those contributions. This mission costs our Dutch Reformed Church annually already about £10,000.

# Changes Eight Years Have Seen

A mission was commenced among the Wakikuyu, the people of Kikuyu (much of which is over 6,000 feet above sea-level), in 1900, when Fort Smith, close to Nairobi and 340 miles from Mombasa, was occupied by Mr. A. W. McGregor. In the neighborhood of this station, now called Kabete, there are five villages where no heathen sacrifice would now be tolerated nor beer-drinking allowed. Of one of the converts recently baptized the Rev. H. Leakey, who has been in charge of Kabete since 1902, wrote on December 20: "How well do I remember my first meeting with this man in February, 1902! I have still the photograph which I then took of him. He was in full dance dress. His head and shoulders were smothered in rancid grease mixed with bright-red clay dust. His hair was twisted in a most fantastic way, with a long cigar-shaped lock in front. In his hand was a spear only two inches short of seven feet, and his face was most repugnant. I wonder what my feelings would have been if I had been told then that that man was to be one of the first of the adults to be brought into the visible Church of Christ by baptism? Yet to-day he is quite one

of the most consistent Christians we have, and his face has become a really pleasing one to look at."—C. M. S. Gazette.

# King Khama's Jubilee

Many of our readers will recall with pleasure the visit of King Khama, with two other African chiefs, to this country about fifteen years ago, in behalf of certain native rights. modest, winsome personality attracted everybody. On May 6—so we read in the Chronicle of the London Missionary Society—special services are held to celebrate the jubilee of Khama's baptism on his admission into the Christian Church: "Chief Khama is calling the tribe together for the purpose of thanking God for all His mercies; and the special prayer of all Christian people is asked, in thanksgiving to God for sparing the chief and making him all he has been, as well as in supplication that the power of Christ to redeem and save may be further manifested among Khama's people."

Khama is beyond doubt one of the finest "trophies" of the redeeming power of the gospel in South Africa. The L. M. S. directors sent him a message to express their hearty congratulations, praying that the evening time of their friend's honored life may be long and calm; and that he may see the abundant rains of the influence of God's gracious spirit descend upon his people—resulting in a great ingathering to the Christian Church.—London Christian.

# Ten Years of Progress in Uganda

In the course of a confirmation tour in January, Bishop Tucker confirmed 465 candidates, and at Namirembe on February 10 he confirmed 79 candidates. While at Mbarara, the capital of Ankole, in the western province of the protectorate, the bishop dedicated the new church. Dr. A. R. Cook, who accompanied the bishop on his tour, in a letter dated January 22, shows in a striking way what ten years of missionary work have done for the country. He writes:

"It was with the greatest interest learned has risen from 1,805 to 2,070. that I looked round and contrasted in But how can that be? The parents we saw it in December, 1899, on my Our printing-press at Tananarive last visit, and as it appears now. published for them in the autumn of Then we were camped on the hillside, 1909, 10,000 primers. By 1910 the and Kahaya, the king, was a fat, over number will have reached 15,000." grown boy of sixteen, living in a hor- And a writer in the L. M rible little hut in one of his cowkraals, while Mbaguta, his katikiro, was in much the same condition. Both, of course, were heathen, believing in charms and witchcraft and all the other paraphernalia of the Ten years have passed away. The day after our arrival I had the privilege of preaching in a large, substantially-built brick church, densely packed with people, estimated at 1,200, and of afterward joining with nearly 200 at the Lord's table. We found the hillsides covered with banana plantations, two mission houses with all the *entourage* of a strong missionary center—school, bookshop, teachers, etc.—the katikiro in a fine house, and the king building a bigger house of burnt brick. Nor is there wanting evidence of a real and true work of the Spirit in the hearts of the people, not only in baptisms and confirmations, which are the outward and visible signs, but in Christlike deeds and words.

# The Kingdom Advancing in Madagascar

The Norwegian Madagascar missionary Borchgrevink, reports that in spite of the persecution of Augagneur, the work in his part of the island pros-

He says: pers.

"In the stations I visited in 1907 there were 9,959 communicants; today, 12,000. Two years ago there were 1,857 Christians who could read. The number has risen to 2,798. Then there were 2,029 Bibles owned by the community and 1,531 hymn-books. To-day there are 3,285 Bibles and 2,465 hymn-books. And the schools? The day-schools, with their 7,366 pupils, are closed, but 7,015 come to Sunday-schools, and altho the government forbids instruction in reading, the number of children who have

my own mind the state of affairs as gare teaching their children at home.

And a writer in the L. M. S. Chronicle, describing the annual meetings of the Malagasy Christians, says: "Picture a gathering of 1,600 Malagasy men, every one of whom is an office-bearer in the church-pastor, evangelist or teacher. You imagine what a fine sight it is to see the people all pouring out into the streets, mostly carrying Bibles, and all with such bright, smiling faces. They say it is the sight of all the year which the French officials dislike most to see. The government has published a book attacking the Bible. It has closed the mission schools. It may stamp out even the churches, but it can not stamp out the love of Christ from the hearts of these people."

# KOREA

#### Marvelous Doings

"The Koreans are fighting their own cross in a wonderful way," says Rev. "When I went there W. N. Blair. eight years ago the field was desolate. The battle between Japan and China scattered the missionaries centered at Ping Yang far and wide, and each created a mission of culture in the new To-day there are 240,000 territory. Christians in Korea. More than 800,000 copies of the gospel are in the land. Ping Yang has a college where 500 natives are studying for the ministry. In my five counties we have 40 churches, 26 day-schools and 4,000 The inhabitants gather Christians. about the foreigners just as we would at a circus. Why, the last time I was there 300 women filled the church while 400 men sat under a canopy outside. I stood in a window between them and preached." This missionary has received 1,000 in the Church. Of the Gospel of Mark, 800,000 copies have been sold.

# Good Advice from an Oriental Prince

T. H. Yan, formerly Vice-minister of Foreign Affairs, and at present president of the Southern Methodist College at San-do, has recently said: "The East and West are not and should not be contradictory but complementary. I come from a race whose watchword has been for the last twenty centuries: Backward ho! The watchword of your race has been Westward ho! The East thinks that the past was the best; that the present is bad enough, and that the future will be worse. Your sentiment is well exprest in the words of a Southern Methodist bishop: 'Good days are gone; greater days here, but the greatest days are to come.' In the East it is a young man's ambition to be old. In the West it is an old man's ambition to be young. We of the East think and act as if we had an eternity to contemplate in instead of a generation in which to live. You of the West dress, eat, rush and hustle to catch the last train as it leaves the depot."

## JAPAN

# What Japanese Strangers Thought of Us

The Japanese bankers and business men that made a tour of the United States a few months ago, were fêted everywhere; and amid the hospitality so lavishly bestowed upon them, they made wonderfully complimentary remarks concerning everything which they saw. Now they have returned to their own land, and Oriental courtesy no longer keeps them from speaking about the things which they did not like, as well as about the things they The Hochi, a Japanese newspaper, furnishes a most interesting summary of the impressions of these travelers. They admired the marvelous development of industry, the immense waterworks in many cities, the well-equipped factories throughout the land, the great hotels, the quite complete public schools, and the immense charitable establishments. They liked American kindness, hospitality, quickness, facility, smartness, and activity. But they did not like (we

give the complete list): "Pretension of respect paid to ladies; the fact that Americans wear their heart upon their sleeve, extreme respect for women. presumptuous attitude of women over men, mingling of boys among girls in school, too much respect for women. unreasonable egotism on the part of shop-keepers, extreme mammonism, supply of unfiltered water from the lakes for drinking purposes in Chicago and its neighborhood." The Interior rightly calls attention to the fact that American respect for women was so offensive to these Japanese that it is mentioned three times in the list of things not liked. That fact clearly reveals the barbaric ideas still prevailing in modern Japan. "Surely," says the Instructor, "a nation has not got beyond need of Christian missionary influences as long as its most influential commercial leaders are unable to see honor for manhood in honoring womanhood."

# MALAYSIA AND PACIFIC ISLANDS Methodism in Malaysia

The Malaysia mission has completed the first quarter-century of work, beginning in 1885, with Rev. W. F. Oldham as the first worker.

The original commission given by Bishop Thoburn was to pioneer the whole of Malayasia. Beginning at Singapore, it was only a few years until Then followed Penang was opened. work at the principal centers in the Malay Peninsula. In 1898 the Philippines were opened to the gospel; the next session of Malaysia conference heard the following appointments: "Philippine Islands district, presiding elder, to be supplied. Manila, English work, to be supplied. Manila, native work, to be supplied."

The founding of a colony of Chinese Methodists at Sibu, Sarawak, Borneo, led to the opening of the work there. Work has begun in Dutch West Borneo and on the island of Sumatra, tho the latter is still without

a resident missionary.

In Java a large Chinese organization, having schools all over the island, is asking us to furnish American teachers for the English departments of some of their larger schools. The Chinese contract to furnish the salary of the teacher and allow him full liberty to work as a missionary except in the class-room and during school hours. From Bali, east of Java, comes an invitation to begin work for the Buddhists inhabiting that island. From North and from South Sumatra come invitations to work among peoples as yet non-Mohammedan.

# A Memory of the Past

Rev. Gavin Smith, who has gone to take up the work about to be laid down by the Rev. F. E. Lawes, writes an interesting letter detailing his journey to his station. We quote an interesting paragraph from his letter: "After we left Sydney we made for the Cook Islands, where we spent three weeks. At Mitiaro I was taken to see a place where 90 years ago 200 men and women were killed and eaten at one time. That was the last great cannibal feast on the island, for soon after the gospel was taken there. It is almost impossible to-day to realize that so recently the people were can-Now they crowd into their churches at every service, and althothey have not yet reached a very high level, yet the Gospel of Christ has done wonders. If some people at home tell you that the old-fashioned gospel can not save, you can tell them how much it has already done."

# Bibles in Divers Dialects

We now have completed translation and publication as follows: Tagalog Bible complete; Ilocano Bible complete; Pangasinan New Testament complete, parts of Old Testament in manuscript; Pampangan New Testament complete, Pentateuch in manuscript; Bicol New Testament, now in printing; Visayan-Panayan New Testament complete, Old Testament in manuscript; Visayan-Cebuan New Testament complete, Pentateuch in manuscript; Visayan-Samareno Gospels and Acts complete; Ibanag Gospels and Acts complete; Ibanag Gospels and Samareno Gospels and Acts complete; Ibanag Gospels and Samareno Gospels and Samareno Gospels and Acts complete; Ibanag Gospels and Samareno Gospels Samaren

pels and Acts in manuscript; Igorrote, one gospel complete.

There is a serious need that the New Testament at least be completed in each of these dialects as soon as possible, and the Old Testament in at least six of them, but this can be accomplished only as men and means are available.—Bible in All Lands.

### MISCELLANEOUS

# A Bishop's Plea for Unity

At one of the sessions of the Chicago Laymen's Convention Bishop Anderson, of the Protestant Episcopal diocese of Illinois, made a powerful appeal for unity: "Enough energy and money are wasted by rivalry and overlapping of the different denominations in America to preach the gospel to the whole world. We must get together and stop this waste. Our divisions are unchristianlike and unstates-They are unchristian, for manlike. Christlike Christians can not be kept When we all become Christlike Christians we shall find the way to unity. Our divisions are unstatesmanlike, for 'in unity there strength.' A reunited church possest with faith and zeal would be irresistible. It could evangelize the world in a generation. Let us give up our pride, our ecclesiastical conceit, our jealousies, our inherited prejudices, and our ignorance."

# Church Fraternity in Pretoria

March 20 last anniversary services were held in St. Andrew's Presbyterian Church, Pretoria, and the evening service was conducted by the Rev. H. Bosman, of Pretoria, one of the foremost and most revered ministers of the Dutch Reformed Church. A large congregation of both Dutch- and English-speaking sections of the community took part in this most memorable service, an earnest of the breaking down of the barriers of racial distrust or reserve, and of the dawn of Christian concord in this land so lately torn with dissension and strife. Not since pre-war days has a minister of the great sister Presbyterian Church occupied the pulpit of St. Andrew's.

# The Baptists and the United Church

It is reported that the Baptists of South Africa are ready to go into the United Church which is being agitated, with the understanding that they will themselves be allowed to continue the practise of the immersion of believers, if they wish, but the rest will practise In two the sprinkling of infants. points this procedure is offensive to the Baptists in other lands. that anything else but immersion should be practised, and that infant baptism of any kind should be observed. The Baptist World describes it as "a disgraceful surrender," a "retreat," and "scuttling the ship." And it is declared that no welcome to those Baptists will be extended at the meeting of the Baptist World Alliance next A somewhat year in Philadelphia. similar union movement is in the air in England, which it is prophesied will come to nought, or else divide the Baptist fold in Great Britain.

# **OBITUARY NOTES**

# Alexander McLaren, D.D.

We should rank, next to the King, Dr. McLaren, easily the prince of preachers. He had been minister of Union Chapel, Manchester, since 1858; and for over fifty years he has been increasingly and confessedly the leading expository preacher of the world. It is a great tribute to his work that he has never said or written what needed to be recalled; and his utterances on missions have been always true to the basic principles of all evangelism.

# Dr. Jessup and Dr. Barnum

Here, again, two princes have fallen. Dr. Jessup was one of the most versatile of men and of use in so many ways in the Syrian field that he has stood for over half a century as one of the leading missionaries of the world. Dr. Barnum has been about equally conspicuous in Turkey—a preacher, teacher, organizer, and a most genial and lovable man, whose

temper cast over all his associates a perpetual sunshine.

### Mrs. Eliza Jane Wilder

Mrs. Wilder, widow of the late Rev. Royal G. Wilder, had been for more than sixty years a missionary in India. She came from a family that has furnished many missionaries for India and Africa, and some of her children have become well known in the same field.

She was graduated from Mount Holyoke Seminary in 1844, in the same class with the mother of President Taft. Her home was in Rutland, Vt., and during the summer of her graduation she met the Rev. Royal G. Wilder. They were married, and in 1846 she went with her husband to Ahmednagar, in Central India. They were among the first missionaries ever sent from this country to India.

Two sons and a daughter survive her. The oldest son, Robert P. Wilder, now in London, founded the Student Volunteer Movement, which has resulted in recruiting about 4,000 missionaries for the field. Another son, William R. Wilder, is a lawyer in this

Mrs. Wilder's husband was the founder of the MISSIONARY REVIEW, and until his death in 1887, the editor. After his death, his widow, tho already 66 years of age and in feeble health, went back with her daughter, Grace, to the beloved field in India, where her affections and aspirations centered, and there spent her remaining years. She was a remarkable woman, in gifts and graces, tho her kingdom came without observation. She had rare and heroic qualities.

# Rev. John A. Otte, M.D.

Rev. John A. Otte, M.D., so long missionary physician of the Reformed Church in China, died of the plague at Amoy on April 13. Born in the Netherlands, he received his education in Hope College and the University of Michigan, and went out in 1887. He founded the present system of medical work in the Amoy mission, having or-

ganized the Neerbosch Hospital at Sio-Khe and the Hope and Wilhelmina hospitals at Amoy. His influence upon the Christian life of the natives will not be forgotten. Dr. Otte was not yet fifty years old.

#### John H. Converse

John H. Converse was a unique man, who in himself blended some of the most uncommon qualities. Intelligent and capable, he was no less benevolent and lovable, with a modesty only equalled by his merit. He was a Christian business man, who, in that calling wherein he was found, therein abode with God (I Cor. 7:20-24). With capacity and sagacity for his work such as are seldom seen, he united a Christian fidelity, consistency and consecration still more rare. was active as a director or adviser in many benevolent and philanthropic causes, but a helper in all. He was never too busy to listen to an appeal, and never too selfish to aid what was Those who best knew him worthy. pronounced him the noblest type of a Christian man of affairs. So conspicuous was he in promoting evangelism and so liberal in supporting evangelistic effort, that his death seems like a removal of a rock basis for the work. His gifts were unstinted, unceasing, and unheralded. Few, if any, know to-day of their extent and variety. But his character was the richest of all his contributions.

### Horace B. Silliman

Mr. Silliman was another Christian man of affairs. A graduate of Union College, he was successful in business and consecrated his success to God. He was always a liberal giver, as the Memorial Church at Cohoes, the Science Building at Mt. Hermon, Mass., the Christian Association buildings at Union and Hamilton Colleges and Auburn Seminary, the Silliman Institute in the Philippines, and many other concrete forms of his beneficence bear witness. We know of at least thirty or forty institutions which his benefactions had founded or fostered,

or aided in emergencies; and how many more, of which we know nothing, we can only infer from an intimate acquaintance with his quiet habits. After laboring hard to accumulate a modest fortune, he studied quite as hard to invest it for God. "I am God's steward," said he, "and must use my money where it will do most good." He was a man of great good sense. He frankly told a college president once who urged him to make a handsome donation to his institution, that he was "trying to bore an inch hole with a half-inch auger," and advised him to call the college an institute, or a high school, and be honest with the public. And again, when an ambitious educator had high ideas about making his girl graduates "centers of light," etc., Mr. Silliman said, "That sounds well; but the fact is, nine out of ten of these 'centers of light' will marry hard-headed farmers, and many of them settle down in farmhouses as mothers of six children! Suppose he revises his curriculum and fits these girls for their future in the home and family, instead of creating 'centers of light'!"

#### W. Hind Smith

There was no more familiar figure at the Y. M. C. A. headquarters in London than Mr. Smith, who died at the age of eighty-one. Formerly secretary of the Manchester Association, which became a model of such organizations, his success there won the attention of the late Sir George Williams, and he was chosen to follow the late Mr. Shipton as general secretary in London. New developments were badly wanted, and Mr. Hind Smith carried out much useful work in this direction. He was at the helm when Exeter Hall was purchased. Later he became traveling secretary, a post for which his persuasive speech and his attractive manner—dignified and genial—made him specially suitable. He did excellent service in stimulating existing associations founding new ones, and in raising large sums of money.

# FOR THE MISSIONARY LIBRARY

THE TESTIMONY OF THE BIBLE CONCERNING THE ASSUMPTIONS OF DESTRUCTIVE CRITICISM. By Dr. S. E. Wishard. Los Angeles, Cal. Johnson & Haney, Bible Institute Press.

Dr. Wishard, in his modest volume, presents the subject in a familiar and untechnical way, suited to the common mind and especially meant for young readers. These hundred pages are divided into two sections—in the former the assumptions of this modern rationalism are considered, and in the latter the Biblical position and teaching upon the matters treated. those who know the author's long fidelity to the Scriptures and valuable missionary work in the West, there will be no doubt as to his conservative attitude or evangelical spirit; nor as to the charity and generosity he brings to his aid in his discussion.

MY PERSONAL PENTECOST; or THE NIGHT OF GREAT GRACE. By Dr. Thomas C. Upham. 5 cents each; 50 cents per dozen. Gospel Publishing House, New York.

This is only a booklet of fourteen pages, but it is a narrative that every one should read. A few sentences from the twofold introduction will suffice to show in what the interest of the brief story of Dr. Upham's experience consists:

"This paper, held so sacred and private by the writer for thirty-three years, was given to the public by Mrs. Upham through the earnest solicitations of many friends of her husband, who knew him personally, and were well acquainted with his philosophical and religious works, and who were convinced of the great value of his writings, and that, by means of this additional 'testimony' much good may be accomplished."

"No more remarkable experience of answered prayer is perhaps on record in modern times. No doubt exists as to either the authenticity of this narrative or its credibility. The experience dates from February 13, 1840, but for thirty-three years the record was held back from the public eye as sacredly private, and was only given to the press after his death in 1872; and is

the more significant as it was after this experience that his great devotional books were written, the whole tone of which is explained by this wonderful contact with God.

He had been reading a discussion on sanctification by Rev. Richard Eldridge, with personal testimony which accompanied it; and, on retiring to rest, his mind was intensely absorbed in the subject of personal holiness, which for months had much occupied him. This led to a new consecration of himself to God, with a new confidence of his acceptance; and during the night the experience followed which is narrated in this booklet.

# THE FUNDAMENTALS.

"This is a testimony to the truth," the first issue of a proposed series of papers on great foundation truths in doctrine and experience, which are to be scattered broadcast and without charge by the Testimony Publishing Co., 808 La Salle Avenue, Chicago.

The contents are as follows in seven "The Virgin Birth of Christ," by Rev. Prof. James Orr, D.D., United Free Church College, Glasgow, Scotland; "The Deity of Christ," by Prof. Benjamin B. Warfield, D.D., LL.D., Princeton Theological Seminary; "The Purposes of the Incarnation," by Rev. G. Campbell Morgan, D.D., London, England; "The Personality and Deity of the Holy Spirit," by Rev. R. A. Torrey, D.D.; "The Proof of the Living God," by Rev. Arthur T. Pierson, D.D.; "History of the Higher Criticism," by Canon Dyson Hague, M.A., London, Ontario; "A Personal Testimony," by Howard A. Kelly, M.D.

This book is to be sent to every pastor, evangelist, missionary, theological professor, theological student, Sundayschool superintendent, Y. M. C. A. and Y. W. C. A. secretary in the English-speaking world, so far as their addresses can be obtained. Two laymen bear the expense, because they believe that the time has come for a new statement of "the fundamentals."

If we may judge, one paper alone,

the briefest, the personal witness of that foremost surgeon, Dr. Howard A. Kelly, is enough to justify the issue of this book. We shall look with much interest for the other numbers.

THE LORD FROM HEAVEN. By Rev. Robt. Anderson, K.C.B., LL.D. Jas. Nesbit & Co., London.

This book is professedly a series of chapters on the Deity of Christ, with a preface by the Bishop of Durham.

Dr. Anderson has two unusual qualifications for such a work as he has here produced: first, his natural gifts; and, second, his special training. His mind has that rare combination of the logical faculty and the analytic judgment; and his long familiarity with criminal cases and the consequent habit of sifting evidence, has prepared him to find the weak points in an argument and discriminate the circumstantial from the real and indisputable in proof processes. Few men have a genius for investigation whetted and tempered by experience at Scotland But this author combines a Yard. keen mind and a devout love and loyalty toward the Word of God, with a peculiar training as a detective which reveals itself at every turn.

We know no book that covers exactly this ground; it might be made a text-book for Biblical study and translated into foreign tongues as an aid to teachers in mission schools and colleges. It exhaustively examines the testimony of the Word of God as to the person of our Lord Jesus Christ and leaves no doubt that to Him is to be ascribed not only divinity but Deity; and incidentally this book is a rebuke to all irreverent and careless use even of the names and titles of the Godman.

THE SHEPHERD OF ISRAEL. By David Baron. Morgan & Scott, London.

This book is "a solution of the enigma of Jewish history." It is both an exposition of Scripture and a summary of the later annals of the Hebrew face. Those who are familiar with the writings of this believing Jew need not be told that his pen adorns any theme which it touches. Mr. Baron is

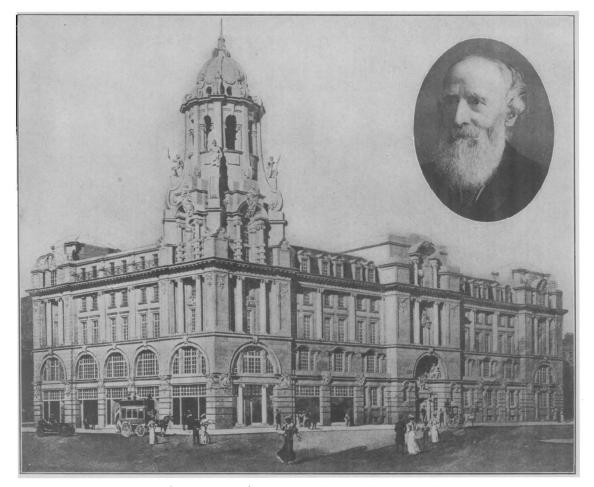
at once a scholar and a missionary and an expositor. He sees the holy Scripture as only an illumined eye can. He knows the story of his unbelieving race as only an annalist can; and he knows how to work for the enlightenment and evangelization of the Jew as only a missionary can. His book shows the man in all three aspects and those who feel an interest in the past, present and future of God's chosen people will find here a well of information and inspiration.

THE BIBLE AND THE BRITISH MUSEUM. By Ada R. Habershon. Morgan & Scott, London.

This gifted and studious woman has spent years in studying the collection of the British museum in its corroborative and illustrative bearing on the holy Scripture. She has personally conducted many parties through these great galleries of archeological remains; and this book is her researches and explanations embodied for wider information and study. These fifteen chapters are a sort of familiar talk by guide who is accompanying the reader through these rooms and galleries, calling attention as visitors pass to the principal objects of interest, and especially such as serve to confirm confidence in the divine word. It is both a guide-book to the museum and a hand-book to the Scripture. To those who waver in faith this will be a means of quickening confidence in the Bible; to those who have no doubt, it will act as a higher inspiration and stimulation in the direction of more intelligent understanding of both history and the Word.

THE EDUCATIONAL WORK OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S. A. 104 pages. New York, N.Y. 156 Fifth Avenue.

The Board has done a great service to the Presbyterian Church and to the cause of missionary education by publishing this most interesting and finely illustrated booklet. While some of the missions have failed to respond to the Board's requests for information, it is quite complete as a whole and an exhibition of this branch of work such as has never before been published.



SIR GEORGE WILLIAMS' MEMORIAL Y. M. C. A. BUILDING, LONDON

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),
44-50 E. 23d St., New York

Vol. XXXIII. No. 8
Old Series

AUGUST, 1910

Vol. XXIII. No. 8
New Series

# SIGNS OF THE TIMES

# THE EDINBURGH CONFERENCE

We must postpone until our September number a full report of the great World Missionary Conference, which met in Edinburgh June 14th to 23d. That report will deal with the outstanding features of this remarkable gathering, and will give many of the brief but powerful utterances of noted missionaries, native converts, statesmen, scholars, pastors and officers of missionary societies, as they spoke on the subjects assigned to the eight commissions, one of which was discust on each day of the conference.

This gathering of missionary experts was a sign of the times in its evidence of the advance toward closer sympathy and more united effort among Christians in promoting the Kingdom of God on earth. first time in the history of such conferences the "High Church Party" of the Church of England sent delegates and joined in the discussions. Their work in foreign missions is not as large and important, nor, perhaps, as distinctly evangelical, as that of many other divisions of the Church of Christ; but their willingness to meet on a common platform with "nonconformists" and their readiness to recognize the work of other societies is an encouraging step in advance.

This union of High Church

clergymen with non-conformists has awakened much severe criticism from both sides. The delegates from the Society for the Propagation of the Gospel were severely arraigned by their own party because of their participation in the conference. critics do not recognize the standing of non-conformist clergy or the validity of their sacraments and would give no recognition to their work. They favor union with the Church of Rome rather than with Protestants. The delegates to the conference, however, Bishop Montgomery, the Bishop of Southwark and Surrey, the Bishop of Birmingham, the Archbishop of Canterbury, Canon Robinson others, spoke in charitable, broadminded and sympathetic spirit about the work of other Protestants and manifested a commendable spirit of fellowship and a readiness to cooperate that surprized many of those present.

On the other hand, severe criticisms have been exprest by members of the Church Missionary Society and other representatives of the evangelical party of the Church of England and by many non-conformists because of the compromises agreed to and the ground surrendered at the demand of the High Church party. These were: (1) the exclusion of all consideration of Christian work among Roman Catho-

lics, Greek Catholics, Copts, Armenians, Nestorians, Abyssinians and other Oriental Christians; (2) the publication of the statistics of missionary work carried on by Roman Catholics, and (3) the expression in the conference of views in sympathy with a closer union with the Church of Rome. On the continuation committee, also, which is to carry on the work of the conference and is to seek a realization of its ideals in comity and cooperation, there are two members of the High Church party—the S. P. G. -tho no other society, not even the greatest of all, the C. M. S., has more than one representative on this committee. We do not sympathize with the sentiments exprest by the Bishop of Southwark and by Bishop Brent, in favor of closer union with the Roman Church as at present constituted, or of a recognition of her missionary work, but we think there is no occasion to criticize the conference as a whole when not more than four out of over three hundred addresses made any mention of the papacy. We would all welcome such a reformation in the Roman Catholic doctrines and practises as would make union with Protestants possible, but we see no present indication of such a reformation.

The work of the Edinburgh conference was distinctly that of broadening horizons, deepening sympathies and strengthening convictions. Men and women of every Protestant Christian creed met together in friendly council; they each learned what the others were doing, what God was accomplishing through them, where the field was over-supplied with workers, and where was the greatest need; they heard world-renowned leaders and

native converts express their convictions and hearts' desires and relate their experiences; they discust ideals, methods of closer cooperation, of nobler achievements, of more Christlike service and considered plans for more satisfactory relations with native and home governments.

One sign of the times in the conference was in the sentiments most approved and applauded. These were: (1) An immediate attempt both to strengthen the present work and to occupy the neglected fields; (2) a determination to train the Christian Churches in non-Christian lands in self-support and self-government, and to put on them the responsibility for the evangelization of their fellow countrymen; (3) a loyalty to Christ as the only begotten Son of God and the only Savior of men; (4) a belief in the Bible as the only adequate revelation of God to men and of the way of salvation; (5) the necessity of distinctively Christian education in mission schools — including Christian teachers and professors and Christian text-books; (6) a purpose to insist that so-called Christian governments shall not hinder the progress of the gospel by forbidding missionary work in their jurisdiction by catering to non-Christian leaders and customs, or by countenancing injustice, vice or traffic in strong drink, opium or their injurious drugs; (7) a strong desire for more real union and closer cooperation in missionary work-including union presses, hospitals and educational institutions, free interchange of members and a division of territory with a view to economy of labor and expense and greater efficiency in service.

We look to the "Continuation Com-

mittee," of which John R. Mott is chairman, and J. H. Oldham secretary, to accomplish great things in more adequate world-wide evangelism, true cooperation among Christian workers, arbitration in points of disagreement, statesmanlike pressure brought to bear on governments, and a world-wide union of prayer for missions.

# A SINGULAR PARADOX

One very striking sign of the times is that we find organized militarism side by side with advocacy of arbitration: A Peace Palace at the Hague, and Dreadnoughts in the navy yard! Never before have we known such costly and colossal preparations for armed conflict; never before such world-wide sentiment in favor of a parliament of man for the settlement of controversies. It seems a competition between ballots and bullets, to see which will win the day; and one of the greatest reasons for confidence that peace measures will finally prevail is that war is getting so desperately expensive and destructive that no nation can afford it. Selfishness is becoming a protective factor in arresting armed conflict and compelling mankind to cultivate the beneficent art of peace.

# THE PEACE OF THE WORLD

Secretary Knox, speaking on "The Spirit and Purpose of American Diplomacy," declared that the most active sphere of such diplomacy is in the relations of the United States with the twenty other republics of the Western hemisphere, most of which are passing through an evolution similar to that of the United States, and the influence of the diplomacy of the United States could be traced to the development and welding of the Pan-

American family of nations. "We have reached a point when it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when, by deliberate international conjunction, the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding on things to come.' That day will be the millennium, of course."

# LOWERING THE LEVEL OF THE MINISTRY

Another deplorable tendency of the times is the secularization of the sacred calling, sinking the divine vocation of the gospel herald and ambassador for Christ to the low plane of a trade or at best a learned profession.

The big salaries so often nowadays paid to the occupant of a metropolitan pulpit, is one sign and cause of such degradation to a secular level; for, when a congregation pays a preacher so high a price, it is almost impossible to disassociate from such large stipend the idea of a corresponding ownership on their part and obligation on his. There is a proneness to reckon such a minister as a hired servant, and dictate, if only indirectly and impliedly, the terms of such service. Nothing sacrifices the unique character and authority of the Christian ministry more than to make prominent the monetary and commercial side of the relation between preacher and people. It is a historic fact that the virtue and valor of the sacred office

have been in proportion to its independence of man, and its purity has generally been most conspicuous in its poverty. It is a bad sign when God's ambassadors get rich; when the preacher's business begins to draw, from worldly motives of gain. Then, how naturally, unworthy candidates respond to the magnetic power of money and ambition! Somehow service in the ministry seems inseparable from self-denial for Christ's sake. We must cultivate the divine side of our work, and teach others how blest it is to "endure hardness as good soldiers of Jesus Christ." All appeals to enter the ministry at home or the missionary work abroad must emphasize the spiritual rather than the secular and carnal, or we shall degrade the highest of callings to a lamentably low level. The multiplication of candidates is a calamity if secured by the adulteration of character.

# THE RISK OF COMPROMISE

Another tendency of our time is to purchase peace and outward union at the cost of silence and concession.

We have no little fear that the federation of Free Churches in Great Britain is at present in peril of compromise for the sake of harmony. The pastor of the City Temple, in London, has rapidly run the race of liberalism and, at times, come dangerously near to, what seems to many, verging on blasphemy. Principal Forsyth, leading the conservatives, has been dealing daring blows at the new Theology, and the battle has waxed hot. liberals, excluded from the Edinburgh International Council in 1908 complain of being practically shut out from the platform and program of the Congregational Union. Dr. Forsyth has used

trenchant words about "theological adventurers and quacks, and foes within the Church, who, while occupying evangelical pulpits and chairs, and enjoying their emoluments, preach and teach what the bodies to which they belong regard as heresy," branding them as "dishonest pretenders who should leave the Church they dishonor."

These remarks "Dr. Parker's successor" regards as personal, and he appears before the Union to ask explicitly if his withdrawal is desired. No doubt this withdrawal is what most of the members wish, and would have voted had the issue been boldly met. But timidity and compromise evaded the issue, and partly from fear of a split, discussion was stifled by confining all remarks to Mr. Campbell and the chairman, Rev. Sylvester Horne, the former a master of the arts of the demagog, and the latter, having the acuteness and astuteness of the politician. The practical result was that Dr. Forsyth had no strong backing and Mr. Campbell has a sort of tacit consent to go on his way and yet keep his standing in the Union.

We are not, consciously, advocates of controversy or uncharitableness. But at times a fair fight is the only right and safe course. We know personally the parties in this contest, and feel strongly that a man who holds and teaches what Mr. Campbell does, has no right place in a union of Evangelical Congregationalists. Mr. Horne's reply, while conciliatory, was too diplomatic and did not touch the real heart of the matter. The battle must yet be fought to the finish. Dr. Forsyth is not to be construed as a second Torquemada, who would erect a new Inquisition; he feels more like an Athanasius, seeking to guard the deity of our Lord and the unity of our faith. Federation is good if it does not mean cowardly compromise and silence in the presence of error.

# PEACE AND TRUTH

Daniel O'Connell used to say that "no revolution is worth a drop of human blood," and so used "agitation" instead. But far more is it a fact that no federation is worth an ounce of conscience or truth. Unity is too dearly bought if verity is the coin paid for it. That is not liberty but license and lawlessness which is secured by removing ancient landmarks which our fathers set up in the fear of God and defense of truth, and bathed in blood to maintain. There is no chance for heroism where we have not at least a "patch of lentils" to protect against invasion.

# A GOLDEN RULE OF LIFE

Emmanuel Kant is the author of the famous "Categorical Imperative": "So live that the principle of your own life may be worthy of being made a universal law." This has been well said to be little more than an echo of the golden rule. It expresses a profound truth, that we only live as we ought when we would be willing to have all others do as we do. We are to be exemplars of virtue, like Him who "left us an example"—literally a "writing copy"—"that we should follow His steps."

# THE SABBATIC CONSCIENCE

A good story is told of the late King Edward, that when he summoned a certain contractor, who was a prominent Wesleyan, to meet him on his Sandringham estate on a Sunday afternoon to take orders for repairs and improvements, he sent back word that, on six working days he would be at the King's service, at any hour, day or night, but that as he kept one day in seven holy to the Lord, he could not work for any man tho he were the king. Whereupon he got a new message from the King, saying, "Quite right! Monday will do equally well." Even a king can respect a kingly conscience on a subject.

# PLENTY OF MONEY WHERE THERE IS WILL

If any one doubts that men can give more to the Lord's work if they will, it is only necessary to look at the amazing extravagance and recklessness in automobile purchases. There are now in over twenty States factories whose output this year will be nearly a quarter of a million machines, Michigan itself leading in nearly one-half the whole number. The capital involved reaches from \$150,000,000 to \$175,000,000, and over 200,000 employes and 5,000 agents are at work to promote this new industry. Men by the thousand mortgage their dwellings and sell their life insurance policies to get an auto car! Oh, for a like enthusiasm in work for God!

# A PERIL IN OUR HIGH-SCHOOLS

Dr. Francis E. Clark, of the Y. P. S. C. E., is not the man to deal harshly with the young; but he indicts the high-school system, and is amply upheld by Mr. D. R. Porter, Y. M. C. A. secretary for work among boys, whose unveiling of appalling moral conditions is even more startling than Dr. Clark's, who says that one cause of deterioration is the high-school dance, sometimes so public and promiscuous as to "have many of the objectionable features of the public dance-halls."

Many girls, not out of their teens, have been ruined body and soul, for time and eternity, by these dances.

The high-school secret societies are another source of evil. Tho in some cases supprest, many still exist, openly or secretly, and parents and pastors have been writing to Dr. Clark to commend his new assault on these nurseries of infantile snobbery.

"I formerly thought that girls were more easily reached by the appeal of religion than boys, that their consciences were more sensitive, and their higher natures more fully developed than their brothers. I am coming to doubt that, especially with girls of the high-school age.

"On the cars and on the streets I see more vulgarity and rudeness of behavior, less respect for others, and more indifference to the general public welfare among the high-school girls than among the boys; and it is often harder to find stedfast, earnest, Christian workers among them than among those of the other sex.

"Yet it is not the teachers or the pupils who are chiefly responsible for this condition in many of our high-schools, but primarily the parents who do not know enough or care enough to keep their children out of these secret societies, and who encourage the late hours, the dances, and the attendant dissipation for the sake of the supposed social advantages. Or, if they do not encourage them, they yield weakly to the importunities of their children; and the demoralizing results are the same.

"Many a father or mother has awakened with shame and contrition, when it was too late, to the results of such carelessness and overweening ambition when the daughter has brought disgrace and confusion of face upon the family.

"I write about this because I have upon my heart particularly the boys and girls of this high-school age, the age of adolescence, the most critical, and in many respects the most important, period of human life."

#### THE LONDON Y. M. C. A. MEMORIAL

Our frontispiece represents the International Home for the Central Y. M. C. A. of the world, now building, and to be dedicated as a memorial to Sir George Williams, the founder of the parent association.

It will be a missionary Mecca for all nations, as well as a model home for young men, and a center of activity in their behalf, in Bible study and evangelism. This original association has kept itself true to the pure faith of the gospel, and promotes every good work at home and abroad. Exeter Hall, its old home, was the greatest rallying-place in the world for all causes closely linked to the Kingdom of God, kept clean for God's uses, and the new hall will keep up the succession. Besides all other helps to body and soul, there will be bedrooms for over 200 men.

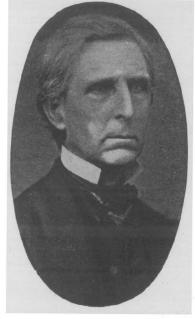
The building was begun a year ago, and will require eight months more to finish and furnish, and about £60,000 in money. And as it is to be an international memorial, we not only give our readers the picture of the memorial and the founder of the Y. M. C. A., but hope many may be moved to aid the project. It would be hard to invest money better,

# THE SYRIAN MISSION, AND ITS PIONEERS SECOND PERIOD: 1870-1910

Doctor Jessup's two volumes are a sort of encyclopedia of the mission work in Syria, and show the great changes of the last forty years. At the reunion of the dissevered branches of the American Presbyterian Church, in 1870, the new school branch which had remained allied with the Congregationalists in the A. B. C. F. M., united with the Presbyterian Board, which before represented the old school, and Syria became, by amicable arrangement, the special field henceforth of the now reunited Presbyterian Church, the mission itself, by its own action, becoming identified with the Presbyterian system. This period of transfer also coincides with the period of organized activity on the part of the Presbyterian Sisterhood, to whose sympathetic aid and prayers a large share of the progress of the work is due. They have done nobly in helping to provide and support helpers, buildings and scholarships.

Syria has always had a considerable Moslem population, and all perturbations in the Mohammedan world have. like earthquake convulsions, produced more or less marked tremors and quakings in this land, so closely identified with the dominions of the Sultan. The Russo-Turkish war, in 1877, the revolt of Arabi Pasha, in Egypt, five years later, and the Mahdi's uprising, with the troubles in the Sudan, etc., have so seriously impeded the mission work in the Syrian field as at times to threaten its continuance. Three evils were the harvest of such seed-sowing: first, general disturbance, with constant peril of outbreak; second, an invasion of refugees and ruffians from revolted districts, bringing into Syria lawlessness and violence, beggary and

robbery, fanaticism and controversy; and, third, distraction of mind and discouragement as to all permanent results. As men do not build anything solid and lasting on the crater of a volcano, Syrian missionaries often questioned whether schools and col-



REV. SIMEON H. CALHOUN

leges, hospitals and churches, could find on such treacherous soil any firm foundations. Conflict with the Moslem power was constant; the censorship of the press, so strict as to be not only tyrannical but comically absurd; the jealousy of a fanatical sect that had power to suppress all Christian testimony, was a constant menace; and oftentimes nothing but the presence of consuls and gunboats "saved the situation."

As to press censorship, Dr. Jessup cites some cases almost beyond credence. Every foreign book com-

ing into the Turkish Empire through the custom-house is held by the censor for examination; and, if it has in it anything about Mohammed or the Sultan, Turkey or Syria, Arabia or Mecca, is confiscated, or at least Encyclopedias can only mutilated. find admission by cutting out articles on such subjects before shipment! Even guide-books are often seized because of their contents, as construed by inspectors. A map of Europe which had on the east end a strip of Asia labeled "Armenia," was confiscated, and one of "Palestine under the Kingdoms of Judah and Israel," and showing the divisions made by Joshua among the twelve tribes, was destroyed because "the Sultan, Abdul Hamid, can not acknowledge any kingdoms of Judah and Israel in his empire, and has authorized no such divisions." The defense was that the period referred to was many centuries previous, but the rejoinder was that "this map was not made then! Judah and Israel did not know how to make maps!" An Arabic geography was supprest because Arabia was referred to as an "independent province"; and from a book a quotation was expunged from Titus 1:5, about "setting in order in Crete things which were wanting," because it implied that in the Sultan's domain something was "wanting" and needed to be "set in order!" And, in another book, the story of Gideon and his three hundred was supprest, probably lest it might embolden some other three hundred to deeds of daring! Such censorship Dr. Jessup calls "idiotic," but it shows a unique barrier against which, for all these years, Syrian missionaries have had to contend.

Two manuscript copies of every

Arabic book, tract, or paper must be sent to Constantinople for examination before publication; it may be held for six months or a year, and, if returned at all, so mutilated as to be practically useless; and, before being offerd for sale, the printed copy must be forwarded for another censorship. A daily paper is liable to have whole columns struck out at the last moment, for which other matter must be substituted.

For further details, again the reader must be referred to the two volumes where, with painstaking, the lesser features of the work are delineated and the life colors added. But the grand lessons we must not lose, that, in this mission field the foes are many and desperate, and the difficulties, humanly speaking, insurmountable; yet, notwithstanding, it would be hard to find any place where progress has been more obvious and marked, and the harvest more ample and satisfactory. In this history, every decade of vears is like a century in development, and single eventful transactions sometimes mark eras or epochs. Syrian mission is identified with almost everything good and great-exploration, evangelization, education, translation, publication, medical work, church development. In face of almost every form of hindrance-intolerance, persecution, censorship, repression, banishment and martyrdom, massacres and wars, famine and pestilence; yet it has moved on. American press, founded at Malta in 1822, and removed to Beirut in 1834, has become a sort of lighthouse of the whole Arabic-speaking world. missionary pioneers of ninety years ago, Fisk, Parsons and Jonas King, have been followed by Goodell, Bird, Eli Smith, W. M. Thomson, H. G. O. Dwight, Hebard, Van Dyck, De Forest, Dale, Bliss, Eddy, the Jessups, Calhoun, Mrs. Bowen, Mrs. Watson, Miss Taylor, and many more—a most illustrious band of men and women, "of whom the world was not worthy," and every one deserving a record among the heroes of faith, and a column in the Temple of Fame.

This whole ninety years is a fascinating romance, with tragic chapters, but all belonging to the heroic. The martyrdom of the first Maronite convert, the first girls' school ever opened in the Turkish Empire, the boys' seminary, the Greek war, the plague; Protestant Christianity illicita, in 1835; the massacres of 1840; the recognition of Protestantism as a religio permissa, in 1844; civil war in Lebanon, 1845; the first evangelical church in Beirut, 1848; new Arabic translation of Bible begun, 1849; first steam press, 1853; Crimean war, 1853-55; Hatti Hamaiyoum, decreeing that no Moslem convert shall be put to death, 1857; Arabic New Testament completed, civil war and massacres the same year, and 20,000 refugees fed and clothed and \$150,000 spent in relief. Then, in 1862, first steps toward a Syrian college; formally opened in 1865; new Arabic Bible completed the same year; theological seminary opened in Abeit, 1868, and transferred to Beirut, 1873; seal of Sultan's authorization placed on thirty-three editions of Arabic Scriptures, and local Board of Damascus' approval of 330 Arabic publications, in 1887; railway opened from Beirut to Damascus, 1895; Arabic Scriptures authorized in all Greek schools, 1806; four hospitals in operation, in 1900-these are a few milestones in this path of progress. We know of no other missionary field presenting quite the same sort of varied charm in its annals. The reader of these memorial volumes finds himself in a continuous garden-walk—not without its passion-flowers, crimson borders, and weeping-willows; but full of the forget-me-nots of memorable incident, the morning-glories of promise, the fruitful vines and olives, with the palms of victory lining the whole way.

Beside all the historical matter of Dr. Jessup's book, there is a characteristic autobiographic portrait of the author, half unconsciously drawn, especially revealing his keen perception of humor and strong common sense; and, withal, deep devotion to Word of God and the work of Christ -four features which go far to outline the whole man. At bottom, he had a deep, genuine love for the Old Bible and its divine gospel, and an unquenchable passion for his missionary work that no offer of home pulpits, missionary secretaryships or foreign consulates could quench or cool. His letter of declinature, when, in 1870, he was urged to take the secretaryship of the Board, was itself one of the noblest missionary documents we have ever seen\*-not only a refusal on grounds of duty, but of inclination; not only conscience and reason protesting, but affection and preference. The position offered in New York was one which, to ambition or avarice, would have been tempting. But all the temporal advantages were accounted as nothing; the thought of going away from his beloved Syria filled his eyes with tears,

<sup>\* &</sup>quot;Foreign Missionary," Vol. xxix, pp. 114-118.

and his heart with anguish. He declined this "loud call" because he had not the self-denial to leave his Syrian work; brethren in New York asked a sacrifice to which he was not equal in urging him to exchange the poverty and exposure, exile, trial and anxiety of his missionary life, for the comfort and security, luxury and dignity, of a high and well-salaried office in his own land! Yet some people compassionate a missionary and whine about his trials and self-denials as if they constituted carrying a cross too heavy to be borne!

The reader will find the author's common sense everywhere exhibited in these volumes—his freedom from morbid notions, extreme views, sanctimony and pietism, excesses of all sorts. He punctures scores of fanciful and fanatical bubbles and reveals the hollowness and shallowness of hundreds of religious shams and shows; while he gives sound advice as to both physical and spiritual health, and exhibits practical wisdom in many matters where so many others lack dis-Not a few saintly souls cernment. have brought religion itself into disrepute by their follies and vagaries and utter disregard of the laws of common prudence and tact.

For instance, Dr. Jessup warns new-comers to beware of exposure to the Syrian sun, to carry an umbrella or wear a helmet hat, or both; and cites instances where in so-called dependence on God three fanatics who refused advice died shortly of sunstroke and brain-fever. When he preached in Arabic, he avoided the stilted classical style and used the colloquial, watching the women and children to see if they paid attention, and, if so, judging that he was reach-

ing the rest. When the question arose in the new church at Beirut, whether the old curtain, used to separate the men and women, should be hung, he refused to settle the matter, and left it to the native Christian brethren themselves. The curtain was there for afterward. some years Syrians themselves became enlightened enough to abolish it. How wise to see that such a custom could not really be abandoned until the people were ready for such a step! When a few brethren in the missions declined to fraternize with others because psalmsinging was not their exclusive form of praise, Dr. Jessup calmly observed that, while he could explain to the people the difference between Presbyterianism and prelacy, he had not been able to make an Arab see why missionaries, laboring to lead pagans and Moslems to Christ, could not commune with others in the same work, who sang "Jesus, Lover of My Soul!" etc. He pronounces "the money question the bane of all missions," and "the paying of native teachers and preachers out of foreign funds an unmixed evil," being misunderstood by the native population, and putting those thus paid in the attitude of hirelings and demoralize tending them sincerity," "weakening their Again, he refers to a fanatic who taught perfectionism - maintaining that no child of God can sin, and, therefore, "it is the old man inside that sins, getting rampant, lying and stealing, so that the believer is not responsible," etc.—Dr. Jessup disposes of this nonsense by a story of a German judge who, when a criminal attempted to defend himself on this plea, "The old man did it; I didn't." "Very well, then," said the judge, we

will send that old man to jail for six months!" When the Anglican bishop in Jerusalem tried to erect exclusive barriers between his constituency and all non-Episcopal believers in Palestine and Syria, he points out the amazing inconsistency of his leveling, on the other hand, all barriers between himself and the "Brotherhood of the Holy Sepulcher," who carry on a systematic Satanic farce of the so-called "Holy Fire" to deceive pilgrims; and he exposes the utter absurdity of thus denying fellowship to Christian believers while he extends it to shameless imposters, making fraternization turn upon ecclesiastical forms rather than moral and spiritual integrity. He refers to another fanatic who came to the Holy City to preach the new doctrine of no more death. "But, what if you should die?" "Oh, that would bust the whole thing," was the reply, and it did. A new doctrine that will not bear a practical test is not worth while to preach, or even to fight against. He tells of another extremist who came to Palestine to proclaim exact obedience to God and dependence on Him by faith, and abandoned his own wife in so doing, who gave up active efforts to evangelize, to "sit down" with the Spaffordites and wait for the Lord's coming! With one sentence Dr. Jessup dismisses Babism. He pricks this Persian bubble by showing it a mere revamp of old pantheistic theories, and adds that Abbas Effendi's latitudinarian views that all men, pagans, idolaters and all, are accepted of God, would seem to "make any attempt to propagate Babism a work of supererogation." For what is the use of zeal in proclaiming a religion if all men, irrespective of doctrine or deportment, are equally

acceptable with God? And again he says, there is "nothing to be converted to; you can't love, or pray to, a mere negation." He counseled missionaries to keep entirely aloof from political questions, and make it their object to

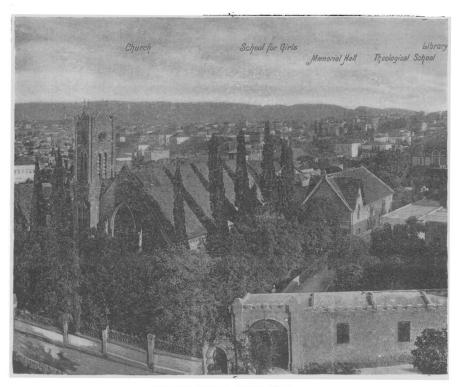


KASIM BEG AMIN, JUDGE OF COURT OF APPEALS, CAIRO
Author of "The Emancipation of Woman," and
"The New Woman"

let in light, educate the young, care for the sick and suffering, and publish good books, and let the government alone. Referring to a certain sincere but misguided party, he writes these golden words:

"It is a pity that deep piety and personal loveliness should sometimes be linked to an utter want of common sense! Faith sometimes becomes spasmodic with high nervous exaltation." It then becomes unreasoning, harmful as serpents, foolish as doves. Believing itself inspired, it will take

no advice, and sacrifice all the capacity for usefulness, attained by long years of preparation, study and spiritual equipment, for the sake of making one grand leap into certain destruction with no possible thought of any corphysically; about the hottest, pestilential and uninhabitable by white men; the entire population not over 300, and unable to support one medical man; and probably unable altogether to raise five dollars in cash.



AMERICAN MISSION, BEIRUT, SYRIA

responding or compensating good." He recalls Dr. S. H. Cox's reply to a ranting Mormon apostle, who said, "God does not need your learning"— "neither does God need your ignorance." To a young student of medicine who proposed to come out to Jericho to join a proposed organization for medical work there, he writes, that of all places Jericho was the last choice for headquarters to a paying medical mission, being the lowest village on earth, morally as well as

He advised his correspondent, if he or any of his medical friends were about to establish in Jericho a "white cross" mission, to "order coffins beforehand, as wood is not obtainable there." He never received any answer to his letter and the medical student did not "go to Jericho!" At a university alumni dinner, in America, what was his surprize to see the president, before a vast multitude of guests, light a cigar and set the example of puffing out smoke; and he turned to his com-

panion and remarked, "Has the president of this university, who preaches and teaches continence and self-control to 2,500 university boys, himself no control over the appetite for cigar-smoke! Dr. Schaff," he added, "said to me that the Heidelberg fifth centenary celebration was the greatest beer-drinking bout in human history. Is this great university commencement to shrink into a smoking bout?"

It is a tribute both to the capacity and consecration of these Syrian pioneers that, despite all the foes and fears they have had to face, their progress along all lines of work has been so constant and conspicuous. The statistics, carried down to 1908, show the following summaries:

American missionaries, men and women	41
Native Syrian workers	226
Stations and out-stations	111
Churches	34
Church buildings	57
Regular preaching-places	6,025
Church-members	2,744
Sabbath scholars	5,831
Total membership from the beginning.	4,792
Syrian Protestant community	7,553
Native contributions, 1908	\$49,536

#### As to educational work:

As to educational work:

Total number of schools, 1908	116
Total of pupils	5,688
Total in schools of Beirut, 1909	13,256
Of these, Moslem	4,462
As to presswork:	
Total pages, 1908	44,589,571
Of which Scriptures	30,507,000
Total from first9	23,345,755
Scriptures distributed in Syria, 1908	9,941
Total Syria, Egypt, etc., 1908	92,311
Copies of publications during year	183,602

The school work has won such

encomiums, even from pashas and Moslems, that, in sheer self-defense, they have had to start schools of their own, and, in default of teachers, go to the mission-schools for them!

Dr. Jessup, with all his scholarship, stuck to the last to the old gospel. He had no use for the "new thought," or a dead orthodoxy which he felt to be only a splendid seal set upon a sepulcher; the Bible and the Christian faith must be the basis of all preaching and teaching. He held up such men as Dana and Dawson and Guyot as illustrations of teaching the profoundest and purest science in the reverent spirit of the devout believer. Medicine and science, he says, may be taught in a Christian spirit, and with thorough instruction in the Bible; Christian physicians and scholars will thus be trained who will be pillars to the Church in their native land.

We have done scant justice either to the history of the Syrian mission, or to this "magnum opus" of its leading missionary. But those who would read a couple of volumes, rich in information and instruction, find a gallery ofportraits ofthe illusdead and living, mine of wealth in suggestion and inspiration, will not lose time in getting access to Dr. Jessup's "Fifty Years in Syria." May the God of missions speedily send another gifted worker to take up the standard which has fallen from his dying hand and which he never allowed to trail in the dust!

# THE INDIAN OF PARAGUAY, FROM SAVAGE TO CITIZEN

BY JOHN HAY

Of the Inland South-America Missionary Union, Interdenominational

It was in the year 1892 that I first found myself in South America, going out under the auspices of the South America Missionary Society, the Church of England mission in South America, and at that time the only missionary society sending missionaries to the savage Indians of that continent.

A companion missionary and myself were sailing on the River Parana from Buenos Ayres to Concepcion, Paraguay. We had a journey in front of us of 1,300 miles up-stream. This gives incidentally an idea of the magnificent character of the waterway leading into the interior of South America from the Atlantic seaboard. It is possible for large passenger steamers to steam up river much further than Concepcion in Paraguay. There is a line of steamers sailing regularly from Rio Janeiro on the Atlantic to the River Plata, and then up into the interior to Curomba, in the heart of Brazil, in the state of Mattograsso, a distance of nearly 2,000 miles from the sea. Tho there is such a magnificent means of access into the country, the Indian tribes of the interior are still for the most part untouched by missionary effort.

The passengers on board the steamer on which we were sailing noted us as strangers, and located us as "Ingleses," *i.e.*, Englishmen. I was not an Englishman, and I am not one yet. I was a Scotchman, and I was eager to let the passengers know it, but they did not know the difference between an Englishman and a Scotchman. I soon learned that when a Scotchman leaves his native country he becomes an Englishman, and so we

just have to be content with that position. We are proud of our nationalities of earth, and I was eager to let the people know that I was not an Englishman, but a Scotchman.

The passengers on board the steamer not only noticed that we were strangers, but they wanted to know where we were going. We had difficulty in understanding their questions because they spoke in Spanish, and our Spanish just then was limited, but we managed after a fashion. We told them we were going to Paraguay.

"Oh," they said, "you have plenty of room there." . "Yes," we replied, "we know that." We had been reading something of the history of Paraguay, and had learned that about thirty-two years before the date on which we found ourselves going up the river, there had been a terrible war in Paraguay. It had lasted five years, and at the end of it practically the whole male population of the republic had been swept from the face of the earth. Nearly a million and a quarter men were slain.

We said, "We are not going to that part of the country—the civilized part—but to the Indians of the Chaco." The passengers were not prepared to believe that at first, but when they found we really meant it they began to think there must be something seriously wrong with our mental arrangements. We had ample time to get their opinions as we continued to sail up the river.

We learned that the Paraguayan Government had repeatedly attempted to subdue these Indians. Soldiers had gone armed with swords, guns, bayonets, and brass cannon. Every effort

that military science could make was made, but the result each time was disaster and defeat. I had at that time the proof-sheets of an article that was then in the press for publication. It had been written by one of two gentlemen who had been on a scientific expedition to explore the River Plicomayo to find a navigable channel from Bolivia to the River Paraguay. The Bolivian Government had offered a large sum of money to any explorer who could do this. The bait was a tempting one; a special expedition was formed; a steamer was built for the purpose of the expedition. Scientists and men trained to travel and explore were on the expedition. A11 kinds of scientific instruments, ammunition, and stores were taken. Everything, in short, that experience could suggest as necessary to insure safety and success, was provided, and the expedition was led by Captain Page. They went up the river, but they did not come down again. They were attacked by the Indians, and wiped out, even as the Paraguayan soldiers had been. Only two of the party escaped with their lives, and they had to flee on mule-back across the Chaco with the Indians after them. As I read the account, and heard the stories, it did not help to enhance the outlook for us going up among the same Indians. But we knew that two missionaries had gone ahead of us, and had been there one year. They had not been killed, and we expected neither should we.

Finally we reached Concepcion, 1,300 miles inland. One of the missionaries had come down river in a little canoe to meet us, and, as we looked at him, we began to understand what missionary work would mean in

that part of the world. He was not, as some people conceive a missionary to be, a man with a tall hat and frockcoat, and a Bible under his arm. preaching to a number of natives under a palm-tree. He was drest in a thin pair of cotton trousers; he had a belt around his waist, and a sheathknife stuck in the back of his belt: he had no waistcoat or coat, his shirt sleeves were rolled up above his elbows, and the neck of his shirt was open. He had on a soft felt hat and he did not look particularly clean. He had just come down from among the Indians, and had not had time to go ashore to wash himself. He looked very much more like a cowboy than a missionary, but he was the missionary all right. He had come to buy stores, and to meet us, and he expected we would help him up river with the canoe. So the first bit of missionary work I ever did was to get into that canoe, and help to paddle it up stream. I had been brought up in Glasgow myself, on the River Clyde, accustomed to rowing. I thought I could row pretty well, and as a matter of fact, I could, but I found that paddling on the River Paraguay against the swiftly flowing current making its way to the sea at the rate of four or five miles an hour was a very different exercise. I had not gone very far until I had a pain in my side, and another pain in my arm, and I would very gladly have laid the paddle down to take a rest, but that was not permissible. I just had to keep at it, and paddle the pain out. I got what our athletes call the second wind, and on Finally, after something we went. like fourteen hours' paddling, we reached the place where the missionhouse had been built on the bank of

the river, and there I saw the Indians for the first time.

There they were, in a palm-log hut, sitting around a palm-log fire. Their bows and arrows, and clubs and spears, were strewn on the ground all about them. Their blankets were half off and half on, and the firelight was flickering on their dusky coppercolored skins. They had their feather

ended. It was one mysterious, unintelligible jumble of sound, from beginning to end. Their language had never been reduced to writing, and there was no grammar, vocabulary or dictionary to help their words to memory. One had just to try and understand what was said. The situation seemed absolutely hopeless when one considers the suspicious character



WILD NATIVES LIVING IN THE OPEN

head-dresses on, and their faces were painted in curious patterns. They had no eyebrows, no eyelashes, and no beards and whiskers; not because these don't grow, but because they don't let them stay. Neither do they clip or shave them off, but they pull the hair out with the finger and thumb.

But if they were terrible to look at, it was even more terrible to hear them speak. We could tell neither where their words began nor where they

of the Indians to outsiders, and the fact that we had no proper means of communication with them to make our purpose known. In spite of these things, however, we proved what the Apostle Paul wrote, that "the gospel of Christ is the power of God unto salvation to every one that believeth: to the Jew first, and also the Greek." And we had won the confidence of the Indians from the beginning just by the lived-out spirit of the gospel.

We just took them as we found

them, a people living by hunting and Their country, not being suited for agriculture, their only way of providing food was by hunting and fishing. They had, accordingly, large quantities of skins and feathers to sell. which they could only sell where there was a market for them, and that was in the nearest town, Concepcion, thirty miles down stream. We found also that there was a demoralized portion of the Indians living on the banks of the river, drunken, good-for-nothing, who acted as traders for the wilder Indians living further in, and who took the skins and feathers to Concep-These Indians, however, were, as a rule, ill-used and cheated when they went there to trade. They were made drunk with a kind of native rum called cana, and when the Indian was too stupid to know what he was doing, everything he possest was often taken from him without any proper return being made, and sometimes those who protested against this kind of treatment were shot. Finding such a condition of things existing, and having gone there as missionaries to the Indians, and feeling it our duty to protect them from this abuse, we persuaded the Indians to give their skins and feathers to us, promising to get them exchanged for them, and to bring them back what they required, thus becoming intermediaries between the Indians in the Chaco and the traders in the town. It became quite a common thing to see the missionaries going down the river with their canoes loaded with skins and feathers. and returning with cargoes of fishhooks, beads, looking-glasses, boxes of paint, and other articles which are dear to the heart of the Indian.

When they saw we secured so much

better exchange for their skins and feathers, they were perfectly delighted, and looked upon us as superior kind of traders. They had, of course, no idea of a missionary, or what a missionary meant, and we were not able to speak to them intelligibly enough to explain our purpose as missionaries. We were, nevertheless, doing real missionary work. We were winning the confidence of the Indians, and using the means at our hand by which we could reach and help them, and I never so thoroughly understood the meaning of that scripture, "living epistles, known and read of all men," as I understood it when we had to live the gospel among these people before we could preach it to them.

But, you may ask, how did you gain their confidence so quickly and so thoroughly as to be trusted to take their skins and feathers, when they were previously so suspicious of outsiders? Well, that simply was by the lived-out spirit of the gospel along another line. We were strangers to the country and its ways. All being city-bred men, we knew nothing about digging and delving, planting, and hoeing, and our food supplies were limited to such as came from Concepcion. In order to have some variety, we cut down some forest-trees along the bank of the River Paraguay, and we planted some sweet-potatoes. We had no idea when the potatoes should be ready for digging, but the Indians had a very good idea, and it was not long before they began to come and ask us if we did not want to buy some sweet-potatoes. We were quite ready and bought them, until we began to wonder when our own would be ready. Investigating, we found they were ready; that the Indians were

digging up our own potatoes and selling them to us. That was good business from the Indian point of view, but not from ours, so we took care to dig out our potatoes afterward ourselves.

We made no fuss about it to the Indians. Had the Indians treated the Paraguayans as they had treated us, the Paraguayans would have shot them. When we did not do so they were greatly astonished. They could not understand it. They knew it could not be because we were afraid of them, because we had lived among them perfectly unarmed where the Paraguayans dared not live without posting sentries.

Thus they were just taking our measure to see what they would do with us, thinking it would be a profitable thing to have us among them, we were such simple-minded people, and that they might even trust us with their skins and feathers if we were willing to get a better exchange for them. So we got into the hearts of the Indians, won their confidence, and made it safe for us to live among them when guns, swords, bayonets and mere world power had failed to secure any other result than disaster and defeat.

And, because we treated them as Christians should treat them, they told us we were not Christians. Think of the irony of it! They gave us another name. They called us "Kilanikihakilyitsitchwaitkyahik," which means, "the men of the book," or, "the men who go by the measure of the book." We were proud of the name. They saw we had a book, and that we seemed to reverence that book as the so-called Christians reverenced their images. The Christians had no book,

but they had images; we had no images but we had a book, and we treated the Indians differently from the way in which the Christians treated them, therefore, whatever we were, we could not be Christians.

We won their confidence so rapidly in this way, that before I was six months there it was possible for me to have my wife join me, the first white woman the Indians had ever seen. She did not stop at the bank of the river where we commenced, but went right into the interior. I will never forget our first journey inland. We went in a bullock-cart without springs, the Indians helping us cut down palmtrees to make a better road. When a swamp or river had to be crossed and was too deep for the cart, rafts had to be made, and the goods floated across, and my wife as well. Finally we arrived at our station, and there my wife saw our first house.

The Indians were eager to see what my wife would be like, and she came in for a very minute examination. They crowded into the little house after us, and wanted to sit down beside us. I got them finally to go out, but they would not go away. They watched us through the palms, and it was a long time before we could teach them that they must not watch us like this. They did not mean to be rude, but they had no idea that any one would want a house in which to shut himself up and not be seen. idea of a house was simply to take a few branches of a tree and stick them into the ground with the leaves hanging over. They would throw some grass on the top of the leaves, and spread a deerskin on the ground underneath, squat on the skin, and say they had a house. All the people of

the village lived together under such shelters without distinction between the families, and everything that a man or woman did from the moment of birth until the moment of death was done in the open. In crowding around us they simply wanted to show their friendliness, and treat us as they would treat one another. We have here a picture of the absolute confidence established between them and us in only six months from the time that I arrived myself.

1910]

We went on from that point and continued to reduce the language to writing, translating the Scriptures into it as we were able, and gathering the children together into school, and it was not long before we began to have converts among the young people. Later, the young men were gathered into school also. Some of these were converted and became stanch Christians.

We reduced the language to writing on the English orthography and on the phonetic principle. We commenced with the vowels a, e, i, o, u. We prefixed consonants to these vowels so as to form syllables, and each consonant, of course, placed in front of a different vowel, formed a different series of syllables. We taught them this in the first lesson, until they were thoroughly masters of the syllables and then words were formed by the combination of the syllables.

In the second lesson we had simple words of two syllables just to encourage them to make them so that they could read them at first sight, having already mastered them as syllables and vowels in the first lesson, and I have known some of the Indians literally to dance with the sense of ac-

quired power when they came to these words and found they could make the paper speak. A new power had been bequeathed to them of which they had had no idea before.

The influence of the gospel on some of them was such that it constrained them so to apply themselves to their studies that one fellow learned to read in only eight months from the time



A CHACO INDIAN, DREST TO MAKE A VISIT

he started with the vowel sounds. At the end of eight months he was able to go to the desk in the church and read a chapter of St. Mark's Gospel, and give an address to his people. But he had studied. I have seen him at our sitting-room table, his face resting in the palms of his hands, and his book on the table in front of him, just with the concentration of his efforts, the perspiration in beads upon his face, his bare copper-colored arms

and chest, until he had to scrape it off with his knife and shake it out on the earthen floor. All this just by the constraining power of the gospel.

Our chief text-book was the Scripture, as we were able to translate it, with additions from simple readers such as would be used in the public schools at home.

In addition to this, one of the converted witch-doctors, for we had converts among them, also began to learn to read, and set the fashion for the adults. One day he came to the printing-office where I was setting up the type to print St. Mark's Gospel. He was eager to hasten the production of God's Word in printed form among his people, and wanted to help. watched me setting up the type, and after I had locked the type in the chase, and had put it in the printingpress and was printing the sheets, I looked around and found Manuel standing in front of the font of type. He had the stick in his left hand, and was arranging the type in a line just as he had seen me doing, only with this difference—he was not selecting the letters. I had to explain that would not do, and he was greatly disappointed. He then came and watched me printing the sheets, and he said, "I think I can do that, Blackbeard," That was the name the Indians gave me because I would not pull the hair out of my face as they did. I replied that I believed he could if he tried. showed him how to put the paper in up to the guides, and how to pull the lever to get the proper impression. Then I handed the machine to him and he went on from that without any further teaching and printed all that remained to be printed of St. Mark's Gospel. After him came the young

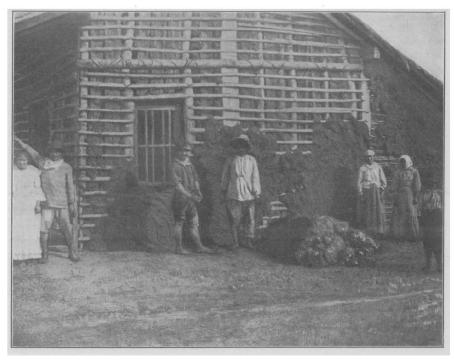
fellow who learned to read in eight months. He also wanted to help. I gave him a wire-staple press and he put in the wire stitches in the backs of the books; and there we were, the two Indians and the missionary working together hand in hand and heart in heart, impelled and inspired by one spirit, even the Spirit of God. Yes, God had made missionaries of these men just as much as He had made a missionary of me. Well might the Apostle Paul say, "The Gospel of Christ is the power of God."

But that was not all. It made perfect gentlemen of them. These Indians are inveterate smokers, bacco grows there wild and they prepare it in a way peculiar to themselves. It smells abominably and every time the Indians came to my wife for their lesson in the adult reading classes they made her sick. She did not complain. She just endured it, she was so eager to teach them, but they saw what it was doing and they felt it was too bad to cause her that suffering, so they decided among themselves to take their smoke early in the morning in order that the smell should pass away before they came to get their lesson. That was gentlemanly, and indicated a tremendous transformation.

On another occasion my wife was washing clothes. She was the medical missionary of the station, but yet as the mother of her own family she had to keep the house clean, and cook the dinner, and make the baby's clothes, and mend them when they needed mending, and wash them when they needed washing, and all this in addition to her official work of mothers' meetings, prayer-meetings, Bible classes, weaving and spinning classes, etc., as missionary. On this occasion

she was washing the clothes, and she was tired. One can be tired there just doing nothing in the great heat, but on this day she was wearied with overwork. An Indian was standing beside her and saw it. He did not say a word, but just took her gently by the shoulder and pushed her to one

plished among that people, for I have not yet told you what they were like among themselves. When we went among them we found infanticide was common, that they were killing on an average four children out of every six as soon as they were born. A company of Indians had camped in front



CIVILIZED NATIVES FILLING HOUSE-FRAME WITH MUD

side, and he started in and washed the clothes himself. We read of the stone that rebounded sometimes, and here we are experiencing an example of it. The lived-out spirit of the gospel, and the kindnesses we showed the Indians in the first days came back to ourselves. We usually get as good as we give if we wait long enough. "Whatsoever a man soweth that shall also he reap."

And yet I have not given an adequate idea of what the gospel accomof our door, a little one had been born into their midst. They promised to spare its life and give it to us, but they did not keep their word. They killed it and buried it. I got a spade and began to dig to see if it was true when I found where they had buried it. At first I could find nothing, but as I began to grope with my fingers among the soil I had dug up, I found little bits of things that looked like pieces of egg-shell. They were little bits of the skull-bone of the infant,

and nothing more of the body was to be found, simply because they had buried it so near the surface that their hungry, half-starved dogs had scraped it out and eaten it. When I took these little bits of bone and showed them to my wife we simply wept together. It was all we could do. The awful overwhelming sense of impotence was more than I shall ever be able to describe to any one, and we felt that nothing but the power of God could cope with such a situation.

But there were worse things even than that. If a mother died leaving behind her a suckling child their custom was to bury the baby alive along with the dead mother, and when my wife was nursing our own first child, born there among the Indians, she nursed a little Indian baby who had been rescued by one of the missionaries just as it was about to be buried alive.

It was also their custom to kill the old people, or to leave them behind to starve, if they were too old or feeble to take their share in the hunting, and provide their portion of the food supply, and it was not long until we had quite a company of pensioners at the mission station rescued after they had been deserted by their people.

In addition to that, if any one became sick among them they believed that the sickness was caused by an evil spirit taking concrete form in the victim, and I have known a poor creature to starve herself to death in front of our door, refusing to take a morsel of food in her effort to starve out the loathsome thing that she thought possest her. When she was dead her people came and doubled the body up with the legs against the body in a sitting position, wrapt it in the little

skin upon which she had been lying, tied it with cords into a little bundle, carried it to the bank of the River Paraguay, and there dug a hole in the sand. The hole was too small to put the body into, but they simply laid it on the top and trampled it in with their feet.

Such was the character of the people, and such their condition to whom we carried the gospel, and which we found effectual after every earthly power had failed. Now there is a civilized community there. with churches and schools, and evangelists able to go out with the printed Word of God in their hands, who can read it and explain it in places to which the missionaries would find it difficult to go. They now know the meaning of decent houses, and if one could see inside their houses he would see equal transformation. One would see beds and bedsteads, chairs and tables, knives and forks, plates and spoons, and kerosene-lamps. So that, putting the matter on the very lowest level, it pays to do missionary work.

Business men owe something to the missionaries, and the men who make these knives and forks, and plates and spoons have more customers than they would have had but for missionaries. The Paraguayan Government owes something to the missionaries, and the president, recognizing what had been done, and the bloodless victory that had been gained, sent us the national flag to hoist on the top of the church-steeple and teach the natives to respect the president.

Science owes something to the missionaries, and the gentleman who was one of the two that escaped the disaster that befell the expedition to the River Pilcomayo, returned to the

Chaco after we had commenced our work there, to study the habits of the lung-fish which is found in the swamps. When he came out the second time he needed no soldiers to protect him. Simply an Indian boy as a guide to see that he did not lose himself in the forest. That gentleman is now in Glasgow, the professor of zoology in Glasgow University. His name is Professor Graham Kerr.

We have thus briefly traced the steps from savage to citizen because in that civilized community all natives that are baptized Christians have been given the status of citizenship by the Paraguayan Government. Manuel, the converted witch-doctor, has been appointed president *i de la junta*, which is equal to mayor in this country.

What has been done for these Indians it is our duty to do for others. There are three hundred Indian tribes on the Amazon River, and other tribes on the River Paraguay who are still waiting for missionaries. In connection with the forward movement of the Inland South America Missionary Union, we want two volunteers at the present time for our new station among the Kaingua Indians, or forest Indians, in Paraguay. "Pray ye therefore the Lord of the harvest that he will thrust forth laborers into his harvest, for the harvest truly is plenteous, but the laborers are few."

Paul saw the beckoning hand and heard the summons to come over into Macedonia and help; and responding, Europe for the first time heard the gospel. To-day from the forest belt in Paraguay, inland South America, the distrest cry of a strong, noble soul, facing single-handed awful odds, comes for helpers. I wish I could put

down on paper its tone, its intensity, its appeal; wrung out of the man by the force of circumstances arrayed against him; and tell you what his thoughts are in his loneliness.

Bear in mind that the I. S. A. M. U. station at Santa Teresa is purposely designed to reach the inland forest tribes in that part of South America, that it is recently built and occupied, that all contact with the outside world is broken for weeks or it may be months on end, that to it there is no regular road and that all supplies have to be carried across swamps and rivers from the nearest town, a long journey of great difficulty occupying several days, then think you are on Indian territory.

The Paraguayan Yerbatero in search of Yerba, has governmental powers to thrust back or shoot the Indians and occupy their lands. him, if they can not be made to work or assist, they are of no more value than vermin, or criminals at the best. On the nearest Yerba plantation, some distance from Santa Teresa, some Indians, with whom the Yerbatero were at deadly enmity, swooped down one night in search of food, a band of savages estimated to be hundreds strong. They are obliged to live on what they catch, caterpillars, roots, They never have peace long enough to stay in one place to cultivate or raise food for themselves. At once an expedition was fitted out to go in pursuit, with orders to surround and shoot down the "brutes." In vain did Brother Whittington remonstrate against the brutality and heartlessness. Off a motley crowd went to the work of human slaughter. At first the Indians eluded their pursuers, and up to the time of writing they had baffled

them in their search. Other tribes also in these untrodden parts, many of them within reach, are thus worried, harassed, and put out of existence if they show the least resistance. To such our dear brother has gone with the gospel, and he yearns to get near enough to them to bless them; but see the situation! He feels he is face to face with difficulties of no ordinary nature, but calmly trusts in God to carry him through.

Another "swooping down" is the descent of a band of Jesuits on the Indian territory. This contingent has obtained a free grant of land from the Government, and is settled at the mouth of the river Virangua, thirty miles from Santa Teresa, with many tons of material to build a church, erect a mill to grind the wheat they intend to raise, etc. The party consists of three priests, two of them medicals; the others are different classes of tradesmen. This represents, Brother Whittington says, the first in-

stalment of a movement in Roman Catholic circles to capture this virgin territory for their Church. you to imagine his feelings as he contemplates the fierce opposition that before long he will have to face in the corrupted minds of the simple-hearted but deluded Indians, besides the many difficulties peculiar to the situation impossible to describe. You do not wonder. I am sure, that Brother Whittington cries out for "great hearts" willing to face the dangers and sacrifice all for Jesus' sake. Those who enter this "den of lions" with him will assuredly prove the mighty power of God to keep. Pray for workers. Pray for Brother G. C. Oehring (medically trained), who goes out soon. He has given up a promising career at Christ's call to serve under this banner.\*

South America has been well designated "the neglected Continent," and only of late years has proper attention begun to be turned to its evangelization. Meanwhile its political transformation and material development are compelling the notice of the world. Its vegetable possibilities and mineral resources challenge industrial and commercial enterprise, and appeal to that self-interest which is never irresponsive. A great continental railway will be built, within a few years, from the Gulf to the Cape; the vast moun-

tain ranges that constitute the backbone of the continent, are already crossed and pierced by a railway system. Nature has provided a navigable waterway, which rivals if it does not surpass any other continental river system. Its mines of wealth are being rediscovered, that made South America the glory of the Incas, and the coveted prize of the Spaniards. We look for a new era, already dawning, for this long sleeping continent, which most of all needs evangelical Christianity.—Editor.

<sup>\*</sup>The headquarters of the I. S. A. M. U. is No. 113 Fulton Street, New York. Field secretary, Alfred Winn. The Canadian Council office is No. 274 Bathurst Street, Toronto. Secretary-Treasurer, Rev. A. W. Roff, editor of The Christian Worker.

## AN UNOCCUPIED FIELD IN CENTRAL ASIA

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

### Unoccupied Fields in Central Asia

Between the nearer and farther east, north of India and south of the Siberian steppes, stretches the region known as Central Asia. Here is the roof of the world and the watershed of the largest continent. Here three empires, India, Russia, and China, meet. Here three great religions have struggled for the mastery, and one after the other gained supremacy for centuries. Buddhism and Christianity still count their adherents, but Islam has swept the field, except in Tibet, and the whole territory is practically unoccupied by Protestant missions. More unknown than Central Africa and in some places less thoroughly explored; a vast area of ghastly deserts and fertile oases; parched plains and navigable rivers; of perpetual snow and perpetual drought. It varies in elevation from the low depression of the Caspian Sea and the basin of the Turfan, three hundred feet below sea-level, in the very heart of Asia, to the high plateaus of Tian Shan and Mount Kailasa, 26,000 feet above the sea.

Altho usually the mountain parts are comparatively rainy and well covered with vegetation, the lowlands, which comprize most of the country, are intensely dry and almost absolutely desert. The people are equally varied, the fierce Afghan being as different from the Tibetan monk as is the truculent Mongul from the mild Chanto of Chinese Turkestan. Yet, in spite of all this, not only the physical features of the country but the habits and character of the peoples possess a distinct unity, for all alike bear the

impress of an arid climate, and the yoke of that creed "which seems to have imbibed its nature from the stern inexorableness of the desert, on the one hand, and the utter relaxation of the passes on the other."\*

## I. The Field to Be Evangelized

In the following survey we include Tibet, Afghanistan, Chinese Turkestan, Bokhara, Khiva, Russian Turkestan, and the trans-Caspian province, together with the steppes, and according to the tablet the field under consideration has a total area of 2,695,730 square miles and a population of 23,368,000.

These figures, however, would give a wrong impression of the real density of population. Since the rainfall of Central Asia has decreased so that its rivers fail to reach the sea, far less than a tenth of the total area is permanently habitable. The population, therefore, is comparatively dense in the irrigated oases along the rivers. The nomads wander from place to place in search of pasture for their flocks.

\* Huntington: "The Pulse of Asia."

† Table (Statesman's Year Book, 1909).		
•	Area	Popula-
:	Sq. Miles	tion
Tibet (with Koko-nor)	463,200	6,500,000
Afghanistan	250,000	4,500,000
Chinese Turkestan	550,000	1,200,000
Bokhara	83,000	1,250,000
Khiva	24,000	800,000
Russian Turkestan		
Ferghana	35,446	1,828,700
Samaracand	26,627	1,109,900
Syr Daria	194,147	1,795,400
Semiryechensk	144,550	1,122,400
Trans-Caspian Province	213,855	405,500
Steppes (four provinces of Ak-		
molinski Semipulatinsk, Tur-		

Two main types of civilization prevail: the condition of nomadism and that of intensive agriculture with cities, centralizing life in these irrigated oases. Askabad, for example, has a population of 30,000, and a garrison of 10,000 soldiers, and is the capital of a province nearly ten times the size of Scotland. Yet it is only a fertile spot in the vast solitude of the Karakum desert. If Egypt is the gift of the Nile, Bokhara is the gift of the Oxus, or Amu Daria, and Turkestan of the Sir Daria River. Population, as well as vegetation, in all Central Asia is limited largely to irrigation areas.

1. Tibet, extending eastward from the Himalayan Mountains to the frontiers of China, has a population estimated at over 6,000,000, according to the "Statesman's Year Book." The country being bleak and mountainous and jealously guarded against strangers, there are still wide regions unexplored. The greater part of the surface consists of high tablelands with perpetual snow-capped mountains. In the central part there are numerous lakes.

The climate is varied, but in general the air is pure and excessively dry. In the southern part there is agriculture. For the rest, the pursuits are pastoral. The chief minerals are gold, borax and salt, and there has always been a large trade with China, and at present an increasing trade with India. Lhasa, the capital, has been once and again visited by Englishmen. It stands in a fertile plain at an elevation of nearly 12,000 feet, with a population of from 15,000 to 20,000. The chief marts of trade with India are Yatung, Gyangtze and Gartok. According to treaties and conventions trade regulations now

exist between India and Tibet, which are ratified by China, but no Tibetan territory may be sold or leased to any foreign power without the consent of the British.

2. Afghanistan, by the new demarcation of its boundaries, includes five major provinces—Kabul, Herat, Kandahar, Afghan Turkestan and Badakshan, and two provinces, Kafiristan and Wakhan.

In the province of Herat alone there are six hundred villages, but the chief centers of population are the provincial capitals of Kandahar, Kabul, Herat, Balkh and Kunduz. The first named is the metropolis and has a population of 50,000.

There is considerable agriculture; exports to India and Bokhara amount to at least a million pounds a year. Northern Afghanistan is tolerably rich in copper, lead, iron, etc., but the mineral resources are undeveloped.

The climate is, on the whole, salubrious, combining great dryness with extremes of temperature. At Kabul there is snow for three months in the year, and the thermometer ranges from 3 below zero to 110 above in the shade.

The principal trade routes for caravan are: Balkh to Herat, 370 miles; Kandahar to Herat, 400 miles by southern and 367 miles by northern route; Kandahar to Kabul, 318 miles; Kabul to the Oxus, 424 miles; and to Peshawar on the Indian frontier, 191 miles.

The common door of entrance to Afghanistan from Persia is by way of Mashad, from Bokhara by Merv, and from India by the Khaibar Pass to Kabul, the Gomal Pass to Ghazni, or from Chaman, the terminus of the Northwestern Railway, to Kandahar.

There are roads for artillery, but no wheeled traffic and no navigable rivers in the country.

3. Chinese Turkestan (called Sin-Kiang) in its widest sense includes Kulja, Zungaria and outer Kansu, the Chinese dependencies between Mongolia and Tibet. The inhabitants are of various races and the chief towns are Kashgar, Yarkand, Khotan, Kiriya, and toward the north, Aksu. In some regions about the Kashgar and Yarkand rivers the soil is fertile; fruits and vegetables of all sorts are grown.

Extremes of heat and cold mark this region, zero weather changing to sudden spring. April is often so warm that even then the swarms of flies and gnats which continue all summer begin to be troublesome. "A disagreeable feature of the otherwise not unhealthy climate are the strong and long-continued desert winds which fill the air with dust and make every one irritable."

The country has immense undeveloped resources. For the new China this region offers an easy and promising avenue of expansion analogous to the southwest of the United States. On the east is the desert of Gobi and in the center the Lob-nor, a series of salt lakes and marshes.

The highest trade route in the world leads from India over the Karakorum Pass, 18,300 feet, into Chinese Turkestan. Caravans loaded with "tea, spices, cloth and Korans" make the dangerous journey. Skeletons of horses and camels strew the pathway, and yet fifteen hundred Chinese Moslem pilgrims chose this path over the roof of the world to Mecca in a single year! There is one other route to go from Chinese Turkestan to the west.

It is by way of Kashgar to Osh and Andizhan, the terminus of the Central Asian Railroad in Russian Turkestan. This route is easier physically, as it crosses the Terek Davan Pass (1,200 feet) and shorter, but the Russian taxes and passports favor the other road.

4. Russian in Central Asia. The total area and population of Russian dependencies and possessions in Central Asia are given in the table above. The chief centers of population, trade and communication are the following cities: Tashkent (155,673), Kokand (81,354), Namangan (62,017), Samarkand (58,194), Karshi (25,000), Hissar (10,000), Khiva (5,000), Osh (34,157), Semipalatinsk (36,040).

About sixty-five per cent of the population in Asiatic Russia are sedentary, fifteen per cent seminomadic, and twenty per cent nomads of the steppes. The density of the population varies greatly.

The climate varies exceedingly, according to latitude and elevation, but is generally healthful.

The country produces cereals, fruit, cotton, tobacco, hemp; and breeds of goats, sheep, horses and camels. Gold, salt, alum, sulfur and other minerals are also exported.

The means of transportation is by caravan along good roads in many directions, but more especially the Russian Trans-Caspian Railway and the steam navigation of the River Oxus. The Orenburg-Tashkent Railway, with its branches running south, is of the greatest significance for the political, economical and missionary future of this vast unoccupied area. A mere summary of the 3,202 miles of railways in actual operation is a startling evidence of the progress of the march

of civilization in this part of the world and a challenge to missions:

St. Petersburg to Orenburg, 1,230 miles.

Orenburg to Tashkent, 1,174 miles. From Tashkent, steel rails stretch to Merv (603 miles), and from Merv ever southward to Kushkinski (195 miles), the furthest military outpost of Russia toward India, leaving a gap of only 500 miles to New Chaman and the railway system of the northwest provinces.

The amount of money, time and labor expended by the Russian Government in works of irrigation, bridges, railways, military hospitals and depots is surprizing.

In addition to this railway system, there is a regular steamboat service on the River Oxus between Petro Alexandrovsk and Charjui for over 200 miles, and from Charjui to the head of navigation, Patta Hissar, for 288 miles.

Russian Central Asia is, therefore, accessible nearly everywhere by rail or river, and the great centers of population are knit together by telegraph, commerce and military occupation. The highways here are ready for the King, but Tibet and Afghanistan are still closed lands.

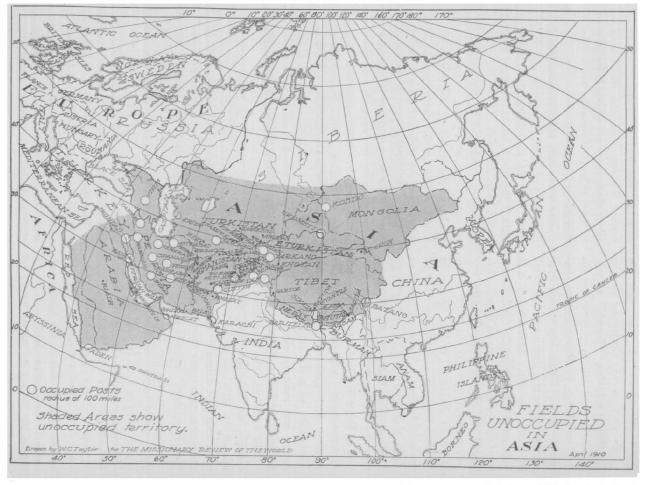
## II. The People to Be Evangelized

The heart of Asia has been the meeting-ground of many nationalities and races for many centuries. At Kashgar Colonel Younghusband met men from nearly every part of Asia. "Ethnologically," said he, "they differed greatly, but they were all Asiatics, and nearly all traders, and their general characteristics in consequence varied but little. The effect of Central Asian listlessness had

made itself felt on all. The wild, fanatical Pathan from the Indian frontier allowed his ardor to cool down here until he became almost as wild as the comfortable merchant from Bokhara. All were intelligent men. who, in their wanderings, had picked up much useful knowledge; and as a rule the constant rubbing up against their neighbors had produced good manners in them. They were seldom anything else but courteous, if they knew that courtesy would be shown them, and a visit from one of them was always a pleasure. They discust politics constantly, as their trade depended so much on the political situation; and the man in all Asia whom they watched with keenest interest was Abdul Rahman, the Ameer of Kabul. The Central Asian question is one of great interest to them; every move in the game is watched with keenness, and the relative strength and probable intentions of the two great powers, whom they regard as struggling for the supremacy of Asia, are freely discust by them."

A conglomeration of different races, tribes and peoples struggling for existence rather than for mastery; a medley of humanity displayed nowhere else on the globe in greater variety and yet welded into a seeming unity by physical environment, a common, tho alien, religion and common political hopes and fears—such is Central Asia.

The swarthy Afghan, the fair Mongolian, Turcomans, Uzbegs, Tibetans, Tajiks, the intellectual type from the schools at Bokhara, the enterprising merchant, the Khirgese nomad, the Kafirs of the Hindu-Kush who combat perpetual snow and cold, as well as the Chantos of the Tarim basin



Note—In addition to the fields of Central Asia that are shaded on the map, Anam is occupied only by Roman Catholics, and Siberia only by Greek

Catholic missionaries.—Editoric

scorched by desert heat—all together form the population of this vast and unevangelized region. Not counting the small colony of Jews, and the larger groups of Christians of the Russian Orthodox Church, a few Armenian and Hindu traders, the entire population is Mohammedan, except in Tibet. Islam has spread over all the region and dominates the heart of Asia socially, intellectually and spiritually as strongly and overwhelmingly as it does in North Africa. The city of Bokhara, with 10,-000 students and 364 mosques, is the Cairo of Asia; it is the center of Moslem learning and influence for all the middle East. Tashkent has over three hundred mosques and a large Mohammedan library. All the great cities of Central Asia, with the exception of those in Tibet, are out-and-out Mohammedan. Afghanistan is wholly Moslem and Chinese, and Russian Turkestan, with the exception of the ruling and military classes, are also prevailingly Mohammedan.

The social life, the literature, architecture, art, etiquette and every-day speech of all Central Asia bear the trade-mark of Islam. An ordinary pocket-compass goes by the name of "Mecca-pointer," and the wild men of Hunza, shut out by the mountains from every contact with the outside world, have no God but Allah, and no idea of the world save that its center is Arabia.

Nor has the conquest of Islam ceased. It entered Siberia in the sixteenth century, but in the nineteenth century the Moslem faith won many adherents among the pagan tribes of the north and even among the Finns on the Volga. Baron P. Nicolay reports that "In the province of Upa

there are aboriginal tribes among which Moslems have been doing such successful, quiet work that already 100,000 nominal Christians have turned Moslem. In the district of Birsk alone there are 91,000 belonging to these tribes. Within ten years they will all be Moslems."

The prevailing religion throughout the whole of Tibet is Lamaism, a corrupt form of Buddhism, but along with it there still exists the older Bon or Shamanistic faith. Altho the government is conducted by commissioners appointed at Peking, it is practically in the hands of the priests or lamas, whose number is so great as to give Tibet the name of a kingdom of priests. According to the "Statesman's Year Book," nearly all the government taxes are expended on these lamas, who live in sumptuously decotemples and monasteries. "Among the people polyandry is common. There are courts of justice, but doubtful cases are often decided by lot or by ordeal, and in criminal cases evidence is extracted by torture." The whole social system in Tibet differs widely from that of its neighbors on the east and the south, and is stamped by the character of the prevailing faith and the practise of polyandry. In general, education is restricted to the priests alone, but the women, on the other hand, who conduct most of the traffic, learn writing and arithmetic.

The Buddhism of Tibet is not the ordinary coarse heathenism of other parts of the world, "but a heathenism based on hundreds of folios, evolving their philosophic system of dialectics, a hoary heathenism, centuries older than Christianity. Proud, self-righteous, and self-satisfied it is, in

spite of its hollowness and superficiality; stubbornly tenacious of life, and so complete and minute in its organization that it inexorably sways the whole life, religious, political and social, of its adherents."

The testimony of all travelers and of official documents agree regarding the social, moral and intellectual degradation and need of the Moslem populations of Central Asia and of the people of Tibet.

One of the darkest places of the earth, full of the habitations of cruelty, is Afghanistan. According to the "Statesman's Year Book," "judicial corruption and bribery are universal and the criminal law based on the Koran and tradition is barbarous in the extreme." Torture in every inconceivable form is common and the prisons at Kabul are horribly inhuman. Under the absolute rule of the Ameer, there is not even the semblance of religious liberty or personal freedom. The new coinage of Afghanistan typifies the relation of Church and State: on the obverse side of each piece is a mosque with pulpit and minarets encircled by rifles, standards, swords and cannon. Persons who misbehave in a mosque or omit prayers receive the lash, and the spies of the chief magistrate of Kabul make him an object of public execration and universal dread.

Immorality of the most degrading type is common at court and among the Moslem clergy. The degradation of womanhood is complete, from the residents of the palace to the dancinggirls of the street. Among the Chantos of eastern Turkestan social and moral conditions are very low. "Flagrant immorality is well-nigh universal. Khotan and Keriya have

the reputation of being the most immoral cities of Asia." A so-called respectable woman may have three or four husbands in a year because of divorce and temporary legal marriages. Among the Khirghiz women and the nomads of Central Asia in general, better conditions prevail; but in Russian Turkestan and Bokhara the usual results of the Moslem social system are everywhere in evidence.

The languages used in the area under consideration are many. Tibetan, derived from the Sanskrit, is the tongue of Tibet. In Afghanistan, Pushtu is common everywhere, altho the Turkestanis use Turki and the Kafirs have a language of their own. Persian is the court and literary language and is taught in the schools. The languages of Chinese and Russian Turkestan are Russian, Chinese, Jagatai Turki, Kashgar Turki, Kirghiz Turki, Uzbeg Turki, Wogul and Wotjak. The percentage of illiteracy is very high. For Afghanistan it is estimated at 90 per cent, and for Russia in Asia the figures given by census are 81.8 per cent of the males and 94 per cent of the females. Conditions in Tibet are nearly as bad.

#### III. How Far Occupied

This extensive territory, with an area of nearly 2,700,000 square miles, thirteen times the size of France and over twice as large as all of the United States east of the Mississippi River, has within its actual bounds only two mission stations. And the whole population, excluding the Caucasus, of over 23,000,000 souls, of which at least 95 per cent is non-Christian, is almost entirely unreached.

The British and Foreign Bible Society reports that from its depot at

Tiflis in the Caucasus four colporteurs and two assistants are employed, and that the circulation of the Scriptures for 1909 was 15,529 copies. Most of their work, however, is among the Russian troops, and the effort to reach the Turkish tribes of trans-Caucasia, who are Mohammedan, is only beginning. Beyond the Caucasus they employ one colporteur, whose headquarters are at Tashkent. Sales of the Scripture there for the past year were 1,705 copies.

The Swedish Mission, organized in 1804, occupies two stations in Turkestan-Kashgar and Yarkand. Kashgar there is one center for Mohammedan work and two centers for the Chinese. The total number of missionaries is eleven. In Yarkand there are five missionaries working chiefly among the Mohammedans. At both stations medical mission work is emphasized. At Kashgar there are between seven and eight thousand patients annually. The total number of native workers at the two stations is six, one of whom is a regular evangelist. The four gospels have been translated into Kashgari and put circulation. All the rest of the New Testament has been translated in Europe, but as it now stands it is unsuitable without careful revision. For the Chinese the entire Bible is, of course, available.

The China Inland Mission has lately placed one of its missionaries at the capital city of Urumchi, on the east frontier of Chinese Turkestan. The one worker at that city is preparing himself for work among the Mohammedans by the study of the Turki language.

Save for two or three missionaries belonging to the Roman Catholic

Church at Eli there are no other missionaries, nor is there any Christian mission work whatsoever in all eastern Turkestan save at the centers mentioned, Kashgar, Yarkand and Urumchi. At all these places even, the population is so large that they are only partially reached, and all the other portions of the area are absolutely neglected.

In regard to Russian Turkestan, we must also note as possible evangelizing forces the German Protestants to the number of 30,000 who live in the Caucasus, and whose influence extends to some extent across the border. Khiva and Russian Turkestan there are some German Mennonites expelled from Russia for one reason or another, and they try to spread the gospel among the Moslems and also give a good example by their Christian life. There are also some German Mennonites at Auli-Ata, eastward from the city of Tashkent, who have commenced to distribute the gospel and to preach among the Khirgiz nation. Generally speaking, however, the Sarts, Uzbegs, Jews, and all the other population of Bokhara, Khiva and Turkestan, are still unreached. The gospels have been translated into Uzbeg, Turki and Khirgiz, and the whole Bible into Russian.

Attempts to enter Tibet were made very early in the history of missions. In 1845 (not to speak of the journey of the Apostle of Tartary in 1330) Fathers Gabet and Huc penetrated to Lhasa, only to be arrested and sent as prisoners to Canton. Numerous attempts have been made since, both by Roman Catholic and Protestant missionaries, by way of India and China. The Moravian Church for over forty years has been laying

siege in the name of Christ to these ancient strongholds of Buddhism. A cordon of missionary posts is being drawn around Tibet, and altho it is weak and with long gaps in the links, it already extends westward from Kashmir along the north frontier of India and Burma and reaches up to the north of China.

It is more than 2,000 miles from the Moravian station among the Tibetan Buddhists, Ladak, to the Chinese frontier, where the China Inland Mission on this extreme outpost is trying to reach the eastern Tibetans. The whole story of the attempted entrance into this great closed land is full of heartstirring heroism. The Moravian brethren now occupy three stations in They have prepared little Tibet. grammars on the language and published a dictionary and the New Testament in Tibetan.

The China Inland Mission, the Christian Missionary Alliance, the Scandinavian Alliance Mission, the Church of Scotland Mission, the L. M. S., the C. M. S., and the Assam Frontier Mission have all made preparatory efforts, more or less extended, to enter this field. Tibetans who come over the border for trade are in touch with these missionary agencies. natural line of approach at present for the penetration of Tibet seems to be through China. In any case, the evangelization ofwestern China would profoundly affect conditions across the Tibetan borders.

The Central Asia Pioneer Mission (organized 1902) has a station at Hoti-Marden on the border marches of India, near Peshawar. The object of this mission is to enter Afghanistan. Within a short distance of this outpost they report 2,000 villages yet

unevangelized. The Church Missionary Society on the northwest frontier of India, at Peshawar, Bannu, Dera-Ismail-Khan, is in close proximity not only to Afghanistan, but is beginning to carry on mission work by itineration and through its hospitals, as well as the circulation of the Scriptures in the semi-independent states and frontier tribal areas between the boundary line of Afghanistan and India, in Waziristan, Tirah, Swat and Chitral. But no missionary society in India has actually crossed the Afghan border from the south, nor have the societies from Persia on the west, or from China on the east, entered the areas under consideration.

# IV. The Task Remaining and Estimates of the Situation

Lying along the northwest frontier of India is the extended line of C. M. S. outposts all the way from Quetta in Baluchistan to Srinagar in Kashmir. Some of these missionary outposts are organized and equipped on such a scale as to be real mission bases, ready to furnish both personnel and equipment for an advance into Central Asia, where spread out for more than 1,000 miles due north and for 3,00 miles from west to east, all the way from Meshed, in Persia, to Batham, the first frontier station in China, is the unoccupied heart of Asia. The great historic cities of Samarkand, Tashkent, Khokand, Andijan, in Russian Turkestan; Turfan, Aksu, Hami and Khotan, in Chinese Turkestan, and the centers of population in Afghanistan and Tibet are all without missionaries.

Leaving out of all consideration the nomad tribes so hard to reach, scattered as they are in sparsely settled districts, and confining our attention to the great centers of population in the oases, and the cities where trade and travel gravitate, the number of missionaries required for an adequate occupation of Central Asia, on the basis of only one worker for every 50,000 people, would be 468, instead of a handful of isolated workers in distant outposts.

To occupy only the great cities in Tibet, Afghanistan, Chinese Turkestan and Russian Turkestan, together with the vassal states of Bokhara and Khiva, would mean at least one hundred missionaries, and of that number at least one-half should be medical missionaries. Colonel Wingate, in writing of the spiritual needs of Central Asia, says:

"One remark is applicable to all the tribes that lie beyond the Indian frontier, to the Mohmands and Shinwaris, to the Kohistanis and the Chitrals, to the inhabitants of Swat and Dir, of Hunza and Yasin, that they are all to-day without the help and relief of medical science and skill, and would hail with uncommon thankfulness the arrival of the medical missionary with his dispensary and hospital, for the sake of which they would tolerate his Bible and listen to his exhortations, and learn to love the Savior of all mankind."

And what is true of the borders of Afghanistan is true of all the regions beyond.

The experience of all workers in Moslem lands is unanimous that greater and better results can be obtained through the work of medical missionaries than in any other way among this class of people.

Educational work should be organized in all of the great cities of

Russian and Chinese Turkestan, both for the education of native workers and to reach the better class of Mohammedans through Christian education. As soon as there is more liberty and present hindrances are removed, there should be three Christian colleges: one for the Caucasus, one at Bokara, and one for Chinese Turkestan at Kashgar or Yarkand. Because this field is thoroughly Mohammedan in its character, the need for women workers is as extensive and intensive as is that for men.

When we consider the desperate condition of the whole population, deprived of all medical skill and subject to every superstition and cruelty, the establishment of modern mission hospitals in each of the large centers of population seems not only essential but imperative.

In regard to literary work, much remains to be done. A periodical in Turki should be published and a large Christian literature prepared in the various vernaculars spoken.

In the judgment of some missionary leaders, the best lines of advance in the immediate future for the strategic occupation of Central Asia might be indicated as follows: First. strengthen by immediate reenforcement the work begun so courageously and successfully at Kashgar and Yarkand by the Swedish Mission, and to have missions under Swedish or Danish societies begin work in the other great centers along the Russian railway in Turkestan. This work could best be done by such societies as would not be under political suspicion on the part of the Russian Government. A line of missionary outposts might well run from New Chaman in Baluchistan to Hunza, in

the tributary states of Kashmir, and include between these two flanks the stations of Wana, Sherrannee, Thal, Chitral, Mustaj and Yasin. these points, altho devoid of missionaries, have already been occupied for a number of years as centers of British influence and administration by the political, civil and military officers of the government of India. From Hoti-Mardan as a center, the towns of Aladand and Thana in Swat. of Dir in Baraul, Kiladrosh in Chitral, and Kamdesh in Kafiristan, should be occupied. That this advance is possible is the opinion not only of missionaries in India, but of Christian government officers. If the missionary is going to wait until the foreign office sanctions his going and guarantees his protection or the vengeance of any injury done him, then the doors are closed. If the missionary is to wait until it is safe to take his wife and children into Central Asia with him, it may not be possible, but the doors are not closed to those who are willing to go in the same way as the selected officers of the British Government. "Unmarried men, or those who are willing to leave their families at home, knowing the language, strong, robust, fearless, tactful-if we had a hundred of such qualified men, carefully selected, there would be little difficulty in putting them into positions of enormous advantage for the spiritual occupation of Central Asian territories."

The present spiritual destitution and the age-long neglect of all these countries is the strongest possible argument for their occupation. The pathos of all these millions still groping restlessly for the true light finds a voice in the record of every

traveler who has visited these lands. "I remember the rude Mongols," says Colonel Younghusband, "far away in the midst of the Gobi desert, setting apart in their tents the little altars at which they worshiped. I recall nights spent in the tents of the wandering Khirgiz, when the family of an evening would say their prayers together; I think of the Afghan and Central Asian merchants visiting me at Yarkand, and in the middle of their visits asking to be excused while they laid down a cloth on the floor and repeated their prayers; of the late Mehtar of Chitral, during a morning's shooting among the mountains, halting, with all his court, for a few moments to pray; and, lastly, of the wild men of Hunza, whom I had led up a new and difficult pass, pausing as they reached the summit to offer a prayer of thanks, and ending with a shout of 'Allah!' " And this is only one testimony how the heart of Asia is thirsting for the living God.

The fact that there are great difficulties and apparently insurmountable obstacles which have hindered the evangelization of Central Asia in the past should not limit our faith or cool our ardor to-day. The reasons for the long neglect and for the present utterly inadequate occupation of any of these countries of Central Asia were doubtless both religious and political. The fanatic intolerance and pride of Islam or Lamaism have baffled the faith and deferred the hope of those who might otherwise, perhaps, have entered and possest the land. Tibet still seems closed against the actual residence of missionaries, altho the people are being reached across its borders. In Afghanistan there is today an absolute veto against any missionary entering, and there is little prospect of this changing under the present régime. A convert from Islam to Christianity is regarded, within the realms of the Ameer, as having committed a capital offense, and both law and public opinion justify his execution.

Conditions in Russian Turkestan and among the Chantos of Chinese Turkestan are not so intolerant. Everywhere the entrance of a medical missionary might prove the beginning of established work. garded from the purely political standpoint, officers in the British army have again and again admitted that hospitals and dispensaries are a valuable asset in the pacification of frontier tribes, and as one of the missionaries expresses it: "Now is the opportunity and we must seize it or sit with folded hands while others step in and do in another name what should have been done in the name of Christ."

The policy of Russian advance in Central Asia, as exprest in the famous circular dispatch of Prince Gortchakoff,\* admits "that the position of Russia in Central Asia is that of all civilized states which brought into contact with half-savage, nomad populations possessing no fixt social organization . . . with the object not of extending beyond all reasonable bounds the regions under our august master's scepter, but in giving a solid basis to his rule in guaranteeing their security and in developing their social organization, their commerce, their well-being and their civilization." If this official expression of the real purpose of Russia in Central Asia be still true, then missions surely

have a strong claim to recognition. The recent rapprochement of Russia and Great Britain and the new demarcation of their respective spheres of influence in Persia will doubtless lead to mutual understanding, and may yet throw open wide even the doors of Afghanistan for the proclamation of the gospel.

It is not probable that amid all the restless movements in the neighboring Moslem nations-Turkey, Persia and India—Central Asia and Afghanistan will remain dormant. On the contrary, there are indications that the Pan-Islamic movement has reached Bokhara and Kabul, as well as Oremburg and Tiflis. Not only is there discussion of social reform in the Moslem press of Russia, but the Tatar paper, Terdjuman, recently contained a proposition calling for a Pan-Islamic congress to discuss the reformation of Islam. At present the Moslems of Chinese Turkestan are "the essence of imperturbable mediocrity. They live a careless, easy, apathetic existence; nothing disturbs them. It is their destiny, shut away from the rest of the world, to lead a dull, spiritless, but easy and perhaps happy life, which they allow nothing to disturb." Let these Moslems, however, once become aroused through the press or the dervish preacher, and who can tell what might be the result in Central Asia. Now is the opportunity to carry the gospel to them.

Nothing can hold back the advance of Western civilization into the very heart of Asia. The railway and the caravan are forcing upon them through every pass and along every channel of communication the latest inventions of our times. At Kabul one may see motor-cars, sewing-

<sup>\*</sup> Dated November 21, 1864; see Hamilton's "Afghanistan," appendix, pages 493-497.

machines, gramophones, rifles and smokeless-powder. One of the results of the visit of the Ameer of Afghanistan to India was that he arranged for the erection of looms in his capital, and now we hear of the transportation by camel-train of pianos, and motor-cars, and a plant for wireless telegraphy through the Khyber Pass. For the management of all these modern industries a staff of European engineers and mechanics is admitted into the country. For some years European physicians, both men and women, have been under the protection and the pay of the Ameer, and yet the missionary is forbidden entrance.

Afghanistan is perhaps to-day the most difficult country for a missionary to enter. Not only is the Ameer's written permission necessary, but the Indian Government also must consent and no European is allowed to cross the frontier without permit. It is almost as difficult for those who are employed by the Ameer to return to Even the British political agent residing in Kabul is little better than a prisoner, and hundreds of people have been killed merely on suspicion of having visited him and given reports of the doings of the government. Yet all these difficulties of long neglect, of political barriers, and national jealousies, and religious intolerance, in Tibet as well as in Afghanistan, are only a challenge to faith and intended of God to lead us to prayer. The evangelization of Central Asia has in it the glory of the impossible, and all difficulties can be sur-

mounted by those who have faith in The kingdoms and the governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ has no frontier. It never has been kept within bounds; it has a message for the whole race and the very fact that there are millions of souls in Central Asia who have never heard the message becomes the strongest of reasons why we must carry it to them. Every year we hear of further advance into these regions of Central Asia by commerce. by travelers and by men of science. If they can open a way for themselves in spite of all these difficulties, shall the ambassadors of the cross shrink back? The fact that Central Asia has for the first time a place in the prayers and faith and enterprise of even a few Christians is a sure promise of its final evangelization.

#### BIBLIOGRAPHY

The Statesman's Year Book, 1909; Ellsworth Huntington, The Pulse of Asia, New York, 1907; David Fraser, The Marches of Hindustan, Edinburgh, 1907; Perceval Landon, The Opening of Tibet, New York, 1905; Dr. Susie C. Rynhart, With Tibetans in Tent and Temple, New York, 1901; Annie Taylor, Pioneering in Tibet, (n. d.); H. G. Schneider, Working and Waiting for Tibet, (n. d.); Angus Hamilton, Afghanistan, London, 1906; Frank A. Martin, Under the Absolute Ameer, New York, 1907; Ralph P. Cobbold, Innermost Asia, London, 1900; Sven Hedin, Through Asia, 2 volumes, London, 1898; Our Northwest Frontier in India, C. M. S. Review, August, 1908; T. H. Pennell, Among the Wild Tribes of the Afghan Frontier, Younghusband, The Heart of a Continent; Wright's Asiatic Russia, 2 volumes, London. 1903.

Current numbers of Revue du Monde Mussulman, Paris; Dawn in Central Asia, London; The Geographical Journal, London; Colonel S. Wingate, The Spiritual Needs of Central Asia, and Some Features of Chinese Turkestan.

## CHRISTIANITY IN JAPAN

BY REV. H. LOOMIS, YOKOHOMA, JAPAN

### Report for the Year 1909

The past year has shown steady and encouraging progress in Christian work in Japan. In a summary given by Rev. Dr. Davis at the recent semicentennial conference in Tokyo, he reported as follows:

"There are now nearly 600 organized churches in Japan. than one-fourth are self-supporting. These churches have a membership exceeding 70,000. Last year the membership increased ten per cent. There are nearly 500 ordained Japanese workers, 600 unordained male workers, 200 Bible women, nearly 100,000 scholars taught in over 1,000 Sabbathschools. There are about 4,000 students in Christian boarding-schools, and 100 Christian kindergartens and other day-schools where 8.000 scholars are taught. About 400 students are trained in the theological schools, and 250 women in women's Bible-schools. Several of the larger churches have organized missionary societies which are extending the work in Japan and in Formosa, Korea, Manchuria, and China. The Protestant Christians gave for Christian work last year nearly 300,000 yen (\$150,000)."

But the figures given in the annual reports come far short of showing what is the actual strength of Christianity among the Japanese. It was estimated by Bishop Evington that previous to the year 1900 there had been a loss from the rolls of some 30,000 members. Such persons have not ordinarily given up Christianity (in fact, I suppose that such are the exception), but had removed in most cases to other places, or to some other country. Go where you will and

among Japanese emigrants, you will find a larger percentage of them are Christians than are to be found in the home land. For instance, there are fifteen Congregational churches (Japanese) in Hawaii, with 748 members: there are independent Baptist and Methodist churches in Seattle; and on the rolls of the first Presbyterian Church at Seattle are the names of 238 members. The Presbyterian Church in San Francisco has 175 members, and Miss Harwood reports there must be in the different churches at Los Angeles at least 600 members. And these are only samples of what will be found in China, Korea, Manchuria and wherever the Tapanese are.

# Testimony from an Outsider

There are also other results of Christian effort that are neither tabulated nor reported, and yet they are a factor of no small importance in the religious life of the Japanese. In the review of the recent semi-centennial conference there appeared in the public press an article by Mr. Kanzo Uchimura, who is a man of recognized ability and influence and has quite a following among young Japanese as a religious teacher. He affiliates with none of the sects and takes simply the Word of God as his guide. Speaking of the recent semi-centennial conference, he says: "We must not forget that there are hundreds and thousands of Christians in Japan who have had nothing to do with missionaries, and who naturally on that account would take little or no interest in such a conference."

That there are Christians in this country who were not converted by missionaries or their agents, and who without belonging to any church, and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ, is a fact very little known, I think. But that such is a fact is incontrovertible.

"Christianity outside of churches" is taking hold of the Japanese people far more strongly than missionaries imagine. The Western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us, without showing itself in any organized societies and movements. And I am confident that Christianity is now, slowly but steadily taking the place of Confucianism as the family Indeed, I religion of the Japanese. can cite a number of cases where Christianity has been adopted in this form by my countrymen.

As far as I see, Christianity is making progress in this country far ahead of missionaries. This new form of Christianity adopted by my countrymen is neither orthodox nor unitarian. We go to Jesus of Nazareth directly, and aim to live and be made like Him. And I am confident that in making the statement, I voice a sentiment of many, both known and unknown to me, who are disciples of Christ without having any connection with so-called "churches."

#### Work for the Soldiers

"The work over the country—I mean Japan, Korea, and Manchuria," says Miss L. J. Wirick, "is growing

in numbers and interest all the time. I wrote you last year of the number of soldiers in Manchuria who were calling for the gospel, and that twenty-five or more were writing me for teaching.

"This year many of those men were sent home and new ones took their places. Some who received the truth remain in their regiments another year. But they are telling the good news to their comrades and many are asking the way of life. Not long ago a letter came from one who has been so zealous in leading others to study the Word with the names of fifteen of his fellow soldiers who asked for the gospel. Now there are thirty writing me from Manchuria telling me of their isolated, lonely lives, and begging me to send them the gospels and Christian literature. I have done this as far as I have been able, and to show their appreciation and desire to have it, they sent 2.50 yen to pay postage. I want to send each one of those men a copy of the New Testament for New Year's.

"Then those who returned to their homes here in Japan have been sowing the seed among their friends here, and letters are coming from people whom I have never seen nor heard of before, asking to know the way of life. I want some Testaments to send them, too. May I have 100 copies?

"I am still in correspondence with over 200 people who are seeking, and want to be saved. There is nothing but the Gospel of Christ can save their hungry souls, and I long to give it to them.

"I wonder if we realize how many people there are in this empire who are reading the Word of God in the quiet hours of the home? And it is blest to know that so many are calling for it, too."

#### Circulation of the Bible

Owing to the absence of one of the agents during the greater part of the year, and other causes, the sale of the Scriptures was not as large as during the year preceding. But the demand is not less than heretofore, and when we consider the fact that more than five million copies of the Bible, Testament and Portions have been circulated in this country during the last thirty years, it is a wonder that so many are being sold all the time. The total circulation during 1909 was 8,844 Bibles, 83,410 Testaments, and 255,541 Portions.

This large and continuous demand for the Scriptures is a sure indication of a real desire among the Japanese to know what the teachings of Christianity are. It is reported that there is among the students especially a keen desire to know the life and teachings of Jesus. A secular publishing-house has put out a life of Christ, based upon Farrar and David Smith, which has had a large sale.

Another surprizing and interesting fact is that during the past ten years two hundred thousand copies of the Christian Union hymn-book in Japanese have been sold.

#### Christianity and Society

The result of Bible distribution, Christian preaching, and religious teaching are becoming more and more evident, and also in various ways. Speaking of the work of the Holy Spirit in Japan, Rev. Dr. Imbrie, in his historical address at the recent conference, says, "Christian truths and Christian principles are finding their way into the minds of the people.

Christian literature is read far more widely than many think, by non-Christians as well as by Christians. The words of the prophets and apostles are quoted in the daily newspapers alongside of the words of the ancient sages of China; and many of the sayings of Christ are coming to be almost household words. No other religious books are so generally read and pondered as the Christian Scriptures. Amid the present confusion in ethical thought, Christian ethics are recognized by many as being the highest standard of living; and their straight gate and narrow way are seen to lead to life, even by those who do not themselves enter them. The Christian world-view is growing more and more familiar; and when the Christian preacher, standing in the presence of men of education, speaks of God, he seldom any longer needs to say that, when he speaks of God, he means the infinite, eternal, unchangeable, and yet personal Presence that fills all the universe with His glory. Thus, around the churches there is forming an ever-widening ring of those who are seeking after God, if haply they may find him."

## More Missionaries Wanted

Looking over the vast field, and seeing how much there is that is still unoccupied, the Japanese have awakened to the realization of the great and pressing need; and, contrary to their attitude a few years ago, are asking for more missionaries. This is also being urged by such men as Rev. Mr. Ebina, who is one of the most popular leaders in Japan, and has not been classed hitherto as especially friendly to foreigners. In a recent article on the subject of the

"Foreign Missionaries in Japan," he writes: "In our opinion, it can not be said that your mission in Japan is yet completed. It must be recognized that this mission is taking on a new significance and is becoming constantly clearer. Our revered and beloved foreign missionaries are the living representatives of the lofty religiousness and experience which we Japanese Whether the nation now demand. shall have a vigorous and wellrounded development or not depends on whether or not we assimilate this consciousness and experience.

"You, with your strong, clear, ethical consciousness and your kindly, peaceful, loving sensibilities, have you not a motive that ought to call forth faith from us in Japan? If you are conscious of this, then your mission is as clear as the day. Political and economic affairs do not bring us into direct relation. It is based upon the Christianity of America, which you represent, in our own spiritual life. Should you not exert yourselves to the utmost, not only for the peace between America and Japan, but in a real sense for the establishment of the Kingdom of God? Now is the time, we firmly believe, for you to bestir yourselves and manifest the seriousness of your purpose. simply must not furl the banner of Christ; nay, rather you should lift up and advance and proclaim the gospel of the Kingdom of God on earth."

Following out this desire on the part of the Japanese for more helpers in their work, the Canadian Methodist Mission has made an estimate of the foreign missionaries needed in their part of the field during the next five years and made an appeal to the Home Board for forty new missionaries,

thirty-four for evangelistic work and six for education. Similar requests are being made from other missions.

# Independence of the Japanese Churches

For a number of years past there has been a growing desire on the part of the Japanese Christians to be independent of foreign control. Some



DEVIL, TEMPLE GATE-KEEPER

of the mission boards have been unwilling to grant it, owing to the fact that so much money was being invested in different ways it was feared that some of it might not be used in accordance with the wishes and purpose of the donors.

But the Congregationalists led the way, and later the Methodists, and a part of the Presbyterian bodies have followed. The results have been more satisfactory than was expected. In fact, it is conceded by those who are

most concerned that it has been entirely successful. Speaking for the Congregationalists, Rev. Dr. Greene says, "Hardly ever before in any land has Christianity borne riper or more varied fruit at so early a stage in its history. And it is a matter for great rejoicing that with this growth in numbers and this multiplicity of labors there has been manifested an increasing sense of responsibility for the evangelization of Japan. There has already grown up a large body of selfsupporting churches which are deeply imbued with the belief that it is their duty to prove to the world that Christianity is no longer an exotic, but has planted its roots firmly in Japanese soil."

In a report of the annual meeting of the mission of the American Board, Rev. Mr. Lombard writes, "Especially pleasing were the many references that gave evidence of the successful cooperation of the mission and the Kumiai churches, thus further establishing the value of the policy that maintains complete mutual independence with the closest cooperative activity."

Rev. Dr. Spencer testifies in regard to the satisfaction that has been felt in the Methodist body as to the working of the plan of having a Japanese bishop in control. In an account of their last annual meeting he writes, "There has not appeared on the part of the Japanese any act manifesting the desire to exclude the foreigner. He has been welcomed in all its sessions, his voice has been heard in its deliberations, and no discrimination in voice or vote is made against the missionary. The utmost harmony and good will has prevailed throughout, the missionary and the Japanese heartily cooperating in every essential matter.

"Some will naturally ask the question, 'How does the missionary feel about the change?" To the writer it seems that the feeling is one of general satisfaction. The missionary is freer to do the work than under the old conditions, and of work there is certainly any amount, and enough for two or three times the present missionary force in Japan. At any rate, we have not heard an expression of desire to get back to the old conditions, not even for the sake of the missionary."

#### General Outlook

As to the general outlook, Rev. Mr. Johnson, of the East Japan Mission, writes, "There is in Japan to-day among the leaders of the people, almost a universal cry for a stable basis of morality. The suicides and gross immoralities of students and business men have startled the people into inquiring the reasons for such moral failures. Hitherto education was thought to be sufficient, but the helplessness of the people is made apparent in the appeal of the Minister for Education that teachers and professors would try to inculcate moral ideas in those whom they taught. Right here we come in touch with this awakening conscience. All over the land, from cold, wind-swept Hokkaido to sunny Formosa, farmers, artizans, students, merchants scholars are listening to the gospel message and are being led into the kingdom. Never before has the nation been in a better attitude to receive the Truth. She is reaching out for something higher. We believe she is reaching for the Truth.

"The best piece of news concerning

our work in the Hokkaido is the invitation of the president of the steel-rolling plant to one of our Presbyterian missionaries. The company is willing to provide a home for the missionary and to equip him for his work among the six thousand employees. What a wonderful opportunity to bring the gospel message and influence to such a company of men."

Rev. J. E. Hail, of the West Japan Mission, writes, "Marked are the evidences of God's hand in recent movements affecting the whole empire. During the late war, Christian work among the soldiers reached tens of thousands, who, with a favorable report of Christianity, have returned as victorious heroes to homes and villages heretofore shut against Christ. Reports of the evangelical addresses at the World's Students' Federation Conference, the first international gathering ever held in the Orient, were published in all the dailies and read by millions. Homes, villages, schools, before closed, are opening to the gospel."

Speaking of the future of Christianity in Japan, Dr. Motoda says, "It is our firm belief that Christianity will be the future religion for the greatest number of the people of Japan, that policy has nothing to do with the matter, and that Christianity will be universally adopted, not because it is politic to do so, but on account of its giving full satisfaction to the spiritual needs of man."

In a description of a Christian meeting at the hall of the Y. M. C. A. in Tokyo, the writer says, "There was a refinement and a sweetness in those faces which one does not often see, and when one listened to what was said by the speakers of the day and heard the prayers that were offered, new visions of the immediate future rose before one's eyes, and that audience seemed like the city of God set on a hill, into which shall be gathered all the children of God that are scattered abroad."

# A GARDEN OF THE LORD IN THE SOLOMONS SECOND ARTICLE

BY NORTH COTE DECK \*

We are anchored now at Tulagi, in the Solomons, where we have come in the mission vessel Evangel for mails and supplies. It is raining and blowing hard and at night the wind has a wonderful way of whisking through the rigging which makes one wish for dry land and home, where there is no need to think of anchors dragging or cables breaking. But we have had a Sunday so happy that one thanks Him again and again for the joy of being here in His service.

The evening meeting is just over. As I looked at the ring of woolly heads, bowed over tattered hymn-books and Bibles, around a flickering hurricanelantern on the hatch, while the wind howled and the awnings flapped and the rain drove in gusts across the deck, I thought of the well-lighted churches and the quiet Sunday evenings at home.

Yet cheerless as it was outwardly, the Lord came near to cheer, for He went through many such storms in His

<sup>\*</sup> For the first part see July Review, pp 529, et. seq.

earthly wanderings. He is a high priest that can be touched with the feeling of our infirmities, and He has a gracious way of giving a peculiar joy in such service and surroundings which makes up for everything else.

. Thinking over the many strange experiences of our floating home, one's mind went back to a meeting held in wide Wanoni Bay, on the far-off island of San Christoval. School was begun there three years ago by six men from Malaita at the urgent entreaty of Peter Wetigo, a solitary Christian man who lived in the bay, where I had my first real experience of preaching to heathen.

The meeting was held in a large house, with doors made high up and narrow, in self-defense, so that no one could get in quickly. There were three seats of honor—three stumps—one for myself, one for the interpreter, while on the third the old chief, idly fanned himself with his great hat and grunted approval at intervals.

Unaccustomed to native audiences, it was with very mixed feelings that one stood up to tell them about the Way.

The feeling which was uppermost was one of utter helplessness as I looked at some of the faces around and wondered how they could possibly understand these things which are.

Spiritually discerned, it made one long afresh for the prayers of friends at home. We count it joy to come here, leaving home and comfort, but we are helpless unless God works and friends at home pray; always remember that. We had a sheet on the wall with the Ten Commandments, and, likening them to a foot-rule by which we measure, tried to show how, by this standard, all men "come short."

Then very simply we told of God's remedy; "His medicine," reverently I liked to call it. As they sat around on mats, some quite children, some old men with horrible sores, some young wives gaily decorated with beads, or men with strings of white cowrieshells across their foreheads; then I thought I saw another: a heavenly Visitor, unseen yet real, and I wondered how much they would have to be changed to be like Him, as is his wish. Then the meeting ended with a simple hymn, almost a chorus, "Jesus saves me just now, just now Jesus saves me."

After lunch there was a quiet meeting of the Christians, to carry out the Master's wishes when He said, "This do in remembrance of me." I remember it was raining at the time, a heavy squall from the mountains around, but it only seemed to shut us in with Him more closely; and the surf thundered on the beach a dozen yards away, but it only emphasized the absolute stillness in the room as that little company of Christians sat with heads bowed reverently.

While one described the Passover feast held year after year for many centuries, until one evening it was held for the last time in the presence of the One who came to fulfil the picture of the passover lamb; and then as one described the upper room, the strife, the feet-washing, and repeated the last command, "Love one another," I think most of our hearts were bared to His eye and bowed to His command.

Then the simple elements were passed around and absolute stillness reigned as we remembered Him and tried to forget the world around. Suddenly I caught myself wondering how

it all appealed to the group of heathen natives in the next room, as without moving they squatted around in different attitudes silently watching this strange, impressive service through the open door of the darkened room beyond, their white eyeballs gleaming in the gloom and the strings of white cowrie-shells making strange markings on their faces. And then we scattered, each, I think, wanting to be alone to live over again those solemn moments of fellowship with Him.

This district, too, like so many others here, has already its martyr. Tom Solomon was a candidate in Queensland, but returned to the islands before being baptized. Coming back to Wanoni Bay he began attending school at once; but he did more. Taught like all the others that he was "saved to serve," he became a zealous worker, bringing so many to school that the chief on his side of the river became alarmed.

So he invited Tom back to his old home on the banks of a mountain river under pretense that he wanted a school. There silently in the dead of night three men fell on him and hacked him to pieces with axes. Taking what remained of his body, they threw it over the high bank of ferns into the river below and then burned down the house.

The chief refused to allow any one to bury the body. So there in the stream, head down, it lay, a ghastly warning to all others not to come to school; till God, I think, in pity sent a flood which carried the body down and out to sea, where it awaits "that great day."

Tom had only been home a few short months; yet how well invested those months were. Do you remember that verse about buying up the opportunities? That just seems to fit this man, with his brief and fruitful service.

While at Wanoni I paid a visit to all that remains to remind the world of Tom Solomon. There was great difficulty in getting a guide, all being afraid, as well they might because it was full of danger to them. We followed the river up some two miles, a dark eerie gorge, the stream rushing over boulders and between banks of ferns and overhanging creepers. Sometimes we jumped from boulder to boulder, or climbed around projecting banks, holding on to decaying roots and fragrant creepers, till we reached a place where there was a little more sunshine and a narrow ledge between the river and the steep, rising hill. Here we found the overgrown garden and the blackened and desolate ruin of a native hut. Only the skeleton framework was left. gaunt and bare. I could not help looking up on the hills around for some savage face watching us out of the bush.

But it was all silent, deadly silent, except for the rustle of the stream ten feet below; and a kind of chill came over us all. At any moment some one might have safely shot us from above.

Among the ashes near where the head of the dead man's bunk had apparently been, I came across the blackened and rusted head of an ax, perhaps one of those used that dark night. on the unsuspecting man. And there the three of us, bareheaded, stooping under the broken rafters, with the music of the stream in our ears, joined in reverent prayer—prayer that God would look down and

that He would avenge the blood of His servant by bringing in many through this thing, "That he being dead might yet speak." What a comfort that Jesus knows and cares.

Then parting the ferns which shut out the river from view, we turned down-stream and homeward; and I noticed that the guides went faster than before and seemed relieved when at last we stept unharmed onto the beach. Truly "if a corn of wheat fall into the ground and die it bringeth forth much fruit," and friends, we ought to lay down our lives for the brethren. The fruit appears already, for one of those stealthy murderers has since been converted after steadily attending the services, and now the old chief wants to move down to the beach to have school in his village, and we expect a martyr's harvest.

## A MOSLEM INVITATION AND A CHRISTIAN RESPONSE

BY GEORGE F. HERRICK, D.D.

Eight centuries ago, when the world was Europe and the Nearer East, there rang through Christendom the cry, "To arms! Let us rescue the holy sepulcher from the infidel; snatch the symbols of our faith from Moslem hands." Is it not the irony of history that to-day Moslem bayonets alone prevent "Christians" from flying at each other's throats in those holy places?

The "Christian" nations are indeed armed to-day in a fashion which makes us smile at the brave panoply of the crusading knights as we do at children's mimicry of war. But the forces that are gathered here have no armies at their back. Competition in the hurried laying down of *Dreadnoughts* in the great ship-building yards does not concern them. The very terminology of war and battle we discard. See! we wear no coats of mail; siege guns, mountain batteries, armored cruisers we have none. Enemies we have none among all the

sons of men. What then have we to do with "attack" and "defense," with "army" and "conquest"? We may regret dropping the word "crusade" because of its etymological meaning, but even this word conveys so sinister a meaning to those we wish to help that it is better that we simply let it hold its place in past history.

Hark! is the cry echoed from the east to the west, from Moslem to Christian lands, a challenge? It lacks the ring of a challenge. It is too plaintive for that. It is altogether in a minor key. It is a cry for help. It is a distress signal. "Have compassion on our poverty, our ignorance, our helplessness. Help us to break and cast away the fetters riveted and rusting on our limbs for ages and generations. We see you standing erect, like men, clothed, fed, sheltered, walking, running, winning in the race of life. Give us a fraternal hand. Never mind our conceit of a lineage and a national history confessedly illustrious and more ancient than your own. Don't remind us too often that all that is noble in our lineage and our history is underground. You can help us. Come and let us help you to see how you can effectually bring us the help we need.

Now, as we consider what the invitation and welcome extended by Moslem peoples to Christians of the West really signifies and implies, let us see and frankly acknowledge that, except in very few and isolated cases, it does not imply any readiness to accept and profess our religion in place of their ancestral faith. Our privilege and duty in this regard will be considered further on.

## I. What, Then, Do Moslem Peoples Ask From Christians of the West?

I. The Moslem world powers ask "Christians" to come and teach them the art of war on sea and land, as "Christians" practise it, and to supply them with such war material, such weapons of precision as will enable them, as Japan has done, to cope on equal terms with their "Christian" neighbors; and "Christian" nations are acceding to their request.

The question here raised is one which runs deeper than the purely political relations of Mohammedan to Christian governments. One fact we are in danger of failing, it may be fatally failing, to grasp, viz., that in a Moslem state questions civil and questions religious, civil officers and religious officers, are not merely united: they are identical. The sharpest sword a Moslem ruler wields is that of his prophet. Church and State in Islam are vitally joined and inseparable.

2. Moslems and Moslem peoples are asking us to help them arise and

march with us along the path of material progress toward the attainment of material prosperity and well-being. They are attempting at one bound the establishment of constitutional government. They are learning the A B C of liberty, individual and national, and they have not yet learned the entire alphabet. They do some groping in the conduct of a deliberative and legislative assembly. But they are honestly trying to learn and put in practise the lesson learned through experience and practise, ages long, by the Western nations, and in this they ask our help. It is in a good degree a fraternal appeal. The appeal is meeting with a fraternal, if not wholly unselfish response.

Egypt, perhaps, presents the best illustration of the significance and value of the Christian response to this cry of an opprest and distrest people. We see there a Moslem people, in the space of a quarter of a century, lifted, under Christian influence, out of dense poverty and its attendant hopelessness into rapidly increasing material prosperity; lifted from abject, almost animal, slavery into conscious manhood.

Even in Turkey, under the iron rule of absolutism, progress was making in the larger cities of the empire for the long stride toward liberty and material prosperity taken two years ago. Better roads, better houses, better lighting, better sanitation are evidence of progress made. In these and in other and similar ways Mohammedans in Turkey have profited from their proximity to their neighbors of the West. Along this path of progress they will, we hope, advance, with more elastic step, in the years to come.

3. Leading Mussulmans invite and welcome Christian help in their efforts

worthily to educate their people through schools and the press; to introduce scientific healing, and even in their struggle, under great difficulties, for social reform.

We are far from claiming that the Mussulman peoples of Turkey, as a whole, or any large fraction of those peoples, join in this appeal to us for help in these more vital movements toward reform.

How much in earnest, how intelligent and determined some thousands of Mohammedans have long been in their effort to approach a Christian standard intellectually, hygienically, and morally has been abundantly evidenced by the increasing number of Mussulman youth attending Christian schools in Constantinople, in Cairo, in Beirut, in Tabriz, Teheran, and all over India; by the rapidly increasing circulation of the Bible and of Christian literature among Mohammedans and by the crowding of our hospitals with Mussulman patients. part of all these there is a cordiality. a gratitude, a manifestation of fraternal feeling quite as marked as is found among profest Christians. Examples of what is here stated could be given which would swell this brief paper into a large volume.

Observe that all this is new in the history and experience of Mussulman peoples. That it is profoundly significant, who can doubt? That in Turkey, till July, 1908, all this accumulating influence of Christian upon Mohammedan was altogether outside of anything resembling a propagandist movement, that the approach has been from Moslem to Christian adds greatly to its significance and value.

In the class of eight, two boys and six girls, graduating last year from a high-school conducted by the American mission in Constantinople, three were Mussulmans. Of the three, two, brother and sister, were from one family and had attended the school for seven years. The father, a physician, was the most intensely interested listener present at the closing exercises of the school. The mother also was present on a balcony overlooking the stage. There was no person sharing in the exercises of that occasion more self-possest, more modest and less self-conscious, than the young Turkish maiden of that little group of pupils.

What possibilities of good and that of the highest are not infolded within the high moral and Christian training of the schools and the press established among Mussulman peoples by Christians of the West and now welcomed by those peoples.

What, then, and how much has been accomplished in our response to the invitation and welcome extended by Mohammedans to Christians of the West? We will make no boast concerning the purely material benefits conferred by Christians upon Mohammedans in the later years. They themselves make much of this. Some results of this contact between the East and the West has more than material worth. But if this were all, we have done little of real and permanent value in relation to our fellow men as spiritual or even as moral beings.

But when we consider what is involved in the third class of influences mentioned, which are welcomed by all liberal and enlightened Mohammedans, the value of the influence is immensely increased.

Waive for the moment the purely intellectual uplift which Western edu-

cation brings to Mussulman peoples. Estimate, if you can, the significance of the moral training which we are invited to bring to Moslems. There are many excellent moral precepts in the Koran, but there are other teachings, "revelations" called out by the moral degeneracy of Mohammed's later life, which have profoundly and balefully influenced the devotees of Islam for almost thirteen hundred years. The significance of this influence is seen in the necessity under which the most intelligent Mohammedans feel themselves placed to resent Christian criticism of Mohammed's moral lapses, or to apologize for them on the ground that a prophet can not err, and also by completely divorcing religion from life, and that both theoretically and practically. In the light of the life and teaching of Jesus, where true religion and true life are identified, it is monstrous to claim that a man may be at once a favorite of the Most High and a sensualist and merciless to his enemies.

Events like those of April, 1908, at and near Adana, and like those which took place all over Turkey in 1895-96, are entirely in accord with specific precepts found in the Koran and with "prophetic" example, and will recur whenever religious fanaticism sets aflame the ferocity and cupidity of faithful Mohammedans, provided there be the incentive of a permission given by their acknowledged Kalif with an armed force behind him, and with the hope of plunder and political gain before them.

Islam and the Koran have recently been authoritatively interpreted as favorable to constitutional government and to equality of Christian and Mohammedan under the law. It is

hardly for a Christian to enter the lists in refutation of this interpretation, even tho it necessitates the sealing up of many specific commands of the Koran and an ignoring of the whole history of Islam. The welcoming of Christian civilization and education by Moslem peoples will produce surprizing results. Give to Mussulman children of this and coming generations the ethical teachings of Christ's "Sermon on the Mount," as the foundation on which to build their characters, and then fraternity will be neither spasmodic nor superficial. And then a religion of creed and form dissociated from life and conduct will be a thing of the past, and the great dynamic of the personality of Jesus will demonstrate its attractive and saving power.

# II. Our Invitation to Mohammedans and Their Response

What is this invitation? In one word it is an invitation to accept Jesus Christ alone as revealer of God and Savior of men.

The response made to this invitation by the overwhelming mass of the 230,000,000 of Mohammedans in the world is an indignant, or contemptuous or blind refusal. "Christianity is for you," they say, "and Islam is for us. Ours is the later, the final revelation of God to men. It is the perfect religion. We accept the Tevrat, the Tebour and the Injil. We now ask you to accept the Koran. Do you suppose we will throw that aside and accept only the other three as you do? God forbid!"

In what way are we to meet and overcome this repulsion? How are we first to gain a hearing for Christ's message, and then to secure the acceptance of the priceless boon Christ offers to men.

I. Unquestionably, first of all, by making the Christian life irresistibly winning. True, Mohammedans actually separate religion from life; but, all the same, none anywhere are more quick to appreciate the charm, none more ready to respond to the winning power of pure and unselfish living than those acquaintances one forms among Mussulman peoples.

It is not the doctrine of the trinity which has kept Mohammedans from becoming Christians. It is the unlovely character and conduct of the Christians they have known all through the centuries which has closed and barred their hearts against Christ.

No contrast in the moral world is conceivably greater than that between the life of Christ and the later life of Mohammed. The one great mission of the Christian world is to hold Christ before Moslem eyes. The person of Christ as revealed to us in the gospels, this simply and alone, taught and lived by Christians, is our fraternal invitation to the Mussulman world. Apparently, slight response has vet been made to this invitation. Is not the reason of this found in the fact that, till this day, the winning, attractive person of Christ has been hidden, caricatured even, as it has been presented to Mohammedans?

Even if we do not recall the lurid history of Europe, and take only the present spectacle presented by Christendom before the Mussulman world, how little do we see that personal power which has made Christianity dominant in the world! Let Christendom disarm, and exhibit, not battleships and colossal armies, but law

and love united, before Moslem eyes, and that sort of crusade will soon draw devotees of Islam-sooner than it will draw heathen peoples-into a real brotherhood, all alike children of one Father, with one head. Jesus Christ. To the invitation so given those Christians in Moslem lands who are accustomed to look below the surface of life around them note the response of acceptance, wide-spread and real, if far from general. Indeed, the opinion is ventured that in Turkey, where the chronicled results of missionary effort are mainly found among the Christian races, those results which do not lend themselves to statistical statement, but are far-reaching and full of promise for the future, are found more among Mussulman than among Christian races.

2. The missionary among Mohammedans should invite those whose friendship he has gained to study the New Testament and also Church history with his personal assistance. Without such assistance intelligently, systematically and sympathetically rendered, any Mussulman inquirer is sure to go wrong. It is on the basis of such study alone that discussion of Christian doctrine can be fruitfully conducted. A Moslem inquirer often, in a first interview, proposes his objections to the doctrine of the trinity. Such a discussion at that time will be fruitless, and more probably worse than fruitless. The Oriental mind is constitutionally averse to logical and systematic procedure in investigating a subject, especially if feeling and personal interest enter into the result.

The advance made in recent years, even in Mohammedan countries, in physical science, tends to correct this habit of the Oriental mind and will in

time result not only in freer religious inquiry and discussion, but also in more fruitful study by Mohammedans of the Bible and of the nature and history of Christianity. The Mussulman is already anxiously asking why it is that the devotees of Islam are everywhere left behind in the race of life as compared with Christians, even where, as in Turkey, Christians are the subject races and Mohammedans are the ruling race. The inquirer is reaching an answer to his question which is essentially false. It is an important part of the duty of the missionary to help him to gain a true and right answer to his inquiry.

3. It is for Christians to advance still further in their approach to Mohammedans. It remains for them to say in the utterance of fraternal love and solicitude, "Come now, accept the message of salvation made you in the gospel. Iesus the Christ is the one Savior of men. Follow Him, obey Receive life from His commands. Him." What will be the response to this invitation? There may follow, not controversy, but serious fraternal consideration, under the light of sacred Scripture, of history, biography, reason, above all, under the convincing power of the Spirit of God: and the final result will be a full conviction and surrender to Jesus Christ.

Then what? Then the great trial comes. Mind and heart submit to Christ. But old customs, relatives, early friends, personal interests, all unite to make open confession of his new faith by one born a Moslem as near to the impossible as we can well conceive. The age-long habit of Orientals, where the social tie is stronger than in the West, to conceal

from unfriendly eyes one's most inthoughts and experiences greatly helps to keep the response to Christ's invitation unuttered. The call from the crucified and glorified Lord is "Follow me and I will bestow upon you life eternal, life more abundant. If you love me, keep my commandments." Love to Christ at its strongest forces open confession, and impels to that testimony which life, and it may be death alone can seal, the testimony that a convert remaining a leaven among his own people can render, testimony of unique and persuasive power.

Are there not many in every Moslem country who have, in their secret conviction, seen the mighty contrast between the person of Christ and that of Mohammed, felt the recoil of an honest and aspiring soul from the duty of following their leader from Arabia, and felt drawn toward the pure teaching and the attracting personal power of the uplifted Jesus? Are there not those—an increasing number-who see that religion which consists of a creed and of an opus operatum and permits its devotees to break ad libitum every one of the commands of the second table of the divine law proclaimed from Mount Sinai, can not be from God or lead to

It is for us to foster this leaning of men, born devotees of Islam, toward one greater than Moses, one who said, "Before Abraham was, I am," one who lives still and evermore. It is for us to lead wanderers to Him who is "the Way, the Truth and the Life."

It is for us tenderly, patiently, urgently, to repeat in Moslem ears the invitation, "Come to Jesus." The response, "If it tarry, wait for it. It

will surely come and will not tarry." Have we any right to doubt this? When the invited guests make their excuses, and keep one another in countenance in slighting the royal invitation to the heavenly feast, let us not forget the hungry souls in the highways and under the hedges, and let us not be discouraged if even they have to be compelled to come in and partake of the heavenly feast. providence of God, at work in the world, is one of the compelling forces with which we cowork. The Spirit of God works on human hearts where our dull eves see men as trees walking. Christ, the ever-living Christ, by and through those who live Him

before Moslem eyes, among Moslem peoples, will, according to His own promise, draw all men unto Himself. Events transpiring in the world are hastening on this result.

The Hearer of prayer will use—is using—His own mighty forces to assure the answer to the prayers of His people. Let us not be impatient in the face of difficulties, obstacles and delays. Let us confidently commit the banner we bear aloft to those who come after us, when the evening shadows of our own lives lengthen. Victory is emblazoned on all its ample folds. To the eye of a robust faith the day of the full redemption of the Moslem world draws on apace.

# FIRST IMPRESSIONS OF TANGIER

Mr. Mayer Barkey has just joined Dr. Goldstein, of the Mildmay Mission to the Jews, in the work at Tangier, Morocco. He sends the following notes.

What I like is the abundance of work to be done. The Jews seem to be quite accessible and without prejudice. They seem to be a type we do not often meet. What a blessing to be able to enter freely into their houses and to gain a listening ear! I have already begun work and will tell you something of my experience.

On Monday morning we had about seventy patients. I was introduced by Dr. Goldstein, and they welcomed me very kindly. After a little singing I spoke to them from John 3, about the way Christ treats those who come to Him. They paid every attention to the words spoken, and nodded their heads, as if to say, "You are telling

the truth." In the afternoon we went visiting with the doctor, and were received very nicely. While he was attending to the patient I talked with the other members of the household about their souls' needs and invited them to our Bible classes.

In the evening a young man came for an English lesson and I conducted the lesson for the doctor. We had an interesting conversation, and as the young man was quite ignorant of his faith and of the Bible I asked him to read the history of Bible characters, Abraham, Isaac, and others, write a composition on each, and I would correct his composition and discuss it with him. He comes twice a week.

There are many opportunities, too, of speaking to those who come at odd times to see the doctor. One man seemed to have already thought about the truth in Christ, for as soon as I

began to speak to him he referred to the difficulties of confession. I quoted the words of Jeremiah, "The fear of man bringeth a snare," and told him that his words showed lack of confidence in God to help us in difficulties.

There were twenty-one at the Wednesday evening class. It was a pleasure to see the interest and attention of the people. They sang very heartily and listened most attentively. At the end of the meeting they thanked us very much, an unusual thing for Jews, and they promised to come regularly.

I am thoroughly enjoying the work, and am finding more to do than I have time for. Nearly all the families I have called on want me to go again, and often ask me why I have not been sooner, tho I may have called the very week before. I waste no time when I visit them, for I speak to them all the time of the Gospel of Christ as the power of God unto salvation. Sometimes they ask me to read to them, and at others I suggest that we should have a little reading of the Bible, and they listen most attentively.

On two consecutive Saturdays a man asked me to go to his house. went and found that he was very much interested in the things of Christ. His wife, a very intelligent woman, seemed to have been brought up by devout lewish parents. She can read Hebrew and she understands it a little. first she held to rabbinical Judaism; but when I pointed out some of its defects, quoting passages in Hebrew in support of what I said, she gradually consented to listen to gospel truth. Two sisters and some neighbors were also listening attentively, an advantage we generally have here,

since several families usually live together in what is called a *patio*, and as soon as they see us they all gather around us.

In another house where two families live together, a statement that I was a converted Jew led to a long conversation on the Scriptures. They said at once, "You will never make us believe that the Messiah has come and convert us." I replied that I was sure that I could not, but that God was able. They contradicted me vigorously the first time, but still they were interested in what I said and asked me to call again. The second time there was less contradiction, and they seemed to think there was much truth in what I said. They asked for a Bible, and when I took it to them I had to spend another hour and a half. In fact, the people are becoming so interested that besides expressing a wish for frequent visits they are attending the meetings very regularly.

A few days ago we were all invited into a Jewish house. An educated young man, well acquainted with Hebrew, began to ask questions about various Bible truths. He became so interested in the explanations and the fulfilment in Christ of prophecies that we spent practically all the time in speaking about them. The doctor and one of the others also took part.

At Passover time fewer patients came to the dispensary and not much visiting could be done. During these days I enjoyed talks with the patients, not giving them an address as usual, but standing among them and asking questions. Little by little they were brought to see their need of salvation and the provision God had made for every individual soul in Jesus Christ. I believe more profitable work has

been done with the few in this way than with the many. One day I opened my Bible at the seventh chapter of Revelation, and I felt there was a message for the people in the four last verses. I said to the patients it seemed to me a great pity that the Jews were taking so much trouble and spending weeks over the cleaning of their houses, when they were not the least concerned to cleanse their hearts, which could be done so easily to the profit of their souls. I told them that no cleaning of their houses or their

bodies would give them entrance into the Kingdom of God, but a look of faith at Jesus Christ and acceptance of Him as their Savior would insure them salvation. By virtue of His blood they could receive pardon and be cleansed and made fit for heaven.

I often hear Jews and Jewesses say, "How true is all that he is reading and explaining to us." And sometimes they grumble at the heavy burden the rabbis have put upon them. We trust that all this by the Spirit of God will bring forth fruit to everlasting life.

# HINDRANCES WHICH THE SOCIAL CONDITIONS IN JAPAN PRESENT TO THE ACCEPTANCE OF THE GOSPEL \*

BY REV. J. G. DUNLOP

A volume might be written on helps and encouragements which the social conditions in Japan present in our Christian work, but I have been asked to speak on hindrances, and this paper will deal with hindrances only.

The hindrances which the social conditions in Japan present to the acceptance of the gospel arise chiefly from the social organization. It is without doubt the most closely-knit communalistic system on a large scale which the world has ever seen. For many hundreds of years the Japanese have lived under a system by which—to quote one of Lafcadio Hearn's compact sentences—"personality has been wholly supprest by coercion, the life of every individual being so ordered by the will of the rest as to render free action, free speaking, free thinking out of the question."

Legislation and social custom in old Japan were absolutely tyrannical. Every detail of the *heimin's* (commoner's) existence at least was prescribed by law, from the size, form, and cost of his dwelling down to the number and quality of the dishes to

be served at meal-time. "With implacable minuteness, with ferocity of detail, everything was ordained for him, even to the quality of his footgear, the cost of his wife's hair-pin, and the price of his child's doll."

"The result was to suppress all mental and moral differentiation, to numb personality, to establish one uniform and unchanging type of character. To this day every Japanese mind reveals the lines of that antique mold by which the ancestral mind was comprest and limited."

Hearn calls it the rule of the dead. "The hand of the dead was heavy, it is heavy upon the living to-day."

Of course, that was old Japan. Feudalism was abolished by law a generation ago, but you can not destroy feudalism in a generation. We have it to-day in every family, in every public office, yes, in every church in this land. In theory, the individual has become free; in practise, he is not much more free than his ancestors. No man is yet complete master, in our Western sense, of his activities, his time, his means. In Japan there is

<sup>\*</sup> A paper read before the Council of Presbyterian and Reformed Missions at Karuizawa, Japan, on August 26, 1909.

still "interference extraordinary," to use one of Hearn's illuminating phrases; and, to quote another, the power of the community for "compulsory cooperation" is still extreme. "Compulsory cooperation" — is not that suggestive of some council history? We marvel at the demands that are made upon us missions in this land, men and women from countries that have known personal and political liberty for centuries, where self-assertion and self-government have never been represt, personality never been clipt like a hedge, restrained and pruned and clipt in a hundred ways as in this land—I say, we marvel at these demands, but what can you expect in a nation where the individual of every class is at once "coercer and coerced, like an atom in a solid body, able to vibrate, indeed, but the orbit of his vibration most rigidly fixt?"

How does all this hinder Christian work? That needs but brief statement. In a community where, generally speaking, no one is free, evangelism can not make rapid progress. In the family no one is free. Marriage does not, as with us, mean the foundation of a new family: it is a mere incident in the history of a family long established. Either the wife or the husband becomes the adopted child of another family. Marriage signifies adoption. In either case, whether the young woman goes as yome (bride) or the young man as *yoshi* (adopted son), the new bond is one of bondage to a household, a family with a history and traditions and religious connections of many generations, perhaps of centuries. The children of the new couple belong to the family, the traditional ancestral family, rather than to the father and mother. No one is really free in the family. Everybody from the youngest to the grandfather is subject to some one else or to the whole family, living and dead.

And as the individual is not free in the family, the family is not free in the community. There is in this land an amount of interference from neigh-

bors and from the officials or elders of the village or ward section of the town in which one lives that is almost incredible. Even now the only safe and comfortable rule of conduct in a Japanese community is to act in all things according to local custom. The slightest divergence from rule is regarded with disfavor, and privacy does not exist. I often tell the Japanese in my preaching that Christianity, if nothing else, will in time give them a different style of house to live in, for Christ said: "But thou when thou prayest, enter into thine inner chamber, and, having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." Small chance for privacy in a land whose walls are of paper that a wet finger can easily pierce. Here everybody knows all about everybody, and eccentricities and singularities are quickly marked and quietly supprest. is restraint everywhere, from three directions-from above, from one's equals, and from below. This last sort is not the least formidable as witness the "strikes," so called, and other troubles in Japanese schools, of which a Japanese paper related lately that there have been over 2,500 altogether since the beginning of the Meiji era, forty years ago. such pressure from above, from about, from below, how much personal liberty has one to investigate freely and justly a new teaching presented to him?

I was struck two days ago in hearing the annual report with the many references to successful Sunday-school Why is the Sunday-school work. work easier than other Christian Because the children in this land have a freedom that no one else has. With us of the West, repression is strongest in the case of the child, but Japan reverses that. I sometimes tell the Japanese that with us the child is in tutelage but the adult is free; while with them the child is free and the adult is in bondage. merely up to the age of school life but

considerably beyond it, the child has a degree of liberty far greater than is allowed to Western children. In fact, in Japan, children are so unrestrained and allowed to be so mischievous that a Japanese proverb says: "Nanatsu yatsu, michibata no ana de sae mo nikumu." "Even the holes by the roadside hate the boy of seven or eight years old." Later, unfortunately, this freedom is curtailed to a tragic and fatal degree and children are taken away from our Sunday-schools just when they are approaching the age when experience and the psychologists teach us the young mind and heart are most susceptible to religious influences, that period of adolescence when the doors of the heart in most cases are closed to the earthly parent, and, if the individual is not to suffer great harm, should be opened out to the Father in heaven. In America and England, the age at which young people come most easily under religious conviction is between 16 and 20, and what a blest thing it is so, that at the time of greatest moral danger, God claims us for His own! But in Japan the susceptible age is after 20, often after the soul is besmirched and bedraggled in sin. Why? in the earlier age, 16-20, the young people of Japan are still studying or working at home or near home. school they are in the middle school, in their own province within a few miles of the tombs of their ancestors. Later, in the high-school age, they have to journey to Tokyo, Kyoto, Sendai, etc., and are absent from home a year at a time, sometimes for two or three years—and it is then first that the Truth can get at them. In fact, in most cases, the fisher of men, if he is to catch the Japanese, has to catch him away from home. It is not universally so, but I venture to estimate that nine out of ten of our Christians have been converted at a distance from the home The great churches in restraints. Tokyo, Osaka, and Kobe — Mr. Uemura's, Mr. Miyagawa's and others get their members, not from families that have been long established in

those cities, but mostly from people from the provinces temporarily domiciled in the large cities. This is not said in disparagement of those great preachers and pastors. Their churches are strong churches and they are great men. But it by no means follows that, because they have succeeded in building up churches of several hundred members in Tokyo or Osaka, they could do the same thing in other I should like to see Mr. places. Uemura or Mr. Miyagawa spend ten years in the city of Takata, Echigo, or in Toyama, Etchu, or in Takaoka, the same province, or in some of the smaller towns along the same coast. In a large section of which I spoke in our mission the other day, where there are several towns of more than 10,000 each, and numerous villages, and hundreds of thousands of people, where one of our mission stations has many years maintained earnest evangelists, changing the men from time to time, there has been, to my knowledge, just one baptism in a dozen years. Not even the greatest preacher in Japan could have greatly influenced the adverse conditions The force of custom, of tradition, the power of the many over the individual, or individuals here and there over the many, is still too strong in those communities to admit the Word of Truth.

It is this fact that makes some of us wonder whether the time has even yet come for a general advance upon the villages of Japan—at least in the more backward sections of the empire. That it must be made sometime, and that it must be a foreign missionary task and can not be left to the Japanese church alone, we ready to concede. But we realize from our experience, our hard, barren experience, not in the villages, but in the towns and smaller cities, that it will be a task calling for an immense expenditure of human prayers and human tears, of human life and of golden treasure, and there is such a thing as beginning too soon. In the Roman Empire the cities were Christian long

before the country, so that the word for countryman, paganus, the native of the pagus or country, came to mean unbeliever, pagan; the dweller on the heath was the heathen. It will not be different in Japan. The great mass of Japan's fifty millions are not in the great cities, not in the Hokkaido, where the population is largely one of immigrants from the south, uprooted from their old homes and freed from the old restraints, and among whom, therefore, Christian work is measurably easier. The great mass live in the villages and towns and small cities where the population is comparatively stationary, where, in large measure, the same families continue from generation to generation, where every one knows every one else, where local society has been pruned and clipt, bent and bound, like those wonderfully shaped trees that you sometimes find in old gardens, that can not easily be trained into new shapes.

I need not give illustrations of this denial of liberty to the individual. Everybody engaged in Christian work in this land knows these things, and knows how the work is hindered and

languishes because of them.

And as the rigid regimentation of society in Japan has denied liberty to the individual, it has largely crusht out spontaneity and voluntariness, the very qualities that are Christ's first demand of men. It is "Whosoever shall confess me before men"; "If thou shall confess"; "Whosoever will let him take"; "Thy people shall be willing in the day of Thy power"; "Every one whose heart stirred him up, and every one whom his spirit made willing, brought Jehovah's offering"; "Whosoever is of a willing heart, let him bring it." That is the way of Christianity, but it has never been the way of Japan. Japan has perhaps the largest Red Cross Society in the world, a society with a philanthropic object and whose members might be supposed to have joined because they wanted to join, of their own free will; but we know how that million and a half of members, each paying their

three yen per year, have been secured it is hardly too much to say that they have been dragooned and driven into the society, many of them being people without an atom of what we ordinarily call philanthropy in their whole constitution. When Japan contributed 100,000 yen to the San Francisco earthquake sufferers a few years ago, how was the money obtained? know how such sums are obtained in the West. They are free-will offerings of men and women whose hearts are moved by sympathy for those who are in trouble, but here that sum was levied on the nation, so much per household. Even the Church in Japan raises its money much in the same way. Little is left to the will of the The system of levy is individual. everywhere in operation. This is a great hindrance in the early stage of Christian work, in the stage when the missionary has chief charge and before there is a body or group of Japanese members who can coerce—in the gentle, smooth way of Japan, but coerce — the individual into doing what he ought.

617

Another of the results of the ancient social order is an extreme formalism. The missionary or evangelist does not easily come into close touch with the Japanese individual. He is surrounded by a whole barbed-wire entanglement of formalism which is not easily cut through. Dr. Gulick, in his "Evolution of the Japanese," has a strong chapter on "Indirectness and Nominality"-the yumei mujitsu (having the name but not the reality) feature of Japanese life. It is a land in which emphatically things are not what they seem, a land in which you have always to be looking beneath the surface to get at the reality of things. servant of Him who "knew all men and needed not that any should testify of man" learns in time the short ways of approach to the hearts of men even here, but it is only after long experience and self-discipline, everywhere the acceptance of the gospel is hindered by the all-prevailing formalism of the Japanese people.

In addition to lack of freedom and of spontaneity and voluntariness and to formalism, I should charge up against the old social order also a system of caste, which, tho very mild in comparison with caste in India, is still The same system which quite real. ordained the place of each individual in the family and each family in the community ordained the place of each class and occupation and calling. heard a prominent Christian speak lately of the wonderful impression he got of the solidarity of the American and English peoples when he was abroad last year. In Japan the schoolteacher is a school-teacher and nothing else. He is expected not to have any interest in politics, religion, or busi-He sets out to school in the morning with his little lunch-box under his arm and he stays in school till night. He walks the street to school and back, but with no contact with any other class of the community. He is a school-teacher and nothing else. So with the official in each kind of office, so with the doctor, and the soldier, and the rest. Each class stands by itself, with little contact or sympathy with the others; they are rather at cross purposes with one another. But he found in England and America that the teacher could be a citizen and an enlightened man of affairs, the politician or the soldier could even be a preacher, and the minister a politician and man of business, and there a sympathy and fellowship among them all, and they stood together in a way that was entirely new in his experience of men. All that is absent here. It is hard even when men have become Christians to get them to mingle freely with those of other classes and occupations. Only after years can we see such a spectacle as I have often rejoiced gloried in in our older Church in Kanazawa, founded by Mr. and Mrs. Winn, and now about thirty years old, where seven years ago, when I was associated in its work, it was a common spectacle to see over 100 present at worship on Lord's day-100 made

up of government college professors, government college students, a few middle- and normal-school boys and girls, two or three teachers of such schools, several military officers, a larger number of non-commissioned officers and soldiers, a number of business men, a farmer or two, a blind shampooer, and some mechanics and laborers and their families. The Lord Jesus Christ is the only power in this land that is breaking down man's sinful barriers and making a united nation of the Japanese. In their old pagan life they were strictly separated into classes and that is their normal condition to-day, and that condition is one of the greatest barriers which Christian work has to surmount.

A system which never aimed to train the individual for independent thought and action, but rather for cooperative action, to fit him to occupy an exact place in the mechanism of a rigid society, a system whose ethics were all involved in conformity to custom, has naturally little use for the public presentation and discussion of The only public speaker the old order knew was the street-fakir, the public story-teller, the actor, or the singing-girl, all despised, tho as institutions preserved and fostered for centuries. The preacher of the gospel, too, is first despised. Those who assemble to hear him come, at first at least, only to be amused. Their whole predisposition is to treat him and his message with contempt. In a land where no individual has been conceded the right to hold an opinion of his own or to change his opinion at will, the man who takes it upon him to advise men in a public place what they should think and do can only be regarded as a presumptuous impostor. preachers are not taken seriously. Public assembly, public discussion of great subjects, is still a new thing, and the preacher still ranks with the public entertainer and gets scant respect. Public teaching even by the newspapers has a hard time in this land, where no one feels the need of being taught more than he got in his home

1910

in childhood. A Shinto writer said long ago: "The Chinese, being bad at heart, in spite of the teaching which they got, were good only on the outside; so their bad acts became of such magnitude that society was thrown into disorder. The Japanese, being straightforward, could do without teaching." And another scholar, Motoori, said: "It is because the Japanese were truly moral in their practise that they required no theory of morals, and the fuss made by the Chinese about theoretical morals is owing to their laxity in practise." Don't you know old Samurai who think just like that? If you do not, I do, and there are tens of thousands of them, and they are yet, and they and all whom they can control will long continue to be, beyond our reach. These men treat our message, this new teaching which is spoken by us, with the amused contempt with which the proud Athenians listened to Paul's message.

One more result of the imperfect social organization that has persisted for centuries in this land should be Perverted and unjust mentioned. ideas in regard to woman's place in the family and in society have been the cause of much impurity and have perpetuated the evil customs of ancient times even to this day. I shall only mention here the unspeakable licensed system, more prevalent in Japan than in any other civilized land, and treated with a respect unknown elsewhere, and shall pass immediately to a kindred evil. I am thinking particularly of the institution of the geisha, the professional singing- or dancing-girl, an institution as old as Herod and the ancient Egyptians, not found to-day in civilized countries of the West, but still in full favor in this Japan of the twentieth century. I wish to say that I never look a geisha in the face, if I can avoid it. A year and a half ago, I took, at their request, a couple of lady friends from America to see the Miyako-odori in Kyoto—and I have been angry with myself about it whenever I have thought of it since. The

dancing was innocent enough, but the whole institution of the geisha is not innocent. I wish to see in her not a beauty, but a moral leper—the last vile rag of Orientalism which Japan will be persuaded to throw into the gutter. If Japan only knew it, if she had at heart and held precious the purity of her youth and manhood and the happiness of her womanhood, she would realize that she could better afford to parade her tens of thousands of lepers before her visitors from abroad than her tens of thousands of geisha. A lady said in my hearing the other day that she avoided, in her purchases, art objects with pictures of geisha on them. Every true friend of Japan should set his face sternly against the institution of the geisha. She is a pernicious, impure, and corrupting influence in Japanese life. The extent of the misery of which she is the cause is not generally recognized. Even the Christian teacher will sometimes speak of the geisha with a laugh, as if her influence in the life of the nation, tho confessedly evil, were a negligible quantity, but thousands of men and boys annually go astray and are ruined because of this glaring, enticing evil in their midst. Ask the wives of middle and upper class Japan about the geisha. Take your opinion of this impudent and shameless creature of man's vice, not from the dilettante writers on the beauty and art of Japan, but from the hundred thousand wronged and weeping wives and mothers of the nation's business and professional men, officials, politicians, officers of army and navy, and educators. Our Church in Japan, small as it is, has had countless scandals because of the geisha. We have every reason to consider the custom which continues to tolerate the gcisha one of the inimical conditions with which we have to contend.

This leads me to speak in conclusion of another social custom which is one of the hostile social conditions which Christianity has to meet. I mean the ceremonial and social drinking of sake and other intoxicants.

There is a woful lack of temperance sentiment as yet in Japan. I like to tell the Japanese of the progress of the temperance idea in America and other countries; of many States of the Union entirely "dry"; of vast reaches of country hundreds of miles in extent where no liquor can be made or sold; of that banquet in Cleveland when Mr. Taft, now President, sat down with 500 business and professional men of that city, and not one drop of liquor on the table; of that magnificent demonstration in Hyde Park subsequently when 300,000 temperance men and women marched in procession through the streets of London to their famous park, there to be addrest from sixty different platforms by many public men of high position, including at least one member of the Cabinet, and uniting finally, to the accompaniment of 100 bands of music, in the singing of "Onward, Christian Soldiers," the favorite hymn of the people of England; and of the more than 1,200 temperance periodicals in Europe, 1,000 of them being published on the Continent and indicating how the continental nations are waking to the evils of their social drinking customs of the past. How far behind Japan is! I think we make less use of the Sunday-school and of the Church in this regard than we might. Every church should be an aggressive temperance society, every Sundayschool a bright band of hope, with its temperance roll and at least its verbal pledge taken from the scholars from time to time.

Our work is hindered, our young men, even Christians and inquirers, are constantly tempted, many of them ruined, by the drinking customs of this country. For a young man in business, the *sake*-cup has a ubiquity that is unknown in the West. Even school-boys at their class gatherings have *sake*, and some are drunkards at sixteen or eighteen. And in the army

especially the amount of drinking is a national disgrace. It has greatly increased since the war with Russia. I have heard the regimental banquethall on great holidays called "the drinking-place," and that is what it is —the banquet is a drinking-bout. Here is another of the great enemies of our Christian work.

The one great To recapitulate: hindrance to Christian work arising from social conditions in Japan is an imperfect communalistic social organization, which tho now largely abolished or modified by law, still persists in traditional social customs centuries This organization denies individual freedom; crushes spontaneity and voluntariness; produces formalism, and caste; and imperviousness to truth; and injustice to woman and corresponding impurity and corruption among men, and intemperance. these only Almighty power itself can enable the Church to overcome.

Happily, what I have been picturing is a passing condition. The old order changeth. Industrialism, commercialism, constitutionalism, and contact and competition with other nations are compelling the Japanese more and more to give up their old communalistic system. The people are still a halfcentury behind their laws, but they are catching up. We can help them—if we do not become converted to communalism ourselves, if we do not give up our priceless heritage of Christian individualism, if we avoid the danger to which missionaries of twenty to forty years' life in this land are liable of getting the idea that even we can not do things properly here unless we also get clamped in tight into the same rigid system with the long-suffering Japanese. Our Lord has given us a more excellent way. Let us duly esteem and cherish the freedom with which Christ has made us free, and try more and more to give it to this nation and save them from their yoke of bondage.

## HOME MISSIONS AS AN INDIAN SEES IT

BY REV. GILBERT L. WILSON, MINNEAPOLIS, MINN.

First, put aside any thought that the Indian had belief in the Great Spirit. Wakan-tanka, Great Spirit—to borrow from the Sioux—is better translated Great Mystery. But wakan means far more to the Indian than mystery does to us. Roll into one word the collective meanings of our supernatural, terms mysterious, strange, miraculous, holy, sacred, voodooish, uncanny, lucky and unlucky, and you have pretty nearly what an Indian means by wakan. What can not be explained by ordinary natural law is wakan; but an Indian's knowledge of ordinary natural law is scant indeed.

Good Bird thus states Indian belief: "When a child, my father teach me all things have spirit. Tree have spirit; grass have spirit; earth have spirit; animals have spirit. All these our gods and we pray to them to help us, and make offerings to them so they not forget us." These spirits spoke to men in dreams and in other ways. Such a philosophy made the medicineman of importance in the tribe. With drum and chant he called the gods to listen to his prayers. Fasting and selftorture brought on delirium visions—and the gods spake to him. These things were very real to the Indian.

When a youth went into the hills and fasted and tortured his body, he did not do these things to prove his courage. He was appealing to the "O gods, hear me! You see gods. my body painted gray, like a sick man. You see how starved and weak I am. Pity me! Make my enemies weakhearted. Make their gods weak to help them!" Fasting brought on dream or vision; a spirit animal would appear to him—a bird or beast or other living thing. The youth would not rest until he had killed such an animal as he had seen in his dream; and its skin or feathers he would carry about his person for the rest of his This was his medicine. life. bound him to his protecting god just as a good Catholic's scapulary binds him to his protecting saint.

This may make plainer to you how an Indian may be deeply moved by the story of Jesus' suffering; may accept the cardinal principles of New Testament teaching, and yet not give up the philosophy of his people. How can he? He can not read English. He knows nothing of physics; never heard of the laws of gravitation. His philosophy of natural things may remain nearly as was his father's, tho he may be earnestly trying to mold his life by what he understands of Jesus' life and teachings.

Inconsistent? In the preface to my Oxford Bible is a dedication to the "most dread sovereign" James II. James was something of a theologian. He wrote a book to show how witches might be detected; warts and wens were teats to suckle devils. thousand witches were hanged in England during the sitting of the Long Parliament; and did not our New England fathers hang nineteen of these unfortunate creatures? Martin Luther, a most excellent man, once threw his ink-bottle at Satan. In my church is a sweet, Christian woman who will not begin sewing a gown on Friday.

why Carlisle students relapse. To begin with, no considerable number do relapse. That some do is hardly surprizing. The education given an Indian youth is not always a wellgrounded one. Language, habits, racial feeling count for much. turies of custom have developed a beautiful hospitality among the Indians. When one had food, all had food; when one starved, all starved. The uncertainty of the chase made this necessary. The elders have always shared with the young—when there was anything to share. Shall not the young couple who plow and keep cows share also with their elders? To have

to feed all your aunts and uncles is a

sad discouragement of thrift.

Perhaps now we can understand

But there is another cause. Two Mormon youths recently graduated from Yale. They were still Mormons. An education doesn't always reverse an Indian's way of thinking. To illustrate: Minnie Enemy Heart returned from Carlisle with a fair education. Influenced by I know not what—amchildhood teachings, tribal patriotism—at any rate she went into the hills, as did her fathers before her, and sought her god. In a vision Jesus appeared to her. One side of his body was dark, like an Indian's; the other was white, like a white man's. his white hand he held a lamb; in the "Go back," other, a little black dog. He said, "and tell your people that I belong to the Indians as well as to the whites—that I am your Savior as well as theirs. White ways are good for white people, as means this lamb. Indian ways are good for Indians, as means this black dog; for do not the tribes feast upon dogs at the sacred feasts? If white men tell you to forsake your ways and learn theirs, tell them to remember it was they who slew me, not the Indians!"

There is no reason to believe that Minnie Enemy Heart consciously deceived. The Indian has many gods. The white man also has his gods, and that one of them, Jesus, should appear to an Indian is no improbable thing. Eighteen converts of the Catholic mission have left to follow the new prophetess. Our Protestant converts are better grounded. Only four have left

Credulity you call this? I knew a normal-school teacher in Minnesota—a teacher so efficient that the school board of a Western city continued her salary for a whole year, while she recruited from illness, just to be able to retain her services—who could remember her former incarnation as an Egyptian. Queer how these Theosophists can remember former births in North Africa with never a suggestion of negro reminiscence!

Many white people also evidently relapse. It is reported that there are four million Spiritualists in America.

When a medium by mummery and darkness and trance brings messages from the beyond, he is but the medicine-man seeking revelation from the spirits.

There has sprung up a great church whose members teach that pain and sickness are not cured by medicine. Christian Science folk do build betterventilated buildings than we, and they teach the sick not to worry, and that But when a healer thinks is good. a patient back into health, he but cures as the medicine-man cures. be sure, the medicine-man knows the reality of disease; but his chants and drumming are prayers, and all the time he is thinking his magical power into the patient's body to drive out the sick-making spirits. Also, he gives the patient a good sweat-bath and plenty of clean, cold water, and tells him to trust the medicine-man's magic and not worry. Often the sick man gets well.

The old Apache warrior, Geronimo, whose death last year attracted general attention, joined the Dutch Reformed Church and was baptized in the summer of 1903. He attended the services regularly at the Apache Mission, Fort Sill Military Reservation. While reported as far from an exemplary Christian, and still showing some of the old traits of his wild days, the evidences of a decided change are noteworthy. In the book, "Geronimo's Story of His Life," we read, "Since my life as a prisoner has begun I have heard the teachings of the white man's religion.

"Believing that in a wise way it is good to go to church, and that in associating with Christians would improve my character, I have adopted the Christian religion. I believe that the Church has helped me much during the short time I have been a member. I am not ashamed to be a Christian. I have advised all my people, who are not Christians, to study that religion, because it seems to me the best religion in enabling one to live right."

# **EDITORIALS**

# MISSIONARY INFLUENCE IN TURKEY

The work of missionaries in Turkey, so far as measured by statistics, have been chiefly among the adherents of the Oriental churches, but the beneficent influences of that work have been as wide-spread and as full of promise for the Turks as for any other race.

It is true that the number of Turks who have publicly embraced Christianity is small, but the transformation wrought in the lives and surroundings of the Turks is marvelous.

American missionaries are found in most of its chief cities, and work out from these centers into the surrounding towns and villages. The Turks greatly outnumber the other races of the Empire and American missionaries come into close contact with all classes of the Moslem population, official and unofficial. The attitude of these people towards Christians has undergone a

marvelous change.

Aside from direct proselytizing effort, American missionaries have always included the Turks among those for whose welfare they are to work. They have welcomed Turks to their schools, their hospitals, their chapels, and the welcome has often met with a cordial response. A writer in "Blessed be Egypt," says: "The wall of prejudice which existed eighty years ago is, for a large and increasing number of Turks, as flat as the walls of Jericho at the end of the seven days' Israelite march. Missionaries and other Protestants were once denounced as without religion. time is past. Once American missionaries were believed to foster sedition among Armenians. That charge has been lived down."

Turks have taken American schools and school-books as their models in educating their children. Turkish peasants are the grateful recipients of relief at the hands of missionaries in time of famine, plague, and war. Turks share the benefit of hospital care in sickness; many thousands of them read the Christian Bible and other books issued from our Press.

The influence of American missionaries upon Mohammedans has been multiplied many fold, and has gone on increasing in geometrical through the influence of the native evangelical Christians that have been gathered into churches and well-organized evangelical communities. In recent years the number of well-educated, consecrated, evangelical preachers, teachers, and physicians has increased rapidly in these communities. The missionaries are numbered by scores, the native preachers and teachers by hundreds, the faithful brethren and sisters of the native churches by thousands. Their lives, their preaching, in some cases their martyr death. have powerfully imprest their Turkish neighbors. Our hope of reaching Turks with the Gospel has been, is, will ever be based first on God's Word and Spirit, and then on a witnessing native church, and a consecrated, missionary, native ministry.

The same writer goes on to say: "The recent political change and the new era of freedom has influenced the relations of missionaries to Mohammedans in the following important ways—(a) The avenues of influence specified above as already open, have been more freely entered by Turks. There is a large increase in the number of Turkish pupils entering the schools and colleges of the missionaries. (b) Many more Turks come to public religious services than formerly. (c) Personal religious contact with Turks is much more facile. fact, free religious inquiry exists among Turks far more than ever be-(d) American missionaries use every possible influence through the Press, through schools, through personal touch, to stem the tide of revolt from all religion, a tide which, among profest Mohammedans, has set in

strong in recent years."

Among the foremost influences which contribute to make present changes in Turkey real progress forward, and upward, morally, educationally, socially, and spiritually, the results of the work of American mis-

sionaries as seen in the institutions they have established, and especially in the 100,000 native evangelical Christians in the Empire, stand second to none. These men, at least, natives and foreigners alike, sincerely and always, are champions of liberty, justice, equality, fraternity, and a pure Christianity.

Missionaries may, at times, have been too fearful of persecution and opposition in Turkey, but their wisdom, perseverance, courage and tact have been instrumental in giving them a wide-spread opportunity for seedsowing in Turkey, and there is promise of a rich harvest.

#### A BIBLE CONVERSATION

Few, if any, incidents in mission history are in their way more pathetically beautiful than the following, which, so far as we know, is unique and solitary. It is one of the beautiful fragments in the wonderful story of Madagascar, and it reads like a romance of apostolic times.

In 1839 some fugitives, on their way to England, stopping at Port Elizabeth, in South Africa, met with fellow converts. Unable to communicate by a common language with these converted Hottentots, their Bibles became actually the vehicles of converse. The Malagasy and Hottentots, turning to the same passages in their respective translations of the Word, in this way made known to each other their sentiments and exchanged thought. example, Hottentot disciples the pointed to Ephesians 2:2: "Among whom we all had our conversation in time past," etc. The Malagasy disciples responded by Ephesians 2:14, 15: "For He is our peace who hath made both one, and hath broken down the middle wall of partition"; and by Gal. 3:28: "Ye are all one in Christ Jesus." Again, the Hottentots pointed to John 16:33: "In the world ye shall have tribulation." The Hovas replied by opening to Rom. 8:35: "Who shall separate us from the love of Christ? Shall tribulation?" etc. When was ever the Bible put to a more beautiful

use even by the most mature Christians? They also sang the same hymns to the same tunes, tho in different languages. Verily, "Multi terricolis lingui; celestibus, una." Then the Hottentots made a voluntary contribution to help pay the costs of their voyage, and knelt on the beach commending them to God. And these were the Hottentot "dogs" and Malagasy "asses!" How soon and strangely they had developed into Christian men and women!

When these fugitives reached England, in May, 1839, they wrote a letter to their suffering fellow disciples at home, which for beauty and purity of Christian sentiment might have graced the pen of Paul, the apostolic writer of epistles. For three years they stayed on British shores, winning universal esteem and love, and furnishing an unanswerable proof of the reality of the Gospel. When, in 1842, they returned to Mauritius, their mission station at Moka became the asylum for other fugitives from persecutions at Madagascar.

# SWEDISH LUTHERANS IN THE UNITED STATES

In the June Review (page 469), the number of Lutherans in the United States that use the Swedish tongue is given as 150,000. A Lutheran pastor thinks a cipher must have been dropt and this should read 1,500,000, for in the country about 2,000,000 Swedish Americans find a home, most of whom claim to be Lutherans. One synod numbers 250,000, mostly Swedes, and has celebrated its semi-centennial in Rock Island, Ill. It has a dozen colleges and one seminary, with over 3,000 students. Their home-mission work covers the continent, and their foreign works China, India, Japan, and Porto Rico.

#### THE BIBLE ITS OWN WITNESS

The Bible is the great weapon of the Christian worker in his warfare against evil. F. Stanley Arnot, of Africa, says that if they read the Bible aloud and then ask the natives: "Is it not God's book?" the reply is: "Yes, that must be God's Word, for no white man ever knew so much about us."

Not only the blacks in Africa need conversion, but there are also the European immigrants. When Mr. Arnot was at a big Dutch trading-house at Benguella, thirty or forty Europeans had met for a commercial conference. A Dutchman at the head of the table said:

"The Bible is not believed in now. I know all about it." His father was a worthy minister in the Dutch Reformed Church.

Mr. Arnot replied, "I shall be glad to prove to all of you that the Bible is true. Allow me to fetch mine." He asked the man to mention what portion was untrue.

"Oh," said he, "it is so long since I left home that I don't remember. You

read, and I'll tell you."

Mr. Arnot began to read the first chapter of Romans, solemnly. When he had finished, there were only six men left, and the man at the head of the table drew his slouched hat from under his chair, and muttering that there was a nigger calling him, stole out. There was no nigger. But that was the last of the discussion that was

to prove the Bible untrue. Another striking incident is that of the experience of Rev. Mr. Reichardt, missionary to the Jews at Cairo, who also kept a Bible Society depôt. day he received a visit from a company of Jews belonging to a remote Arabian oasis. Their people had heard of the shop in Cairo where the Book of God might be obtained, and they came for copies of the Hebrew Old Testament. With earnest prayer, but without a word to man, the missionary placed in the box also a copy of the New Testament in Hebrew. In a year or two arrived another deputation with a letter from the rabbi of the community, expressing thankfulness for the beautiful copies of the Law and the Prophets; and adding words of heartfelt gratitude for the other volume, which they had never previously seen,

telling of a personage of whom they had never before heard. As they read, they had come to the conviction that He was Israel's Messiah. From that day, said the rabbi, their prayers to the God of Israel should go up in the name of Messiah Jesus.

# THE CLAIMS OF THE PAPAL PRIESTHOOD

In a book by St. Alphonsus de Liguori, doctor of the Roman Church, on "Dignity and Duties of the Priest, or Selva," on page 31, is this statement:

"The power of the priest surpasses that of the blest Virgin Mary, for, altho this divine mother can pray for us, and by her prayers obtain whatever she wishes, yet she can not absolve a Christian from even the smallest sin! 'The blest virgin was eminently more perfect than the apostles!' says Innocent III, 'it was, however, not to her but only to the apostles, that the Lord intrusted the keys of the Kingdom of Heaven!'

"The priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving Him a sacramental existence, and produces Him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, 'Let it be made,' and it was created—'He spoke, and they were made'-so it is sufficient for the priest to say, 'Hoc est corpus meum,' and behold the bread is no longer bread, but the body of Jesus Christ.

Again, in the same chapter we read: "The priest holds the place of the Savior himself, when, by saying, 'Ego te absolvo,' he absolves from sin. How great should be our wonder if we saw a person invested with the power of changing a negro into a white man; but the priest does what is far more wonderful, for by saying 'Ego te absolvo' he changes the sinner from an enemy into the friend of God, and from the slave of hell into an heir of paradise."

Again: "According to St. Ambrose, a priest, in absolving a sinner, performs the very office of the Holy Ghost in the sanctification of souls. St. Clement had reason to say that the priest is, as it were, a God on earth. Innocent III has written: 'Indeed, it is not too much to say that in view of the sublimity of their offices the priests are so many gods.' Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, 'Ego te absolvo,' the priest would likewise say over each of his penitents, 'Ego te absolvo,' and the penitents of each would be equally absolved."

The Converted Catholic remarks that these utterances of one of the highest authorities of the Roman Church show that not only does the Pope arrogate to himself the attributes of the Almighty in claiming to be infallible, but that each and every priest is placed by the Church on an equality with Jesus Christ—a doctrine taught in the parochial schools of the Roman Catholic Church, in the confessional, in the administration of the sacraments and in the other relations of priests and people.

## A MODEL MISSIONARY COMMUNITY

One needs only to visit William Duncan's Metlakahtla in Alaska to realize the possibilities, even in this world of a model state, when men are content to build according to the pattern showed on the Mount. Here peace and happiness reign supreme. Not a glass of intoxicating drink can be had for love or money. Not even a pipe or cigar is ever seen within its limits except as brought by tourists. One never hears God's name taken in vain, nor any profane word. When Sunday comes, Sabbath stillness rests over the village; no unnecessary work is done, even to lifting an ax to chop kindling or carry a pail of water, or dipping an oar into the sea, until the last Sunday service closes at 8.30 P.M. Here is a community that comes as near living a consistent Christian life, loving each other, caring for the poor and nursing the sick, as any other community anywhere.

There is one church only, "The Christian Church of Metlakahtla." and it belongs to no sect, strictly undenominational, unsectarian, gelical. But one banner is lifted There there—the banner of Christ. are no divisions among them. Three times a day are the Sunday services held—always with primitive simplicity, singing, praying, Biblical preaching, together making up the whole service of worship, with the least possible approach to ritual, but all reverent and spiritual. Even a closing hymn is avoided as perhaps tending to dissipate impressions made by the Word.

#### "ALL AT IT"

David Barron, of London, illustrates the duty of all Christians to be at work by telling of the levy en masse in France in 1793, when that country was invaded by all or nearly all the other nations of Europe. All France was summoned by its rulers to arise, the young men to bear, and the married men to forge arms, the old men to utter words of wisdom, the women to work on tents and uniforms, the children to scrape lint.

#### **EVOLUTION AND HUMANITY**

The late Prof. Goldwin Smith's remark to the students of Cornell University are very significant.

"Let the evolutionists remember two things: First, that evolution can not have evolved itself; second, that unlike the brutes, humanity advances, and we can not tell what the end will be; whether it may not be the final ascendency of the spiritual over the material in man. Man, let the evolutionists remember, advances and rises. The beast does not."

# GENERAL MISSIONARY INTELLIGENCE

#### **AMERICA**

## A Wit on Missionary Giving

Robert J. Burdette has recently said:

"There is about as much reason why the pastor should urge upon the flock the great importance of cordial and generous support of missions, as there is for the mother to impress upon the father this week, and next week, and the week after that, the fact that the children need shoes. A man may have seven children to make him proud and happy and strong, and yet he is always astonished when it is announced that one of them needs another pair of shoes. It is much the same with home missions. When the pastor announces the offering for missions for the current year, astonishanswers with its staccato, 'What! Again!' Then the usual pause, as tho to recover from the shock, and then the accusing question, 'What did you do with the offering I gave you last year?' motherlike, I must confess; we spent it for missions.

"Now we want more shoes for our own children. We want 'more' this year than we did last, because, thank God, there are more children. can't the younger children wear the outgrown shoes of the elder ones?" Because—again I thank God—our missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Missions never outgrow any of their clothes. They hustle around and wear them out."

#### Young People's Missionary Movement

There are two directions in which the Young People's Missionary Movement has, in the few years it has been a force, made its influence felt. It has gathered the young men and women of our churches into groups for intelligent study of the field of missions, the problems involved, and the intellectual and spiritual equipment re-

quisite to a successful evangelization of the world. The increase of missionary knowledge and the eagerness for service resulting has been of incalculable value. Plans are now on for a regular graded course that will undoubtedly serve to a still larger comprehension of the great work of spreading the gospel to the uttermost regions. From this period of culture we can confidently look for a greater movement into the world of achievement. We are in this second stage of the missionary movement when the subject has been made the theme of many study circles—when Epworth Leagues, Christian Endeavor cieties, Young People's Missionary organizations, and even higher institutions of learning have applied themselves to a practical consideration of the field and its needs.

#### Outcome of the Laymen's Movement

The secretary of the Laymen's Missionary Movement in Canada, on his return from the Chicago congress, made a compilation of the gifts for missions in 1907 and in 1909 by the different communions in Canada as follows: Anglican, \$252,910 in 1907, \$328,387 in 1909; Baptist, \$206,703, \$262,009; Congregationalist, \$10,282, \$15,954; Methodist, \$509,409, \$633,753; Presbyterian, \$472,075, \$665,966. This makes a total of \$1,451,079 for 1907, against a total of \$1,906,069 for 1909, or an increase of nearly one-third in two years.

#### Jewish Revised Version of the Bible

For some time American Jews, especially the Central Conference of American Rabbis and the Union of American Hebrew Congregations (the two representative organizations of reform [ews] have been diligently preparing a revised version of the Old Testament in the English language. The new translation has been almost finished and an appeal for funds has been sent out from Cincinnati, the headquarters of Reform Judaism, for its publication. The appeal states, "Christians are expending millions of dollars annually for the publication and distribution of the Bible. Surely, we Jews, whose ancestors gave mankind its greatest Book, should be eager to engage in similar work. A large sum of money is required to publish the new translation of the Bible properly. The Jews of the United States are being called upon to supply the funds."

An earlier appeal brought a considerable number of responses ranging from \$5 to \$25 each, but the undertaking calls for more liberal support than it received in answer to it. Each subscriber to the fund will receive a copy of the new translation.

#### Home Missions Still Needed

The Congregationalist tells of a Methodist minister who, in making a journey of 52 miles through eastern Tennessee into Kentucky, passed 19 towns in which his denomination had no work, but, more significant still, in many of which "there is no church of any kind," and says: "Add this item to the similar 133 discovered in Colorado and over 40 in Illinois, and we shall begin to think there is actually need for some more home missionaries."

#### Jews Flocking to Winnipeg

There are 13 Jewish synagogs in Winnipeg. This is owing, not so much to the extent of the Jewish population as to the variety of nationalities represented, each having its own place of worship. There are 10,000 Jews there, only about one-fourth as many as in Montreal, but they have more synagogs. Besides those attending these synagogs, it is said that many Jews have lapsed from their own faith. Many bearing Jewish names have no religious connection with the Jews.

#### By-products of Missions

Mr. F. A. Powell, late of the United States consulate in the Ottoman dominion, in *Everybody's Magazine*, has this to say as to the "by-products" of missionary toil: "If the clatter of American harvesters is heard to-day from one end of Asia Minor to the other; if the Eskimo of Greenland and

Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton-sheeting that is stamped 'American' and will take no other, our merchants and manufacturers, instead of praising the consul or commercial traveler, may thank the American missionary."

#### A Model Wealthy City Church

St. Bartholomew's Protestant Episcopal parish has completed its \$130. 000 improvements that were started after it was decided that the church should remain in its present location. Serious consideration was given a year ago to a change. That which brought about the decision to stay was the need for a place of worship here, where center large hotels and where for many years at least will be the heart of the borough. The improvements consist of the new rectory in Thirty-eighth street, already altered and into which the rector has moved, and the change of the old rectory adjoining the church on the south into a parish building. This building has on its first floor a chapel that is to be used for Sunday-school purposes, a mortuary chapel, and choir-rooms. On the second are rooms for meetings of parish organizations, and above are clergy offices.

#### Slav Missions in Chicago

The Chicago Tract Society has its largest work among the Slavic immigrants and other peoples of foreign speech. The field of labor of this department has expanded far beyond Chicago and even out of the State of Illinois, and last year reached "from the great Bohemian colonies of Texas on the south to those of the Swedes and Finlanders of Manitoba and Alberta on the north." Of the nearly 80 missionaries who have served the society during the twenty years of its operation, 25 have been employed during the past year; and they speak in 23 languages.

#### Jubilee of Woman's Work

The year 1910 is the year of jubilee for organized work in foreign missions. The first women's society in this country was organized in 1860, with Mrs. Doremus as president, and entitled "Women's Union Missionary Society of America for Heathen Lands." The first woman in all the world, fully equipped as medical missionary to women and children in non-Christian lands was Miss Clara Swain, of New York, who was sent to India in 1869.

# **Our Polyglot Population**

According to the New York Christian Advocate, 41 languages are used in church services in America, including Arabic, Armenian, Chinese, Esthonian, Gaelic, Modern Syriac, Lettish, Montenegrin, Wendish and Yiddish. The Bible societies furnish all Christian communions with Scriptures in their own tongue; 77 denominations have German-speaking churches, 25 American-Indian, 22 Norwegian, 21 Swedish and 13 Italian. German also leads in membership, 3,601,943, followed by French with 1,160,420, and Italian with 938,994. Minnesota, Wisconsin and Pennsylvania have the largest number of churches and other religious organizations using foreign languages exclu-New York reports 27 languages used in her churches; Pennsylvania, 28; Illinois, 26, and Ohio, 24, while three States—South Carolina, Georgia and Kentucky—report only 3 languages, and seventeen other States less than 10.

#### Our Share of World-work

It took one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. It only took twelve years to win the second million. For the past two years we have been winning them at the rate of a million in six years.

The fair share of the United States in the solution of the missionary problem is to provide for the evangelization of about 560,000,000 of people in the non-Christian world. This will require the quadrupling of our present force of missionaries and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. As we spend over \$300,000,000 annually for religious purposes in our own country, one-sixth of this amount to reach a population equal to six times that of the United States is surely a conservative estimate of our financial responsibility.

# Bible Study Among Students

According to *The Century:* "In West Point, tho the cadets have but forty-five minutes a day to themselves, yet 260 of them meet weekly for prayer and study of the Word. In the United States and Canada, in 539 educational institutions, 32,259 college men now belong to voluntary Bible classes."

#### Mr. Bryan in Brazil

A missionary writes home that "the most interesting thing about Mr. Bryan's visit was the brave way in which he stood for all that is best in positive and aggressive Christianity. The first thing he did in S. Paulo, after getting his dinner late in the evening, was to go to the Y. M. C. A. rooms and deliver an address and hold an informal reception. In Rio, he made an address at the Y. M. C. A., spoke at the M. E. Church where there is an English-speaking congregation of worshipers, visited the Central Mission for the sailors and for the poorer classes in a destitute part of the great city, and made it clear to all that he was first of all a Christian man, a servant of the God of nations. I dare say Mr. Bryan would not agree with the lady who, after a residence of many months in Rio, had been unable to find any results of Protestant mission work in the city. He had found large results of such work before he had been there twenty-four hours, but in this, as in many other things, men find what they look for."

#### British Guiana as a Mission Field

Seventy years ago British Guiana was practically a Christian country. The superstitions of the aborigines remained, as did some of those imported from Africa in the dark days of slavery; but the majority of the people had been Christianized, and Christianity was the only recognized religion. To-day about half the population are followers of non-Christian religions. This is due to the system of State immigration which was inaugurated after the abolition of slavery. When the slaves had been emancipated and the traffic in human lives stopt it was found necessary, in order to secure a reliable supply of labor for the sugar plantations to introduce laborers from other countries, and since 1845 there has been a regular inflow of indentured coolies from India. Some of these have returned to their native land after their term of service has expired, but the majority have elected to remain, and to-day the number of East Indians equals that of all the other races in this many-peopled colony combined. Many have become landed proprietors. Children of former indentured laborers are found filling responsible positions in the colony. Some are wealthy merchants, and others have found their way into the learned professions. With the immigration system there were introduced into British Guiana the two great religions of India, Hinduism and Mohammedanism, and to-day, near by the Christian place of worship, stands the Hindu temple or the Mohammedan mosque.

#### EUROPE

#### Moffat's Estimate of Missions

The British Weekly has recently printed a hitherto unpublished letter of Robert Moffat, written after his final retirement from the Dark Continent, and in 1879. In the closing portion he says:

I often think what would the world, had as much of it is, have been but for proclamation of the everlasting Gospel. Where would have been the hundreds of cannibal islands in the South Seas, now Christianized? Where the thousands of

Churches planted and prospering among the hundreds of nations, tribes, and communities on the world's surface? Where would have been the ten thousand philanthropic institutions of Godlike char-Where would have been those acter? homes which, with outstretched loving arms, embrace every conceivable state of suffering? All this came from the love of Christ, who while on earth was in earnest to commence and carry on these greatest of all triumphs, because they Heaven is still in earnest, are eternal. and responding to the Macedonian cry. O how it stirs the soul to the center that while we are enjoying the light of heaven shining on the eternal regions of glory, aye, and of wo, there are daily thousands perishing for lack of that knowledge.

Altho I have been instant in missionary work since 1816, I still feel all alive to the interests of the Redeemer, and, had it not been for an overtaxed brain from giving the natives the Bible in their own language, I should still have been there.

## Her Gift Saved Livingstone

The Rev. F. B. Meyer, in showing how life is linked with life in influence for good in work for the world, said: "When Livingstone went to Africa there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant who will go with you wherever you go and share your sacrifices and exposures.' With that money he hired his faithful servant known as Sebalwe. When the lion had thrown Livingstone down and crusht the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary."

631

### And the Case of Spain is No Better

The Bulletin Trimestriel of the French Bible Society calls attention to the fact that the Spanish pastor, Rodriguez, has been in prison for two months for distributing Bibles and for having attended the funeral of a little child whose parents had become Protestant. The High Court upheld the decision. With Pastor Rodriguez, his brother, a Protestant school-teacher, and the mayor of Avinet were also sent to prison. The jail in which they were incarcerated has been pronounced utterly uninhabitable. Mme. Rodriguez writes:

"Five prisoners are shut up in a little room. The heat is tropical. Want of air, vermin and evil odors make the place insupportable. Fifteen days before his imprisonment my husband was in the doctor's hands for rheumatic fever. Pray for us who are suffering for Christ's cause."

## Salvation Army Still Campaigning

The result of the Salvation Army self-denial week is £69,034. this represents a failure to "smash the target," the General is quite satisfied with it in view of the many difficulties in the way. The total is £57 below last year's result. The result in the London area is again encouraging, showing an increase on last year of nearly £1,000; and other important advances are in Manchester, Glasgow, Newcastle, and Southampton. Wales has fallen off considerably, owing, no doubt, to the possibility of a great coal strike. "But," says the General, in his message of thanks, "who cares for a walkover?"

## ASIA

## Moslems and Christians Study Together

Mr. F. T. Ellis, headmaster of Bishop Gobat School, Jerusalem, says that it is remarkable to see the friendly way in which Moslems, Jews and Christians fraternize as compared with their former attitude to one another. "On account of important political changes that have taken place in the Turkish Empire the people of Palestine have had high ideals as to im-The new government provements. was expected to immediately reform all abuses and to introduce ameliorated conditions of life generally. . . . In one direction only have the people themselves attempted improvement, and that is in the line of education. In Jerusalem a number of the natives, both Moslem and Christian, have united together to open a non-sectarian day-school. The secular subjects are taught from Monday to Friday, Saturday is reserved for the religious instruction, which is to be given by a teacher sent by the religious body to which the pupil belongs, and Sunday, not Friday, is the weekly holiday. Holidays are given for both Christian and Moslem feasts."—C. M. S. Ga-

## A Consul on Missionaries

Consul Powells is a prominent member of the American consular service in the Turkish Empire, a man of affairs, and a traveled and experienced politician, and he is also familiar with every side and every result of Christian missions in different parts of the world. A short time ago he published a remarkable article on "The Romance of the Missionary" declaring that "commerce, geography, and civilization alike owe the missionary a debt which they can never hope to repay." He demands praise for the American missionaries who spread our mercantile influence and who have marched in the very van of history and gradually raised the physical, social, and moral standards of whole countries, doing the work of education, relief, sanitation, healing, moral reform most widely, rapidly and thoroughly. He affirms that the hard-headed men doing business in foreign lands, men with scant sympathy for preachers and the like, welcome the missionary as a power for practical good, and he cites the case of the worldly and irreligious British lumber-dealer in India who gave the Y. M. C. A. \$100,000, because its influence had changed the habits of his employees, introduced honesty, sobriety, and fidelity, and built up his business interests.

Mr. Powells' article is a strong testimony to the secular value of missions and to the courage, ability, consecration, and hard practical sense of the men and women who have consecrated their lives to the preaching of the Gospel to the heathen. It contains a wonderful list of nearly a score of men whose "prayer-book and Bible have proved more powerful than the rifle and the machine-gun," and thus it makes good reading for those who are not taking much interest in foreign missions.

# The Power of a Parable

The parable of the Prodigal Son appeals to the Arab mind. Colporteur Bouin, in the province of Constantine, states that "it is the parable of the Prodigal Son that interests them so much. When once they have read that parable, they immediately buy the Similar testimony is given by Colporteur Rolot, who spends most of his time in the province of Algiers. "In the market-place I showed the parable of the Prodigal Son to an Arab, and asked him to read it. did so with great delight, but I could not persuade him to buy a gospel. little while afterward another group of Arabs was examining my books. Turning round I saw this same man, and again offered him a gospel. 'Show me again the story which I read,' he I did so. He read it once more, weighed the gospel in his hands, examined it on every side, smelt it, and then decided to buy it."

Colporteur Bouin reports that in many of the villages he found great poverty. Some villagers did not even possess the 10 centimes (1d) necessary to purchase a single gospel. In several instances they paid in small Tunisian coppers called floos, seven of which make one sou. Despite the lack of money, however, he left no fewer than 450 copies of St. Luke's Gospel in these remote corners of the desert. At one village even those who could not read purchased themselves copies of the new "colloquial" gospel.

#### **CHINA**

#### Queer Ways on Chinese Railways

A correspondent of the London Times recently reported that on one railway the trains have not one native conductor, but a band of three—a by no means effective protection against "squeezing." Then the passenger desiring to purchase a ticket finds every difficulty put in his way: while he joins the crowd that is crushing outside the booking-office clamorous for tickets, the ticket-clerk is chatting pleasantly with half a dozen of his friends behind the closed window. The greatest difficulty the management has to contend with is the petty pilfering and the nightly thefts of ring-bolts and plates from the line; no less than 60,000 bolts per month and 10,000 plates per annum are stolen from the Peking-Hankow Railway. What is the motive? To make hoes and plowshares, and even scissors and razors, the steel being much superior to the native And what is the penalty? There is none. No law has been found in the ancient archives to meet the theft of screw-bolts, and therefore malefactors escape unscathed, tho the police know where the plunder is stored!

#### Shanghai, a Missionary Center

Rev. V. S. Myers writes, of Shanghai, that as a business center this city is probably the second largest in the East. Hongkong surpasses it in the tonnage of the vessels which enter it, but probably no other port. It is also the headquarters in China for at least twenty missionary societies, including Bible and tract societies, Y. M. C. A., Y. W. C. A., etc. The representatives of all these societies are joined in the Shanghai Missionary Association, which meets monthly for mental stimulus, social intercourse, etc.

#### The Bible a Cure for Opium

An agent of the Bible Society writes: "We were coming down on the boat from Canton, and, walking on the Chinese deck, I saw a man smoking opium and reading an English book.

As I saw he knew English, I addrest him; under the influence of opium he was wonderfully communicative. The book turned out to be St. John's Gospel, and he was reading about our He had only Lord's crucifixion. picked it up because he wanted to improve his English, but he was deeply imprest by it, and his comments were most interesting. He asked me whether it was true that when our Lord was crucified He had stood alone against all the power of the Jews and the Romans, and when he received an answer in the affirmative, he added, 'Then He must have been divine, for no man who was not divine could have stood alone.' To the Chinese mind, which is incapable of any separate action, which is powerless unless it has the moral support of the Government, of a gild, or even a secret society, the story of the crucifixion appeals most strongly as an example of divine strength of purpose."

# The Fruit of Two Lives

Two pioneer missionaries reached Hankow, June 21, 1861, soon after that city had fallen for the fourth time into the hands of the T'aip'ing rebels. These two men were the Rev. Robert Wilson and the Rev. Griffith John. Both had spent some time in preparation, and looked forward to a lifework in Central China. In a few months Robert Wilson fell asleep. Griffith John is still with us, waiting for the call of his Lord.

The new chapel of the Griffith John College was dedicated on December II, 1909, to the glory of God and in memory of Robert Wilson. After the lapse of nearly six decades, two buildings stand side by side on the outskirts of busy Hankow; the one in memory of a life-work of more than fifty years given for the uplift of China, the other in memory of a life lived and laid down almost ere his work was well begun.

#### The Power of the Book

From Shensi, the Rev. Robert Bergling, of Hanchenghsien, writes: "A few months ago a man came here

on purpose to buy a New Testament. Living in an out-of-the-way place, he had never before seen a foreigner or heard a preacher; but a copy of the Gospel of Matthew, bought from a colporteur two years ago, had come into his hands. He read it time after time, and then he longed for an opportunity to learn more of its meaning. He came while I was away itinerating, but determined to wait for me. When I returned, he had already read the New Testament through twice, and nearly through the third time. heart and mouth were simply brimming over with the good things he had found. I invited him to my home, and he stayed on some time longer, attending all the meetings. Before he left, he asked for baptism."—The Bible in the World.

# A Mission Come to Town

Bishop Molony, of the English Church Mission writes: "We now have about 4,000 Christians in the province of Cheh-Kiang and 20 Chinese clergy. They have their own missionary society, which works in three divisions of the province, where there is no foreign society, and employs a clergyman and two laymen. Several parishes are self-supporting and others will soon be."

#### JAPAN

# Birthdays in Japan

Japanese children do not have separate birthdays. Instead there is a festival in March for all the little girls, and another in May for all the little boys.

If you were a little girl and lived there, all your relations and friends would give you presents in March; your little sister would have presents on the same day, too; and so would your girl cousins and all the little girls you know, and there would be big birthday parties going on everywhere.

Then in May the boys would have their turn. Their festival is called the "fish festival." Every family having a boy sets up a big flagstaff in the doorway of its house. On the top of the pole is a gilt ball, and flying from the pole is a whole string of fish made of oiled paper or cloth. The golden ball signifies a treasure which the fish is supposed to be forever trying to reach. This means that the boy, when he is a man, will have to battle his way through life in the same way as the fish struggle up the river. It is a sort of little lecture to the Japanese boys to be ambitious.—Christian Advocate.

# A Wonderful Story from Korea

The following story by Mr. L. H. Snyder, of the Y. M. C. A. in Seoul, is one of the most romantic incidents in the history of Christianity in the Far East:

Mr. Yi Sang Choi, former secretary of the Imperial Cabinet, was sent to Washington with the first Korean embassy about twenty years ago. there he received from a Chinese official a copy of the New Testament and the Book of Proverbs written in Chinese. Hearing that this was the Book so extensively read by the West and that it was the foundation of Western civilization, he accepted it and gave it careful consideration, expecting that thereby he would become familiar with the systems of government of the West, their military and naval achievements, their methods of education, He read a chapter, then threw the book down, only to pick it up again, repeating the process throughout a whole year. Then he was convinced that it contained nothing superior or even equal to the teachings of his revered Confucius. Shortly afterward he returned to Korea.

A few years later Dr. Jai So Poel, a Korean nobleman, educated and naturalized in the United States, returned to Korea under special contract with his government. In his numerous addresses to the Koreans he constantly recommended Christianity to them. Mr. Yi Sang Choi became aware of this, began to follow him and to argue against him, trying to show the superiority of Confucius in every point. Dr. Jai So Poel started the Inde-

pendence Club, and Yi Sang Choi joined it. The doings of the club excited the suspicion of the party in power and a number of its active members were incarcerated. Among them was a group of eleven men under the leadership of Yi Sang Choi, all but one stanch followers of Confucius. The one was a Christian, and he persuaded his companions in misery to make a careful study of the teachings of Christ. During the day they studied separately, but at night they discust together what they had studied. Many a night they talked even unto daybreak.

Finally, as if by magic, all became persuaded that the gospel is the power of God unto salvation to every one that believeth. All became leaders in the native church of Korea. Several have died in the faith, and Mr. Yi Sang Choi is director of the religious work of the Y. M. C. A. at Seoul.

#### **AFRICA**

#### The Romance of the Negro

Writing in the Spirit of Missions upon this theme, Rev. S. H. Bishop suggests: First, he is one of the three great branches of mankind which, so far as present indications go, are likely to survive; namely, the white, the yellow, and the black.

The second element of romance belonging to the negro is the fact, if we may trust some of the most recent scientific investigations, that he first exploited the mineral wealth of the world for artistic and commercial purposes, and that he first wove cotton and other materials into cloth. A tribe of negroes seems to have made the beautiful cloth in which the Egyptian dead were interred, and is still making it.

The third element of romance in the negro is that he has a music which is peculiarly expressive of that faith which carries a people through calamity worse than death. Every primitive music such as that of the negro has in it the note of final despair; but the music of the negro has the note of final hope; and therefore it

not only helped to carry the expatriated negro through slavery, but has charmed the heart and uplifted the spirit of all mankind.

# Good News from Egypt

The converts of the United Presby-Mission in Egypt number 20,000, and among them are 43 ordained Egyptians, besides numbers of native helpers, teachers and colporteurs. In the town of Asyut there are 2,200 young people in the higher schools of the mission. Tho the baptized Mohammedans have not exceeded 160, an influence favorable to the gospel is being exercised on the Mohammedan population through the hospitals, the schools, and the visitation of the harems. It is pleasant to recall the fact that so wisely and thoroughly does this company of workers occupy the Nile valley, that it has no rival, and is known as the American mission.

## Zulu Fear of Witchcraft

The Zulu baby is born into the fear of witchcraft; in the fear of witchcraft he grows up, and when he sickens and is about to die his one thought is that a spell has been cast upon him for which the charm can not be discovered. All his life long he dreads in lonely places to meet the inswelaboya, the beast in human form who pounces upon and makes medicine of the unwary traveler. In mature manhood he suspects his neighbor, his friend, his brother, and even his wife of being or dealing with an umtakati, a maker of charms and poisons. walks with an uneasy feeling that an enemy may have put medicine on his path for harm to him unless he is wearing a talisman against it. From every possible source, from earth and from sky, from river and from forest, from friend and from foe, he is continually apprehensive of evil influence coming upon him. And witchcraft is often his hope as well as his fear. It is his dependence for getting even with his enemy by throwing a spell on his person, his path, or his food. If the

dusky lady of his heart will not look at him a love charm is his resort.—
J. B. McCord, of Natal.

#### The Baganda at Home

C. W. Hatterly has written a book with this title, which is full of information about Uganda, the land and people. These two paragraphs are especially interesting:

The population of Uganda in 1905 was 717,535, of whom 376,910 were returned as Christians, 300,279 as heathen, and 40,346 as Mohammedans. No member of the Protestant mission is baptized, unless he be blind or otherwise disabled, until he is able to read. Almost every village has its school, in which there are in all over 32,000 scholars. It is doubtless, owing to the sleeping sickness, that the death-rate of Uganda is in advance of the birthrate. Since 1901 its ravages have been appalling, and if the number of deaths from it are decreasing, it is only because the people in the area affected have almost died out.

Of the work of the trained native evangelists and of the native clergy, Mr. Hattersley says, we can not speak too highly . . . The number of these men, including paid and voluntary workers, can not be far short of 4,000, who devote practically the whole of their time to the work of the The most highly paid only receive £2 a year, less than the wages of a common laborer. To these men is due to a very large extent the rapid extension of the work, the office of several Europeans being to teach such and send them forth, and then to visit them periodically and strengthen their hands in the work. Each teacher is a bookseller, there being no shops, with the exception of one or two in the main centers. There can be no doubt that it is to the Word of God in their own tongue that the success of the work is mainly due There are no closed doors in the heart All are wide open, and the servant of the Lord will find the Word will have free course and be glorified everywhere.

#### Celebrating a Notable Baptism

Chief Khama, the great Christian Chief of the Bamangwato tribe in the Bechuanaland Protectorate, arranged on May 6th to celebrate the jubilee of his baptism, and the directors of the London Missionary Society, at their meeting in April, passed the following resolution in relation to this interesting event, in celebration of which Khama had planned a great meeting of the tribe to express thanksgiving for the mercies of the past fifty years, and to testify what Christianity has done for him and his people:

"The directors desire to express to their friend, the Chief Khama, their hearty congratulations on having been spared in the good providence of God to complete fifty years as a member of the Christian Church. They praise God for His grace revealed in the conversion of the Chief Khama in early life from heathenism, and for enabling him in the trying days of his early manhood to withstand all the pressure of temptation and persecution, and to maintain under very difficult conditions, a consistent Christian life. They thank God that during his long life and labor as the ruler of one of the most powerful tribes in Bechuanaland, amid the many political and social changes which have taken place as the result of the growing intercourse of the Europeans and the native races, the same abounding grace of God has enabled the chief to maintain a character and reputation which have commended him to all men as a true Christian and a wise ruler. The directors pray that the evening-time of their friend's honored life may be long and calm, and that he may see the abundant rains of the influence of God's gracious Spirit descend upon his people and resulting in a great ingathering to the Christian Church."

Dr. Wardlaw Thompson, in submitting the foregoing resolution, spoke of the bitter hostility of Khama's father, and his attempt to kill the son who espoused Christianity. He is a man of strong character and earnest purpose, desiring to lead his people into the light of God.

#### **OBITUARY NOTES**

The Gossner Missionary Society of Berlin has sustained a heavy loss in the death of Rev. F. P. Hahn, one of its oldest and most able missionaries. Mr. Hahn died on the 3d of May, at Mussourie, in the Himalaya Mountains, where he had gone for recupera-He had served in India for 42 years. In 1884, with the help of the "Mission to Lepers in India and the East," he founded a leper asylum in Lohardaga, Chota-Nagpur, and, when later transferred to Purulia, Bengal, was the means of building up the model asylum located in that city. This leper asylum is unquestionably the largest in India, containing at the present time nearly 800 inmates. Mr. Hahn was considered an authority on leper work. He furthermore distinguished himself as a linguist in the investigation and publication of several of the aboriginal languages, such as the Oraon and Mundari. The British Government, recognizing the valuable services he had rendered as a linguist and philanthropist, conferred upon him, in the year of 1906, the golden medal of the first order of "Kaiser-i-Hind." At home Mr. Hahn was successful in stimulating the organization of an auxiliary branch for medical missionary work within his own society, and another branch for what is known in German missionary societies as the "Schwestern-Arbeit," or work for female nurses. His two works: "Sagen und Märchen der Kols" and "Einführung in das Gebiet der Kolsmission" (published by Bertelsmann, Gütersloh, Germany), are of lasting value to the German missionary literature.

Miss Sarah H. Woolston, a woman who was a missionary when it was a sacrifice to be one, and when travel was a hardship, died in Mount Holly, N. J., June 11th, at the age of eighty. With her sister Beulah Woolston, who died twenty-four years ago, she went to China in 1858, and after a voyage of

one hundred and forty-seven days around the Cape of Good Hope, landed at Shanghai, and proceeded to Foo Chow, where the two sisters established a boarding school for Chinese girls. Their pioneer work, which has grown to extensive proportions, they continued for twenty-five years. The author of "Eminent Missionary Women," the late Mrs. John T. Gracey, says of these two sisters—for their life work was ever the same—"In addition to the care of the school they established, hundreds of women visited

them at their home and were always received with Christian courtesy and teaching. They also established a number of day-schools at different and often distant points in our work, which they visited regularly, and often at great inconvenience and exposure to themselves. With all this work they found time for literary work—preparation and translation of school-books and the editing of the "Child's Illustrated Paper in Chinese." These sisters led the van of Methodist women in the East.

# FOR THE MISSIONARY LIBRARY

JOHN FREDERIC OBERLIN and A CRUSADE OF BROTHERHOOD.

These two companion books from the pen of Augustus Field Beard, published by the Pilgrim Press of New York and Chicago, make us regret that their author has not done more writing in his not uneventful life. picture of Oberlin shows the genius of biography. He has caught the limner's art, and knows how so to touch with skill that every new line tells. He has given us a charming and living likeness of Pastor Oberlin. His lineaments speak. There is no excess of praise and no evasion of truth; we see the man among men, with all his faults and virtues—a real, live man, his simplicity and sincerity, self-sacrifice and philanthropy, but none the less his self-will and a persistence akin to obstinacy. We have read many sketches of the pastor of Walback, but none that equal Dr. Beard's. His versatility was noticeable. He turned his hand to agriculture, road-making, manufacture; he founded schools, churches, a library, and in the days of the revolution a social club, and when forbidden to hold church services and ordered to glorify "the republic" and curse the "tyrant," he adroitly turned the club into a religious body, chose Sunday as the best day for the clubmeetings, and as their chosen orator "downed" the tyrant of sin and selfishness. It was a fine example of conformity and non-conformity at the same time, and reminds one of the Italian peasants who, when forbidden to exhibit the tri-color, arranged the vegetables in their baskets so as to exhibit the loved colors of their flag.

"The Crusade of the Brotherhood" is the story of the American Missionary Association, its inception, early efforts. its founders, pioneers and patrons, and its principles and work. Beard's pen interests us in this noble organization as he did in the man of the wild Mount Amour district of Alsace. And there is not a little resemblance between the pastor and the organization—the motive and method of the man and the association favorably compare. We see the same philanthropy at work, and among similar classes of society, teaching the opprest and ignorant and indolent the secrets of self-development and self-direction, and the same pious loyalty to truth and manhood characterizing both. whims are alike in style and not unlike in contents; and one who reads either will want to read the other. Even in these days when "of making many books there is no end," it pays to peruse carefully such pages as these. We hope for more book-making from the same author.

The secretary of the Home Missionary Society of Massachusetts has bought thirty-eight copies of Oberlin's

"Life" to distribute among his home mission churches to stimulate the courage and patience of these workers We can corin rural communities. dially commend his judgment and example. Such a book will help any one who reads it.

Everyland—A new magazine for boys and girls. Published by the Everyland Publishing Co., West Medford, Boston, Mass.

We again commend this new quarterly, edited by Lucy W. Peabody and Helen Barrett Montgomery, and can join in the general chorus of praise from many discriminating readers, not having yet seen one word except of high appreciation, and withal it is a missionary magazine, meant to stimulate an intelligent and hearty interest in children of all lands, as its name implies. We have seen nothing hitherto that seems to us so admirably fitted to fill a gap in the literature of our day. We had no sooner introduced the first number into our family circle than there was a demand for subsequent This will be the case with issues. many others.

offers the following Everyland prizes. Fifty dollars for the best story on foreign missions, with twenty-five

dollars as a second prize.

Fifty dollars for the best story of home missions or city missions, with twenty-five dollars as a second prize.

They must be stories, true to life, not descriptions or sermons; adapted to young folks between ten and sixteen; must not exceed 4,500 words; should be illustrated with sketches or photographs, if possible, and must be in the editor's hands not later than October 1, 1910.

OTHER PEOPLE'S PRAYERS. By E. Mabel F. Major. 16mo, 80 pp. 6d.
The Tell-tale Club. G. A. T. Frere.
16mo, 80 pp. 6d.
LEPERS SOUGHT HIS FACE. C. Horder.

16mo, 80 pp. 6d. The Church Missionary Society, London. 1909.

These are three missionary stories for young people. The first tells of how some children became interested in missions through a picture of Africans praying to the unknown god.

The second is an account of a chilstory-club and what they learned of Africa and China and India. The third is a short, impressive account of leprosy in the East and what Christianity is doing for lepers.

Studies in the Life and Teachings of Our Lord. By Rev. R. A. Torrey. 8vo, 347 pp. \$1.50. Bible Institute, Chicago. 1909.

The peculiar feature of these studies is its division into 140 lessons based on a harmonized life of Christ, each lesson taking up in turn the "Discovery of Facts" dealt with in the section, and the classification of the teachings on various subjects. It is a fine basis for a doctrinal and devotional study, sending the student to the Bible itself for information.

SERVANTS OF THE KING. By Robert E. Speer. Portraits. 12mo, 216 pp. 60 cents. Young People's Missionary Movement, New York. 1909.

This is a group of brief biographical sketches of the lives of missionaries—home and foreign. Some are well known, like Livingstone, Whipple, Verbeck, Isabella Thoburn, Patteson and Falconer, while others are comparatively little known, but are worth knowing. These are Wm. Taylor, Alice Jackson, Eleanor Chestnut, Matthew Yates, and James Robertson. The life stories are brief and to They would form an inthe point. spiring subject for study by any intelligent, earnest group of young people.

Beside the Red Mountain. By Kingston de Gruche. Illustrated. 12mo, 197 pp. 2s, 6d. Robert Culley, London. 1909.

Missionary life in a Chinese city is full of novelty, but is strenuous and a test of endurance. Read these picturesque sketches if you would see the native as he is and hear him talk with proper names and idioms translated into English. Here are street scenes, medical dispensaries, journeys, conversations with Buddhist monks, etc., all described in a readable, impressive way to show the daily life and surroundings of the missionaries.

SNAPSHOTS FROM SUNNY AFRICA. By Helen E. Springer. Illustrated 12mo, 194 pp. \$1.00, net. Fleming H. Revell Co., New York. 1909.

These are a series of living pictures from real life in South Africa. Each chapter describes some scene or incident that is worth reading. They are the things that would interest a traveler and a student of Africa. The native Dance, the Difficulties of an Unknown Tongue, a Burial Service, an African Fair, Christmas at Old Umtali, and other chapters, would make excellent reading for missionary meetings or would illustrate brief talks to Sunday-schools.

MISSIONARY STORY SKETCHES AND FOLK LORE FROM AFRICA. By Alexander P. Camphor. Illustrated 12mo, 346 pp. \$1.50, net. Jennings and Graham, Cincinnati. 1909.

To see Africa through the eyes of an African is an interesting opportunity. Dr. and Mrs. Camphor were the first American negro missionaries regularly appointed to Africa by the Methodist Episcopal Missionary Society. After some chapters telling the story of the Liberia Mission, Dr. Camphor gives some short incidents connected with the work and a number of striking native legends that reveal the thought and customs of African life in Liberia.

Under Marching Orders. By Ethel Daniels Hubbard. Illustrated 12mo, 222 pp. 60 cents, net. The Young People's Missionary Movement, New York. 1909.

Mary Porter Gamewell, the subject of this biography for young people, was a missionary in Peking during the Boxer riots and siege. The story of her life is unusually full of novelty and incident and is well told. Her self-sacrificing service for Chinese women has left its impress on the China that is to be.

THE DAYS OF JUNE. By Mary Culler White. 12mo, 128 pp. 50 cents. Fleming H. Revell Co., New York. 1909.

This meaningless title belongs to a brief story of the life of a young woman, June Nicholson, who gave her life as a missionary in China. Her beauty and force of character are clearly shown in the glimpses of life that are given. It is a simple, unpretentious biography, but one that touches the heartstrings.

THE HOUSE OF CHIMHAM. By Edgar Whitaker Work. 12mo, 75 cents. American Society, New York. 1909.

This is a little Christmas story of about fifty pages, very delicately gotten up both as to contents and letter-It is a sort of historical romance founded on the Bible story of Barzellai the Gileadite, who showed such loving hospitality to David in his flight from Absalom; and to whom, when he declined, on account of old age, the royal offer of a home at court. the king gave indirectly a reward in the person of Chimham, his son, some of his Bethlehem possessions. Sam. xix: 37-40.) From the reference to Jerem. xli:17 to Chimham, it has been supposed that on this land in later times stood an inn, Khan, or caravanserai, a wellknown stopping-place for travelers from Jerusalem to Egypt. And here, the writer of this little brochure assumes, was the inn where Joseph and. the mother of Jesus sought a lodging and in the stable of which Christ was born. The little book is very pathetic and touching in its narrative and well worth a reading for its ethical and spiritual suggestions.

At the same time it is to be feared the historic basis is very slender, and the tradition on which the story rests very doubtful. There is some uncertainty about the name, possibly from its not being Hebrew. But there is more doubt about the facts, when Johanan betook himself with his rescued captives to this southern rendezvous en route to Egypt. This, according to the Keri, is called the "habitation of Chimham." Why did an inn, or caravanserai, in the vicinity of David's city bear the name of Chim-The assumption is because it had been built and owned by Bar-This is the Masorite inzellai's son. terpretation upon the authority of some Jewish tradition, but the substitution is incapable now of proof or

disproof, tho Blunt, in his "Undesigned Coincidences," argues in its favor.

One formidable difficulty is found in the fact that even if David made over to Chimham part of his own patrimony, it would have reverted to David's heirs in the Jubilee year, as possessions were inalienable manently. But this historic uncertainty need not seriously impair the interest of what it, after all, only a delightful little romance meant to encourage all loving and gracious hospitality as having its ultimate and often unexpected reward.

INDIA'S HURT AND OTHER ADDRESSES. W. M. Forrest. 12mo. 171 pp. cents, net. Christian St. Louis, Mo. 1909. Christian Publishing Co.,

Most missionaries who have labored in a foreign field have something worth saying when they return. This is not always of unique value or interest, but it expresses their views of the needs of the people, the progress of the work and the duty of the Christian Church at home. Mr. Forrest, a missionary of the Christian Church, gives us his views on "India's Hurt and Need," "India's Mothers and Daughters," "Student Life," "Religious Ideals and Their Realization," the "Dangers and the Results of Christian Missions." The chapter on the "New Theology and Missions" is worth reading, but the positions taken are more favorable to critical conclusions than many missionaries would accept.

FAITH AND FACT: As Illustrated in the History of the China Inland Mission. By Marshall Broomhall. 8vo. China Inland Mission, London, Philadelphia and Toronto. 1909.

Here is a remarkable and inspiring record of answered prayer in the history of the China Inland Mission. The whole history is a rebuke to unbelief and a stimulus to greater dependence Nine hundred missionaries are now supported in China, in answer to prayer.

#### **PAMPHLETS**

IDOLATRY. By William L. Jones. 22 pp. Wm. L. Jones, 283 Linwood Avenue, Buffalo, N. Y.

THE CHRISTIAN STEWARD. July and October, 1909, January, 1910. Issued quarterly by the Association of Christian Stewards. 25 cents a year, 10 cents a copy. Rev. R. W. Woodsworth, 105 Yorkville Avenue, Toronto.

MENTAL ASSASSINATION, OR CHRISTIAN SCIENCE. A Physical, Intellectual, Moral and Spiritual Peril. By I. M. Haldeman, D.D. 40 pp. 10 cents. Charles C. Cook, 150 Nassau Street, New York. DESTRUCTIVE CRITICISM VS. CHRISTIANITY. An Exposé of Fosterism. By A. C. Dixon. 24 pp. Bible Colportage Asso-

ciation, 826 La Salle Avenue, Chicago,

Missionary Posters, Letters and Picture Post-Cards. Published by the Mission-ary Helps Depot, 13 Croxton Street, Liverpool, England.

BUDDHISM AS A RELIGION: Its Historical Development and Its Present Conditions. By H. Hackman. 320 pages. 6s, net. Probsthain & Co., 14 Great Rus-

sell St., London, W.C.

DAWN IN TODALAND. By C. F. Ling. 1s, 6d, net. Morgan & Scott, Ltd., 12 Paternoster Bldgs., London, E.C.

THE EVANGELICAL INVASION OF BRAZIL. By Samuel R. Gammon, D.D. 179 pages. Presbyterian Committee of Publication,

Richmond, Va. 75 cents. Some Jewish Witnesses for Christ. By Rev. A. Bernstein, B.D. 1s, 6d. Operative Jewish Converts' Institution, Palestine Pl., Bodney Rd., London, N.E.

Seven Words of the Risen Christ. By Joseph Addison Richards. 12mo, 86 Joseph Addison Richards. 12mo, 86 pages. National Bible Institute, 156 Fifth Ave., New York. 60 cents, net. LIFE OF MARY LYON. By Beth Bradford Gilchrist. 8vo, 462 pages. Illustrated. \$1.50, net. Houghton, Mifflin Co., Boston 1910

ton. 1910.
THE CHILD IN THE NORMAL HOME. By A.
L. McCrimmon, LL.D. 31 pages. 10 cents, net. American Baptist Pub. Society, Philadelphia.

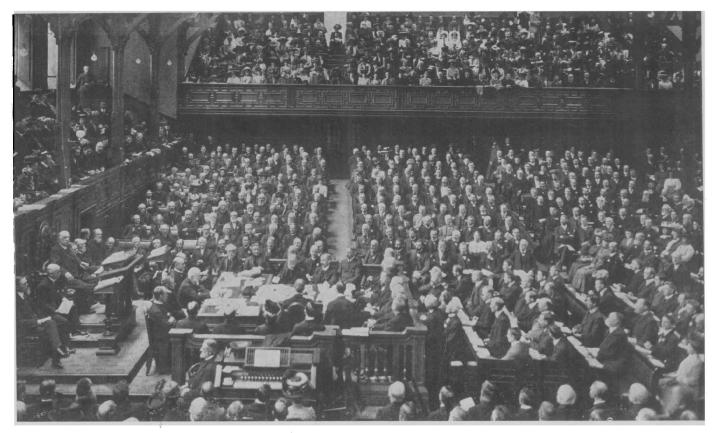
THE HOME AS THE SCHOOL FOR SOCIAL LIV-ING. By Henry Frederick Cope. 36 pages. 10 cents, net. American Bap-tist Pub. Society, Philadelphia.

THE CITY: As IT IS AND AS IT IS TO BE.
By Clinton Rogers Woodruff. 51 pages.
15 cents, net. American Baptist Pub. Society, Philadelphia.

THE SOCIAL MISSION OF THE CHURCH. By Alfred Wesley Wishart. 55 pages. 15 cents, net. American Baptist Pub. Society, Philadelphia.

THE CHURCHES OUTSIDE THE CHURCH. By George W. Coleman. 29 pages. 10 cents, net. American Baptist Pub. Society, Philadelphia.

THE CHURCH AND THE LABOR MOVEMENT. By Charles Stelze. 32 pages. 10 cents, net. American Baptist Pub. Society, Philadelphia.



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

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),
44-60 E. 293 St., New York

Vol. XXXIII. No. 9 Old Series

SEPTEMBER, 1910

Vol. XXIII. No. 9 New Series

# 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 surprizing 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 The famous Roman Catholic theologian, Hugo Koch, of Braunsberg, 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 surprized to hear that Professor Koch will no longer occupy the position of Roman Catholic professor theology.

In Russian Poland a peculiar Losvon-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 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. 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 Borromeoan Encyclical because they have given offense to Protestants in Saxony. Thus he confesses to his

Spain and Portugal have fallibility. maintained representatives 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 thirtyfive representatives from the leading Protestant denominations and principal countries of the world, has been formed to carry on the work of the conference as follows: (I) 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. special committees have also been appointed to investigate and report on the following subjects: (1) What fields now call loudest for reenforcements 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 (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, 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 dissentient 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. men can be entrusted with power. 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 CAM-PAIGN

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 sac-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 Lavmen'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 minify 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 strated, 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 schoolbovs 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.

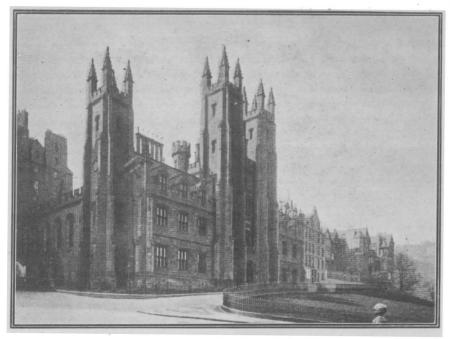
# AN ANTI-CHRISTIAN MOVEMENT IN KOREA

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 A sect has been formed Koreans. whose saint is Tangun, the mythical founder of the Korean Empire. 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 worldwide 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



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 worldwide renown-men like John R. Mott, the efficient chairman of the Conference; Robert E. Speer and James L. Barton. 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 Thoburn, 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. Chatterii. 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



Chairman of the Conference, and of the Continuation Committee

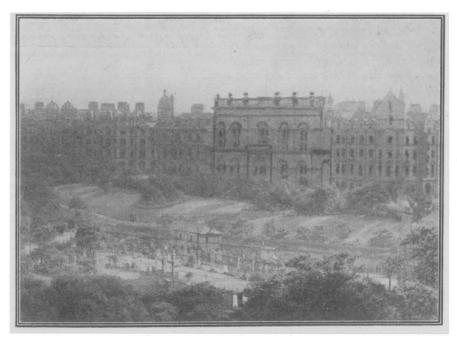
were courteous and showed a loyalty to Christ and a desire to work harmoniously for the advancement of His Kingdom.

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

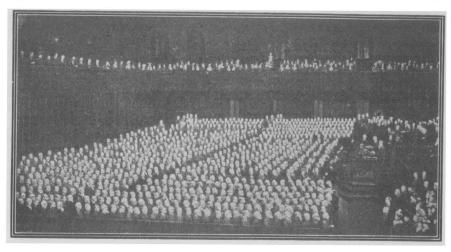
the air and should make closer cooperation possible. Some of the delegates -notably those from the "high Church party" of the Church of Englandhave been subjected to severe criticism by their brethren for attending such a conference at all; some delegates regretted the expression by a few speakers of 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. Gunning, 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. 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

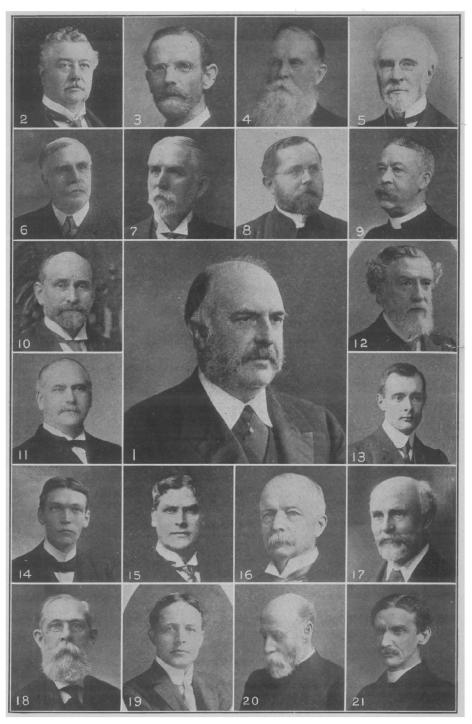
The chairman of Commission I, Dr. John R. Mott, gave the following outstanding convictions and impressions as a result of the study of the subject, "The Carrying of the Gospel into All the World":

- (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 exprest 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 Reav. Sir John Kennaway, Sir Andrew H. L. Fraser

British	Frecution	Committee
Dillion	LACCHIVE	Commutee

# American Executive Committee

## Continental Executive Committee

## The Commissions

I. Carrying the Gospel unto all the Non-Christian World. 

II. The Native Church and Its Workers.

III. Education in Relation to the Christianization of National Life. 

IV. The Missionary Message in Relation to Non-Christian Religions.

Prof. D. S. Cairns, D.D.

Robert E. Speer, M.A., D.D.

Vice-Chairman

V. The Preparation of Missionaries.

VI. The Home Base of Missions.

VII. Relation of Missions to Governments.

Lord Balfour .....

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 Balfour; (2) Hon. Seth Low; (3) Bishop Walter R. Lambuth, D.D.; (4) Bishop La Trobe<sup>1</sup>; (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.; (10) Rev. Arthur J. Brown, D.D.; (11) Rev. H. K. Carroll, LL.D.; (12) Hon. Duncan McLaren<sup>3</sup>; (13) Mr. J. H. Oldham; (14) Mr. John W. Wood; (15) Mornay Williams, Esq.; (16) Sir Andrew Fraser<sup>1</sup>; (17) Rev. R. Wardlaw Thompson, D.D.; (18) Hon. S. B. Capen, LL.D.; (19) Wm. J. Scheiffelin, Ph.D.; (20) Rev. Professor George Owen; (21) Rev. Professor D. S. Cairn.<sup>4</sup>

<sup>&</sup>lt;sup>1</sup> Copyright by Elliott & Fry. <sup>2</sup> Photograph from Lafayette, London. <sup>3</sup> Photograph from Alex. Ayton, Edinburgh. <sup>4</sup> Photograph by Hardie, Aberdeen.

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 reenforcements.—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 thingspopulation 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. Högberg, 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 exprest 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, Turkestan 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 exprest 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. Moffett, 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. DAVID-SON, 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. Collenbach, 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-worshipers; (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. Chatter, 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. Harford, 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. Burt, 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 possi-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 re-(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 imprest 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 newlyawakening 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 fellowhelpers 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 eves.

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? are allowed to proselytize among the heathen or Mohammedans, should proselytizing among the members of "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 proselvtize 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 rereligious 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. 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 narrowminded, 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 Rus-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. 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 socalled 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 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 Lithuanianspeaking 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 excommunicated 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 an 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

<sup>\*</sup>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 selfsurrender. 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, "Goodmorning."

"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 partner-ship."

"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. 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 Iesus' 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 papanese 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 Christianity. with 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. 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 surprizing 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. Ouite 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

[September

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 whatver 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 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 churchmembers 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 onethird 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 118,036 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 socalled '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		68,105	138,033
German		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 Slovanian.	20,181	20,472	47,826
French	19,423	12,881	9,392
Scotch	16,446	17,014	20,516
Ruthenian		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. Austria-Hungary, Greece, Turkey, and the small principalities surrounding, and the Russian Empire, furnished 67 per cent of the total immigration. The report says, 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 Skilled Miscellaneous None, including women and children	13 423 - 7 1 per cent	2 458 - 3 17 per cent	19 210 - 31 6 per cent
Laborers, common and farm	12 <b>3,275</b> 5,165	46,694 10,954	4,469 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 From our point of view, at citizen. 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." 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 illfame, 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 Vividly and clearly it document. 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 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 vet 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 Thsang, 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. 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 Thsang 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 The Buddha became to with God. 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

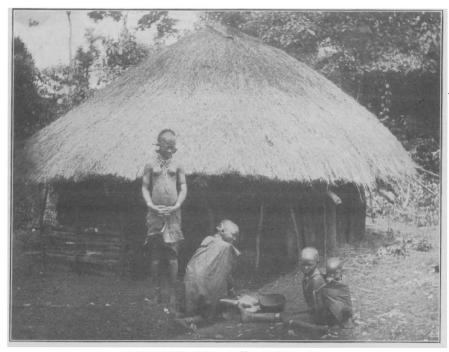
need. Let us ask Him about it?" After prayer Wanguhu was warned that if he should marry a woman who did not love God, she would make life a burden to him, and he was urged to wait before marrying, even tho it should be a very long time, until he could find a woman who would be a real help to him in his 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 heat 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 work, and by inquiring among people 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 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

687

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 surprize 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 Wangulu 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 surprize 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 imprest 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. 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 win-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 The Christians, however, for me. 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. 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 Griscom; United Minister 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 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 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 missionary 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 the 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. 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

<sup>\*</sup> 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 over-

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 undermanned (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 reafor 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 racethe 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 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. cated 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 to-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. 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 nave 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 surprized 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 re-. ceived 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 brotherhood which ushered in 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. 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

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

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-inchief has now made plans for a trip to the mission fields of Asia, returning by Egypt and the Mediterranean. 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 I to March I, 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 Mossems 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 wellknown words, "Hark, Hark, My Soul; Angelic Songs are Swelling." 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

About 200 people took part in the pageant, which was planned and carried out by Mrs. Lucy Waterbury Pea-

Glad Tidings of Peace."

## 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	Village Schools	Boarding and High Schools	Colleges	Kindergartens	Dispensaries	Hospitals	Orphanages	Magasines 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		50,00
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	l	1	1	2		1	5,716,800	
of the Maritime Provinces (Canada) 5 Woman's Baptist Foreign Missionary Society	1870	1,827	20,000	48	317	2	16	5	1	9	2	18	21	19	2	<b> </b>			1		1	174,800	7,66
of Eastern Ontario and Quebec	1876	434	2,344	7	84		3	18	۱	2	1	14	5	3	2			1	1	٠.	1	931,200	
6 Free Baptist Woman's Missionary Society	1873	538	12,866		٠,	1	6	3	1	2	••	9	17	16		١	1	1	1		1	,	
7 Woman's Board of Missions (Cong.)	1868	5,033	174,626	205	2,300	7	125	90	6		5	225	348	300	31	2	15	4	3		2	6,661,101	40,00
8 Woman's Board of the Interior (Cong.) 9 Canada Congregational Woman's Board of	1868	4,096	106,061	3d yr.   70	2,466	6	80	56	2	13	1	350	98	68	21	3	3	2	2	4	3	2,219,400	63,63
Missions	1886	547	4,015	15	60		3	2			1	2	4	4		<b> </b>	١	١	1	 	1		1,40
10 Christian Woman's Board of Missions	1874	770	381,854	90	545		76	50	4	73	4	185	١	١			۱	۱	١				,,,,
11 Woman's Auxiliary (Protestant Episcopal) 12 Woman's Auxiliary (Church of England,	1871	20,000	127,415	248	3,335		*65					i		1				۱	۱				*45,00
Canada	1886	12,382	66,147	6	23	1	33	4		10	4	51	2	1		١	1	١	3	١	1	600	
Reformed Episcopal Church	1889		6,327			٠	4	5	1	4		3		}		١		1	1	1			
4 Woman's Missionary Society Evangelical Association	1884	1,806	25,810	20	٠.		6	5		5	1			<b></b>		۱	l	l	<i>\</i>		2	10,000	8,72
15 Woman's Foreign Missionary Society (Friends) 16 Woman's Missionary Society of the Evan-	1887	13,819	51,929	310	715	17	102	58	6	13	6	17	42	32	10	١	١	3	2	2	1	102,420	5,75
gelical Lutheran Church	1879	2,070	62,874	150	1,048		14	11	3		1	15	27	23	4		١	3	2	1	2	600,000	40,00
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	49,69
Free Methodist Church	1894	2,006	39,439		604		*89									·					1	75,000	9,35
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	
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	199,84
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		l		1	720,000	*7,50
ciety of the Wesleyan Methodist Church 23 Woman's Parent Mite Missionary Society of	1903		4,000		20		4	1	1	2		<b></b>					١	١	١				
the African Methodist Episcopal Church 24 Woman's Foreign Missionary Society of the	1874	150	12,101		1,165	2	23	12	2	2	3	6	4		2		2		<b> </b>	<b> </b>		223,644	64,00
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	28,28
Presbyterian Church, Canada, East 26 Woman's Foreign Missionary Societies of the	1876		23,618	1	333				2			43								٠	1	1,926,000	*8,78
Presbyterian Church, U.S.A	1870	12,991	460,730	100	10,869	24	568	<b> </b>	39			680	350					18	18	2.	2	*3,500,000	*90,00
Reformed Church in America	1875	2,891	67,039	19	450		75	65	7		3	187	145	131	14		١	1	2	1	1	1,637,000	
United Presbyterian Church of N. America 29 Woman's Home and Foreign Missionary So-	1883	7,546	60,587	335	1,317		71		7		5		7					3	3		2	4,459,400	36,03
ciety of the United Evangelical Church 30 Woman's Home and Foreign Missionary So-	1884	1,219	15,654	45	320		20	2	1	8	1	15	5	4	1	••				١	2	3,478,584	
ciety of the Advent Christian Church 31 Woman's Missionary Conference of the	1897	300	9,195	••	155	3	30	30		5		٠	14	12			14	١	2	2	1	283,100	4,00
United Synod	1881	9	10,013	5	142		2									1	1		۱	٠.		24,000	2,51
of God	1890	50	2,023	••	27	1	3	3		19		19	3	3			١	١	١	1	1		40
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	
and Nova Scotia	1878	252	602	6	18		6	3	2		1												
ica for Heathen Lands	1860	2,101	86,902	••	••	3	49	39	8	99	3				2			4	4	2	1	346,000	
the National Baptist Convention	(?)	1,000	13,000		•••		••					••										300,000	3,00
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	815,59

## 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 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 foundling 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 nat

body, of Boston. The costumes were appropriate and many of them beau-

tiful 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. 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. 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

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. stances 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 surprizes, 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 compas-"Oh how benighted, how woful is their case! Go feed and heal. invite to the gospel feast." main it was the clergymen who exhorted, and tender-hearted women who made the chief response. ther, not only was the appeal addrest 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 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 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. 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, Congrega-Disciples, Episcopalians, tionalists. 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. also the business of each denomination still further to divide and assign, until every local church is made acquainted with the length breadth of its obligation to God and 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 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, artizans, etc.? A reliable calculation is easily made. divide 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 onethird 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 resident beyond our national But not so the laymen boundaries. connected with the Missionary Movement. On the contrary, they are careful to state often and most earnestly that not less than 25 per cent, onequarter, 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 possest of these two methods of handling the momentous theme of Christian missions, the greatest concern possible 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 reenforcements 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 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 In other words, to use a founded. 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		423
Total schools		344
Total scholars		7,504
Total baptized Christians		15,079
Total adherents		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 prayermeeting 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 prayermeeting 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. 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. 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, surprizing 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 They counted twenty-seven people. 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 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

"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 send them forth on their errand. the World's Missionary Conference in Edinburgh the announcement 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 Episcopals, 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 wheel-barrow 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 captain of the spearmen, 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 selfgovernment, 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. 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), An and(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 Guruwayoor, 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 imprest him. This devout man said one day in a lecture at Guruwayoor: '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 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. 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. 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 af-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 ex-These are under the control penses. 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 evangelization 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 Mohammedans look of conversions. 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. 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 worldmissions, 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 Singhalee, while a Burman fraternized with a delegate from the Punjab. 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. 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 II associates—II 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 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 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 discust, 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 midfront 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,ooo in missionary funds, and all American Protestants more than \$11,000,ooo, 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. regulations divided these into three classes. The first class were made up of those Tews 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 mem-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 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 It is planned that each of features. 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 ad-Not many of them can be vanced. 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. 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. 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. 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 I. 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 From his report it seems that II 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. other II per cent of home mission money is used in places of small size where two or more mission boards are trying to sustain churches. vestigation does not include the overcrowding of churches that support themselves, but only those which call on their denominational boards for 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 Whole counties appear to churches. be almost or wholly destitute of any

religious work. Las Animas County has eleven churches in Trinidad, with 14,000 inhabitants, but only 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 discust 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 created by the use of charts, pictures, diagrams, mottoes, curios, bulletinboards, 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 Sunday-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. 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. 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 The Monchis have Monchi tribe. 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, English being spoken round about, but all were come on business, and meant business.

"We had with us Monsieur Vandervelde, 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. 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 exprest 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 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 Weslevan Methodists do not see the way clear to join the 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 addrest 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 indiarubber 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 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 Mc-Neil 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 "Thousands of for the procession. 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 fol-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 Christian philanthropies Hall for 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," 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 11. 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 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 lifestory 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. 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 Ínterior 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.



A COMMITTEE OF NEW PERSIANS, EDITORS AND AGITATORS



THE MOHAMMEDAN MIJTIHID AND A GROUP OF PERSIAN REACTIONARIES

THE OLD AND THE NEW IN PERSIA

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sectyl.

Vol. XXXIII, No. 10
Old Series

OCTOBER, 1910

Vol. XXIII. No. 10
New Series

# SIGNS OF THE TIMES

#### RELIGION IN THE UNITED STATES

The publication of the religious census of the United States gives food for reflection as to the progress and religious tendency in this country. It should be borne in mind, however, that the effort was made to classify every individual by religious creed, so that purely nominal Christians were classed as such and Roman Catholics include all members of Roman Catholic families and all others whose names are on the parish register—even tho they do not attend a church or contribute to its support.

The census reports fifty-seven main bodies of Christians, with 215 separate denominational organizations. Many of these are caused by merely geographical separation or shades of difference in opinion or belief or practise. One of the newest bodies is a negro organization called "The Church of God and Saints of Christ." They use only Scriptural names for members and follow the Ten Commandments as their rule of life. The Salvation Army now numbers 23,000 members, and there are 455 organizations of Spiritualists with 35,000 members. Communistic societies are rapidly disappearing—only two being left out of eight reported in the census of 1890.

The African and Asiatic religions are also represented in America and some of them are growing in num-

There is a Confucian society in New York and one in California. There are also members of Chinese "Joss Houses." Buddhism claims its followers in America among Chinese, Japanese and East Indians, and there are listed sixty-two Chinese and twelve Japanese temples—most of them in Shinto worship is not California. kept up in America, as it is too closely identified with the Emperor of Japan. Hinduism is represented by the Vedanta Society, with organizations in New York, Pittsburg, San Francisco, and Los Angeles. This society was organized by Hindus at the Chicago World's Fair in 1893. Theosophists have four organizations with 2,336 members in the United Babism-the reformed Mo-States. hammedanism of Persia, and Bahaism, another offshoot from Islam, both claim followers, not only among foreigners but among Americans. 1906 there were 1,280 Bahaiists in the United States, with twenty-four places of worship. There are many Armenians and Greeks in America with their own churches and priests.

It is evident from a study of these statistics that American Christians have no excuse for going to sleep. It is high time that we awake and preach and live the Gospel of Jesus Christ, so that those who come to these shores may see the fruits of Christianity and join the Christian Church.

#### THE PROPAGANDA OF ISLAM

Pastor Awetaranian, a direct descendant of the false prophet, who was a "mollah" until his conversion and baptism in 1885, is now director of the training school for missionaries to Moslems which the German Orient Mission has founded in Potsdam. He has recently once more called the attention of evangelical Christendom to the aggressiveness of Islam and points out the immediate danger. Speaking of the Mohammedan press, especially in Egypt and India, he shows that the progress of Mohammedanism in Africa and Asia during the past years is causing it to think and write more of its future expansion until it has become, as every Moslem devoutly hopes, the ruling religion of the earth.

He quotes from the Arabic weekly, Elmyajjed, published in Egypt, the report concerning a great Mohammedan conference which has been held at Delhi, India, in which especial praise is bestowed upon the English Government, because it grants great privileges to its Mohammedan citizens and aids them in all their efforts. The result of this conference has been the organization of a great society for the propagation of the Islam in Asia and Africa. the members of which are followers of Mohammed in India, Egypt, and Russia. Its first efforts are to be made in Japan, and a committee has been appointed to translate the book "Ruh il Islam" (the spirit of Islam) of Seid Emir Alijylhindi into Japanese. prominent Japanese officer, Jama-Oka, who was associated with General Nogi during the late Russo-Japanese War, has become converted to Islam and, after a pilgrimage to Mecca, has made a prolonged visit to Constantinople. Jama-Oka talked freely about his con-

version and stated that Christian missionaries in Japan had published a pamphlet concerning Mohammed in which he was depicted as a warrior who carries a sword in his hand and threatens the nations. The very thing which was intended to repel the Japanese, the warlike spirit of Mohammed, attracted Jama-Oka and other officers. They founded a society for the study of Islam and decided to propagate it in Japan. At the same time India and China are to be approached, while the uncivilized heathen of Africa and Asia are to be left, as heretofore, to the successful propaganda of Mohammedan merchants and traders.

Pastor Awetaranian calls attention to the fact that Turkey knows as yet no real religious liberty, tho the new Constitution guarantees it. He thinks that matters are perhaps worse now than under the old régime. Young Turks have become persuaded that Islam must be strengthened if they are to remain in power, and they favor a powerful propaganda in its behalf. Many religious weeklies have been founded by them, two especially important ones in Constantinople. With pride they state that many scientific men of Europe are enthused with the Mohammedan doctrines, and that men everywhere are weakening in allegiance to the Christian their Church. The increasing Christian sentiment for total abstinence is also construed as a token of the increasing leaning toward the teachings of Mohammed, who prohibited strong drink.

The new program for the education of Mohammedan theologians fixes the time of study at twelve years, and prescribes certain courses of study, including the book "Izhar-ull-Hagg." This is the work of an Indian

theologian, and contains a severe criticism of Christianity and the Bible, and Protestant missionary literature. It answers with adroitness the attacks of missionaries upon Mohammedanism, that future graduates of Mohammedan theological schools will be directly prepared for the battle against the forces of Protestantism.

# ANTI-CHRISTIAN MOVEMENTS IN AFRICA

The great rival of Christ as the ruling power in Africa is Mohammed. Not only are the Moslem mollahs bitterly opposed to Christianity, and are doing all they can to forward the spread of Islam, but Christian powers -British, French, German, and Portuguese-says Dr. Zwemer, are practically furthering this course in their protectorates. In Gordon College, at Khartum, the Koran is taught, but the Bible is not; the college is open on Sunday but closed on Friday, the Mohammedan Sabbath. European officials observe Mohammedan festivals in some protectorates and at Kotakato. on Lake Nyasa, a former British official forbade the use of a church bell by the Universities Mission because Moslems objected, and another official distributed copies of the Koran. The important Yao tribe of this district, on Lake Nyasa, has since gone over bodily to Islam.

The Christian Express, of South Africa, says that only the most superficial observers will regard the advance of Islam in Africa as a missionary movement. It is an anti-European movement largely due to the opposition of Africans to European standards and European control. The great battle in Africa is not between Christianity and paganism, but between Christianity and Islam.

Egypt and the North African States are the centers of the anti-Christian and anti-European agitation. Already Mohammedan traders and teachers from Egypt are going all through Africa, and when the Cape to Cairo Railway is completed the movement will be even more wide-spread. Moslems oppose Europeans as enemies of the slave-trade, opponents of polygamy and barbarism, and as advocates of reforms in morals and religion. The European governments have a difficult task before them in their African dependencies, but they have no excuse for existence if they do not govern righteously and with a firm hand in the fear of God. There is no excuse for their favoritism toward Mohammedans or their opposition to Christian missions.

At the last meeting of the Continental Missionary Conference, held at Bremen, Professor Meinhoff some "Reasons why Christian missions should not stop before Mohammedan-His address deserves especial attention, because he visited the German missions in Africa last year and studied the problem of Islam. fessor Meinhoff says that Christian missions must not stop before Mohammedanism, (1) because the gospel is the message of reconciliation to all men; (2) because Mohammedanism does not stop before Christian missions; and (3) because the doors leading to Mohammedan peoples are open. Christian missions must be prepared for the battle, (1) by a better knowledge of Mohammedanism; (2) by an enlarged measure of self-sacrificing love; (3) by a willingness to abandon occidental forms, if only the Gospel of Christ is preached and received in faith Professor Meinhoff was addressing an audience composed almost exclusively of representatives of liturgical churches and was referring to pictures, crucifixes, and other things still thought of very highly by many German Christians, but despised by Moslems. Professor Meinhoff warned against street-preaching among Mohammedans, especially in places where the missionaries are just commencing, and he upheld the decision of some Christian governments not to allow it in their colonies, because it excites the people and frequently leads to riots and tumults.

# THE OUTLOOK FOR CHRISTIANITY IN TURKEY

The hopes of many Christians that the overthrow of the old Sultan, Abdul Hamid II, would be the end of opposition to Christian work in Turkey have not been realized. The hostility of Islam is still evident and those who would leave Mohammed for Christ are still in danger of persecution if not of death.

Nevertheless, there are many encouraging signs in the outlook for Christianity, many barriers are taken away, as in the abolition of the censorship of the press, and many new doors are open to missionaries.

One of the greatest avenues of advance is in the work for young women and young men. The American college for girls at Constantinople is entering on a new era of power, and it is hoped will take as positive and as high a stand in Christian teaching and Bible study as it is taking in purely intellectual branches. Rev. H. M. Irwin, of Caesarea, says that one of the ways in which the revolution has opened new opportunities is through progressive organizations among young men. One of these clubs, started in

Caesarea in February, 1909, unites in it Moslems and Christians alike. It is practically a young men's Christian and Moslem association under Christian leadership. The members meet and study the topics of the day, and join in athletic sports, and on Sundays listen to religious addresses and studies in the Old and New Testament. The evening audiences are almost exclusively composed of voung Moslems. Before the revolution such meetings would have been impossible. There is still a danger lest the desire to attract, without offending, these young men should lead to philanthropic and ethical rather than purely Christian work among them-work such as Christ would do.

From Trebizond, Dr. S. L. Crawford writes that there is still great difference of opinion as to the effect of the New régime on Christian work. Some say that things are worse than ever from the standpoint of government and authority. Others declare that Christians are more likely to secure justice in courts; traveling is easier and the common people have new opportunities. The thoughtful young men are demanding reforms in State and Church. Armenians are asking for married bishops and educated priests. They are coming to see that Protestant missionaries teach the truth and advocate the things that are right and wise and uplifting.

#### ISLAM IN EUROPE AND AMERICA

The sign of progress which Islam is making in Liverpool is a beautiful mosque erected a short time ago. Only few native Mohammedans attend this house of worship, but it is the place of meeting for Englishmen who have become Moslems. These English Mos-

lems observe all prescriptions of the Koran most diligently, except that they abstain from polygamy, which is still forbidden in Great Britain. Their children are called by Turkish, Arabic, or Persian names, and it is thought that one thousand inhabitants Liverpool have either already joined Islam or are ready to join it. The mosque itself is well built, and connected with it are schools for boys and girls, a library, a museum, a hospital, a book-store, and a hall in which lectures on Oriental languages and literature are regularly given.

The Young Turkish newspaper, Teswir Efkar, recently contained an article on Moslems in America, in which was discust the statement of the New York Press that there are 450.-000 Moslems in the United States. The writer is not ready to accept that figure since he states:

"Americans count the Mormons among the Mohammedans, and not wrongly perhaps, because they are already half Moslems and will easily become whole ones. Numerous Americans belong to sects which are so closely related to Mohammedanism that they exclaim, 'We also are Moslems,' when they meet us. Bahaism has found many followers through the instrumentality of Abbas Efendi, the son of Baha Ullah. In many American places Bahaist mosques have been erected, and the Bahaists are a sect of Islam which can not be separated from it. When our Mohammedan Memas come to the United States and preach in the language of the country, Islam will make rapid and great progress there, because Americans have some inclination toward it, and Bahaists and Mormons will join it without much difficulty."

The newspaper Sabah, of Constantinople (April 24, 1910), proudly and joyfully prints a list of those who contributed toward the fund for the erection of a mosque in London. sum contributed amounted to about \$1,000, and it is most remarkable that almost all contributors are officers of the army, government officials, and clergymen.

The Austrian

Government promised to recognize Islam as an official religion in Bosnia and Herzegovina, tho it forbids polygamy and slavery, which the Koran permits. Not satisfied with this, the Young Turkish Tanin (April 26) demands that Austria grant all Mohammedans within its borders full liberty to exercise all their religious tenets and place them under the spiritual oversight of the Sheik ul Islam in Constantinople. The Tanin reports also that a weekly paper is to be started under the name Taarifi Moslemim, which means federation of Moslems. The editors of this paper will be the ablest and besteducated Moslems, and investigators have been sent out by them into the different parts of the earth, that they report about the conditions of the Mohammedan countries and the prospects of Mohammedanism in others. The purpose of the paper is the strengthening of Mohammedans and the propagation of Islam.

# AN AMERICAN CHINESE CONFER-**ENCE**

In the last week of August a unique conference was held in Hartford. Conn. About twenty Chinese young men and young women met in a convention of the Chinese Christian Students' Association of North America. These are college students, young peo-

ple from good families who expect to return to China and will there become leaders of national thought and life. They met to discuss what could be done to win other Chinese students in America to Christ and what they can do for the evangelization of China. The Chinese in the recent convention earnestly advocated the advisability of the Chinese Christians taking responsibility for the missionary work among their own people in order that Christianity may not be looked upon as a foreign religion, and that those who best understand the Chinese mind may present the gospel message.

This policy is fully endorsed by missionaries. The Chinese must be the ones to evangelize China, and should take charge of the work as rapidly as leaders are trained and the funds are contributed by the Chinese themselves.

In discussing the new signs of national progress and the effect on Christian missions in China, Rev. W. N. Bitton, of Shanghai, writes that many of the newspapers of China delight to scatter a knowledge of the seamy side of Western life in order to create contempt for Western nations and the Christian religion. The facts of Christian teaching and practise are, however, being disseminated more and more widely by the Christian Literature Society for China and by the tract societies, so that the people are coming to understand the truth about Christian ideals. The Government is still opposed to Christian missions and refuses to recognize diplomas from missionary institutions, altho these are the best in the land. When the Christian teachers and leaders of China become Chinese, not foreigners, then the anti-foreign sentiment will not create an anti-Christian agitation.

#### THE ABSORPTION OF KOREA

The aggressive policy and growing power of Japan in Asia is seen in her recent convention with Russia for the control of Manchuria, and now in her absorption of Korea into her own empire, thus doing away with the fiction of Korean independence. The Japanese lion and the Korean lamb lie down together, but the lamb is inside the lion. Japan's guarantee of Korean independence evidently had a short timelimit, and now the Japanese Government has added at one stroke ten millions to the population of the empire.

The effect on missionary work can not as yet be definitely predicted. There are reasons to fear lest, as is almost universally the case, the dominant power will look with suspicion on the work of a third party that is endeavoring to educate and elevate her Except among enlightened masters there is always a fear lest education make servants restive under control. Thus far Japan has not directly hindered Christian missionaries in Korea, altho their regulations and their arrogance toward Koreans and missionaries have often been annoying and have obstructed the work.

There seems no reason to doubt that there will continue to be in Korea the same religious liberty that has been enjoyed, and the loss of temporal hopes may still further lead Koreans to set their minds on eternal things.

The statistics for Christianity in Korea show that in June, 1909, there were 42,244 Protestant church-members in Korea and 50,516 catechumens. Foreign missionaries numbered only 283, for the most of the work is done by Korean teachers and evangelists, who are volunteers or are supported by the Korean Church,



THE SALTAR KHAN, OF TABRIZ, AND HIS VOLUNTEERS, WHO SAVED THE CONSTITUTION

#### RELIGION AND POLITICS IN PERSIA

BY REV. S. G. WILSON, D.D., TABRIZ, PERSIA Author of "Persian Life and Customs"

Recent changes in Persia are economic and political in their origin and their manifestations. The results so far are largely social and political. But religious feeling has influenced the agitations and has modified the conditions of the contest as well as the outcome. Politics will continue to affect the religious conditions and with them all missionary work and the prospects of the Kingdom of God in Persia.

The struggle for a constitution arose from a desire, somewhat blind, to find a remedy for adverse economic conditions, without much knowledge of what that remedy was, how it could be applied, or what would be its effects. The people knew, beyond contradiction, that their circumstances called for amelioration. They were

suffering great injustice and oppression. Their ancient country was weak, its government corrupt, its independence threatened. The people, rich and poor alike, were groaning on account of their pitiable lot. Their kismet was ill-fortune. Bribes weighed down the scales of justice. Security of property was at the caprice of venal judges, both civil and Men curst their rulers religious. with a vim and vindictiveness that was startling. For several decades the city people had lived on the verge of famine, tho the crops were fairly good They exclaimed, "Allah gives us our daily bread, but greedy men starve us." Princes and nobles, mollahs and other capitalists, who owned the villages, had their hands on the throats of the people as effectively as if they

had been a landlord's trust. They doubled and trebled the price of wheat in the cities. The laborer was obliged to work ten days for a bushel of wheat. This high price scarcely benefited the farmer, for he had little wheat or barley to sell after feeding his family. The rent and taxes were paid in kind, by measure not by value. The officials, headed by the Crown Prince, the farmers of taxes, and the mollahs, whose stipends were collected by them from the villages in produce, were waxing rich and the mass of the people grew poorer and poorer. Prices of other commodities rose. Men with fair earnings were under the necessity of pawning their household goods. With heart and lips they curst both priest and prince.

The corruption of the Government was causing intense dissatisfaction. Loans had been contracted from Russia, making possible royal jaunts in Europe and lining the pockets of the viziers and court favorites, but without any result in public utilities. these loans the customs duties were hypothecated. Foreign (Belgian) controllers were put in charge of the customs, post and passports. concessions gave the King's highways into the hands of foreigners, and bridges which from time immemorial had been public property became tollbridges through the connivance of bribe-taking officials. Patriotic anger was aroused by these circumstances and by the threatened danger to the independent regulation of religion should the country pass under foreign control.

Under these conditions the outcome of the Russo-Japanese war made a profound impression. The invincible Russians were humbled. The Persians began to hope that they might yet retain their independence. Many were the inquiries as to how Japan had developed. What was the secret of her progress and success? constitutional struggle in Russia had great influence in Persia, especially in its effects on the Persians and Shiahs of the Caucasus, who imbibed constitutional and socialistic ideas and were initiated into revolutionary methods. Other Persians were influenced in Constantinople by the Young Turk party. In Persia secret agitators were working and planning. The outbreak was sudden and unexpected. The order of events was as follows:

- 1. Efforts to arrest a Sayid, a political agitator, resulted in the killing of another Sayid. A great political demonstration was made. Thousands of the people took refuge in the British Legation in Teheran and the British Consulate in Tabriz. A constitution was demanded, in the summer of 1906.
- 2. Constitution granted by the Shah, Muzaffar-i-Din, August 5, 1906.
- 3. First National Assembly inaugurated, Teheran, October 7, 1906.
- 4. Shah died. Mohammed Ali crowned Shah, January 19, 1907.
- 5. Prime Minister Attabeg-i-Azam assassinated August 31, 1907.
- 6. Russian-British agreement published September, 1907, dividing Persia into spheres of influence.
- 7. First National Assembly dispersed at cannon's mouth, June 23, 1908.
- 8. First siege of Tabriz, June-October; royal troops withdrew, vanquished.
- 9. Second siege of Tabriz, January-April, 1909. City relieved by Russian troops April 30th.
- 10. Teheran occupied by Nationalist troops. Shah abdicated, July 6th. Sultan Ahmed Mirza made Shah; aged 13.
- 11. Second National Assembly convened November, 1909. Russian troops remain. During these three years, Turkish troops occupy Persian Kurdistan.

#### I. Influence on Religion

The power and influence of the Moslem mollahs was at first exerted with the people to bring the Shah to terms and to procure the proclamation of constitutional government. Afterward the Liberals were constrained to allow the mollahs large influence in drafting the written constitution, for the Shah could not have been forced to

has been founded by the help of the twelfth Imam and it must never to all ages pass laws contrary to the laws of Islam and the Prophet. The decision on this point must rest with the Ulema, and therefore a committee of five of the Mujtihids shall sit as members of the assembly and have power to reject all bills in their judgment contrary to the Sacred Law; their decision shall



THE NEW UNIFORMED POLICE OF TABRIZ, PERSIA

accept and sign it except by combination with the clericals. Articles were thus admitted to the constitution which the Liberals did not desire and which they hoped to make dead letters as soon as possible. Some of these provisions favor clerical domination and provide for the continuation of their power. Article I establishes Islam according to the Shiah sect of the twelve Imams as the religion of Persia, and declares that the sovereign of Persia must belong to and contribute to the spread of this religion. Article II declares that the National Assembly

be final. This article shall not be liable to change until the advent of the twelfth Imam.

Articles seventy-one and eighty-six seem to limit the power of the Mujti-hids courts, giving the supreme and final decision to the tribunal established by the Government. This is important, as hitherto the decisions of the Mujtihids have been for the most part independent and final. In the troubles subsequent to the adoption of this constitution, the influence of the chief Mujtihids of Kerbela seem to have been with the national movement.

But at the time of the overthrow of the first national assembly and the beginning of the civil war, the prominent Muitihids of Persia sided with the Reactionaries. In Tabriz they organized a society called the Islamia, which strenuously worked for the triumph of the Royalists. They issued a fatva, or decree, branding the Constitutionalists as babis, or heretics, and proclaiming a holy war against them. The Islamia was one of the most persistent and vindictive of the opponents of the Nationalist cause, and the flight of its members and the destruction of their headquarters was a fitting finale to the first siege of Tabriz and the triumph of the cause of the people. At present many of the mollahs are openly hostile to the new régime, while others are striving for the preservation of the Sacred Law (shari) under the constitutional forms. The reform movement has at no time been aimed against religion, tho the Nationalists include many freethinkers and men who would like to throw off the restraints of religion.

It is a mistake to suppose that the constitutional movement has been under Bahai influences. It is understood that the Bahais were instructed from Accho to take no part in it. Tabriz, which made the most determined resistance to the Royalist troops, contains not more than 300 Bahais, old and new. When the Royal forces had surrounded Tabriz they were urged on to fight as against Babi or Bahai Then a unique demonstraheretics. tion, and one that will never fade from memory, was made by the city population to convince the Royal army that they were good Shiahs. Mounting their flat roofs, they repeated with the mighty sound of ten thousand of

voices the creed; calling out, "Allah akbar! Allah akbar! God is great! There is no God but God: Mohammed is the prophet of God; Ali is the vicegerent of God." Times without number this creed rang out testifying to the besieging army that the citizens were true Shiahs. On the other hand. it is quite well understood that Abbas Effendi, the false Christ of the Bahais, entered into some sort of political bargain with Mehmet Ali, the Shah, to support him and that he prophesied for him a long and prosperous reign, which prophecy was speedily falsified by his dethronement.

#### II. Influence on Liberty

In the fundamental law it is declared that the people of Persia shall enjoy equal rights before the civil law. This was opposed with great energy by the majority of the mollahs, who maintained that the Mussulman law, the Shari, must be enforced. They were combated by the popular preachers, who declared that the law of Mohammed is a law of liberty and equality and that those who say otherwise are traitors to their country and unworthy of their religion. Another provision of the constitution declares that the study of teaching of arts, letters and sciences is free, except in so far as they are forbidden by the Shari. All publications are free except heretical works containing matter harmful to the religion of Islam.

As regards religious liberty the Constitution is evidently an unsatisfactory compromise. In regard to civil liberty we must judge by the declaration of the law rather than by the actual conditions, for as yet the country is really unsettled, and disorder is held in check by the Russian army of

occupation. The law gives a vote to every male over twenty years of age who has an income of at least \$100 a year. It guarantees him the right of trial for alleged offense and the right of appeal. Unless caught in a criminal act he can not be arrested nor his house entered without legal warrant.

Prejudice and bigotry have diminished. Christians and Moslems have been associated in patriotic work, consulting together and fighting side by side for liberty. The Moslems have joined in the funeral services of the Christians who have died for the cause, marching to the grave, carrying



Half of these have been teachers and students in the Memorial (Mission) School

Taxes may only be imposed by a vote of the representatives of the people, who also have control of the expenditures of concessions and of cessions of territory.

Regarding the expression of opinions and beliefs greater liberty prevails. The sects have greater freedom. The skeptical and indifferent are more outspoken. Social Democrats are active in their propaganda. Bahais are exerting themselves boldly and energetically. There is a marked difference in the treatment of Christians.

the bier, weeping for them as for brothers. At the funeral of the American teacher, Mr. Baskerville, the governor, the members of the Legislature, and an immense crowd of sincere mourners were present. The prejudice against foreign languages and sciences is diminished. In a word, there is decided advance in both civil and religious liberty.

#### III. The Influence on Civilization

The reformers are looking toward the development of a higher civiliza-

tion, the improvement of the intellectual status, and the amelioration of the social condition of the peasants, laborers and women. Little has been accomplished as yet. The political situation has been too acute to permit of the consideration of other things. It may be said that without regard to party and excepting some few stiff reactionaries, the Shah, nobles, priests and people are alike desirous of accepting the civilization of the West and adapting it, each according to his preconceived notions. The astrology and astronomy of the traditions are thrown aside. The practise of medicine, the forms of entertainment, dress, household furniture, modes of conveyance are being conformed to European customs. Printing-presses are being substituted for the old style of lithography. The telephone and electric light are becoming companions of the telegraph. Carriages convey the ladies of the harem over paved streets, superseding the white donkeys. Macadamized roads under Russian companies are penetrating the interior and the automobile takes us from Tabriz to the Russian frontier, so that we can make railroad connection in as many hours as days were formerly required. A naphtha launch on the lake brings Urumia within a day and a half of Tabriz. A great oil-field has been opened up near Shushan, the Palace.

One great benefit that has accrued to the people has been the cheapening of bread, by the breaking up of the power of the landlords to store up wheat and control the price. The cost of many articles has been regulated, and the half-starved people are greatly relieved. Lately the local Anjumans have relinquished most of their

usurped functions and confine themselves to legitimate questions.

In regard to education, the Government has been able to do little. Local boards have organized schools on foreign models. They are supported by subscriptions and tuitions. The great desire for education is one of the hopeful signs. In Tabriz a score of new schools with several thousand pupils have been established. Schools for girls have been opened in the capital and in a few other places. most part the opposition of the reactionaries has prevented the organizing of schools for girls. There is a strong adherence to harem life and jealousy of any movement to emancipate wo-They feel that only female teachers should teach their girls, and there are at present no female teachers outside the mission schools.

One school for boys which has been organized in Teheran is under American Bahai superintendence. It is partly supported by contributions from America. Back of it is an American organization, an educational society for Persia. It appeals for funds as if on a philanthropic basis for the elevation of Persia, concealing the fact that the funds collected are to be used for the promotion of Bahaism Babism). It announces school is the only nonsectarian school in Persia, whereas Bahaism is one of the most distinctive and arrogant of the Persian sects and a most persistent and deceptive proselyter. The public should be warned not to be deceived into contributing to the support of this perverse system.

The other arm of civilization, the press, has developed largely under the new régime. The number of newspapers has multiplied quickly, and the

new ideas are propagated through them. They have been strong critics of abuses and have not hesitated to make personal attacks on high officials and on royalty itself. Among those killed by order of Mehmet Ali Shah at the time of his coup d'état were several prominent editors. In Tabriz the printing-presses and bookstores were destroyed. Recently a paper was suspended for advocating the unveiling of women, and its editor was imprisoned.

#### IV. The Influence on Politics

Politically two possibilities lie before Persia. On the one hand, it may
work out its own salvation through
falls and blunders, falling forward
and blundering upward, until it
reaches a stable constitutional government, able to furnish security for trade
and property and to organize some
system of honest and efficient taxation.
The other alternative is some sort of
foreign control or protectorate. Which
shall it be? Present conditions must
be the basis of a prophecy of the
future.

The impression at present seems to be that Persia will not be able to set her house in order. Developments of late have been from bad to worse. Confusion and insecurity prevail. Commerce is checked and caravan roads for merchandise are frequently robbed. The Nationalists are divided with sparring, almost warring factions. Many are seeking their own and enriching themselves, as under the old régime. New taxes on shops, salt-meat, etc., have caused grumbling. The Oriental story seems apropos. The wise man said that three things were necessary for the progress of the kingdom—an army, money, and the

trust of the people. He was asked which could be most easily dispensed with. "The army," he said, "for with the other two prosperity could still "Which of these two?" "Money," he replied, "for the trust and confidence of the people would give success." But what shall we say of a country in which confidence in the men of the new movement is lost and distrust of the old reactionaries is more keenly felt, where money is lacking and financial administration inadequate and corrupt, where the army is untrained and divided under tribal leaders and factional chiefs. united by no common patriotic purpose or inspiration, where that righteousness which exalteth a nation is absent? Public opinion says that Persia as an independent government is doomed, that after a time its factions will become more bitter, its treasury empty, its hope destroyed, and it will accept foreign control.

Russia, with England in accord, commands the situation. Its influence has been increasing for many years. It received legal sanction when Persia, during the reign of Muzafar-i-Din Shah, solicited a loan and hypothecated the customs duties as its security. Its position was rendered impregnable when the entente with England acknowledged its sphere of influence as extending over the largest and best part of Persia. This agreement between the two most interested powers is the largest factor in the political situation. It was arranged in the summer of 1907. Then the lion and the bear lay down together. These old rivals reached a mutual understanding with the object of avoiding any cause of conflict. While asserting the independence and integ-



A GROUP OF MOSLEM PUPILS IN THE MEMORIAL (MISSION) SCHOOL, TABRIZ

rity of Persia, they defined the Russian sphere of influence as North Persia as far as Ispahan and Yezd, inclusive. The British sphere extends over a much smaller section, including Kerman and Bandar Abbas. Between these spheres a considerable area was left as a buffer. The agreement excludes other powers from obtaining concessions even in the neutral zone. This entente has been of the greatest importance for the preservation of peace during the present crisis. It has probably averted war and the immediate division of Persia. It may be noticed in passing that by this agreement all the stations of the American missions and the most important of the British C. M. S. are in the sphere of Russia.

Russia's position at present is strengthened by the presence of detachments of troops in Tabriz, Kasvin, Teheran, Resht, Ardebil and Khoi, and by increased consular guards at other places. When the

Persian Government has of late desired loans, Russia has presented conditions which would still further strengthen its position and give it partial control of the army and of the inadministration. When this ternal control will come and whether it will take the form of an occupation or protectorate, only the future will re-In certain contingencies it is possible that Germany and Turkey may interfere and prevent this consummation. Turkey has already laid hold of considerable portions of Persian Kurdistan, districts in the Urumia mission field.

#### V. The Influence on Missions

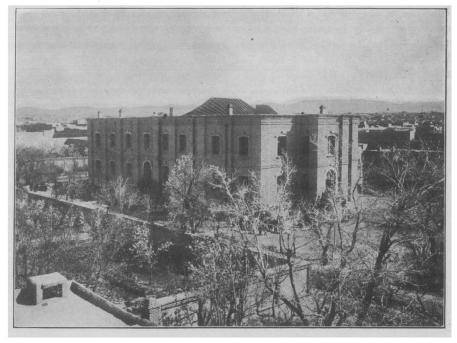
Whatever be the political outlook, the outlook for missionary work is favorable. Under a liberalized régime, missions will have enlarged freedom and new opportunities. On the other hand, Persia under the protectorate of a Christian power will be a field for aggressive evangelism. The Persians,

Tatars and Kurds, increasing in numbers under a government which will afford security to life and property, will by their spiritual need, give a louder call to the Church.

The forecast of the future presents an open door and an increasing measure of liberty. The bonds of tradition are relaxing. Fanaticism is weakening, bigotry is under restraint. Persia has now the listening ear. Moslems attend to the gospel message without hindrance, baptized converts are unmolested. Evangelists report a good reception. In school work there is a great increase of opportunity, through the attendance of Moslem pupils. If we had the means and the native Christian teachers ready for the work, we could open schools in many of the large towns and teach the gospel along with Western science and languages. Persian girls are coming

to the mission schools, and in some cities the only school for Moslem girls is that of the mission.

The opportunity enjoyed and the influence exerted in this new educational work may best be shown in a The specific instance. memorial school of the Presbyterian Mission is located at Tabriz. Tabriz is a city of several hundred thousand people-a prosperous, growing city-the commercial emporium of the country; the capital of Azerbijan, the richest and most populous province, which is inhabited by a hardy and virile race of people. Its inhabitants have awakened, have shown a marked change and a great desire for speedy progress in the new civilization. For some years the memorial school had a successful work with Armenian pupils. Lately it has become possible to receive Persian (Moslem) pupils. The



THE RECITATION HALL OF MEMORIAL (MISSION) SCHOOL, TABRIZ

number has rapidly increased to over one hundred. They are from all classes-sons of princes, governors, beys, judges and khans, of mollahs, sayids and scribes. Some of them are boarders, eating food cooked by Christians and with Christian companions. They and their parents have accepted attendance at chapel and regular and direct teaching of the gospels as parts of the curriculum. This freedom to give religious instruction is a cause for urgency and zeal in using the opportunity. The fact that the authorities look with favor on the school and patronize it, gives it a secure future. At the examinations in June the governor-general, ex-governor, judges, chief officials and consuls were present and testified their appreciation. Now is the fit time when the lead in education can be held. We. like Queen Esther, "have come to the kingdom for such a time as this." There is a new longing, heaven-inspired, among Christians to undertake in earnest the evangelization of Moslems. Here is the open door in answer to past prayers and efforts. Has not the day dawned for which Henry Martyn longed?

To meet the enlarged opportunity

to evangelize Persia the mission force is very inadequate. In northern Persia the Presbyterian Board of the United States has two missions—(1) the western mission, with stations at Urumia, Tabriz and the Nestorian (Kurdistan) Mountains; (2) eastern mission, with stations Teheran, Hamadan, Kasvin, Resht, and Kermanshah. In central and southern Persia the Church Missionary Society of England has stations at Ispahan, Shias, Yezd, Kerman and Bagdad (Turkey). These missions have gathered about 4,000 churchmembers, with 10,000 adherents from the Nestorians and Armenians, with a few converts at each station from the Moslems. The American and British and foreign Bible societies are carrying on work distributing Bibles in Persian, Arabic, Tatar, Turkish, Armenian, Syriac, Perso-Hebrew, etc.

The mission work in Persia is entering on a new era. It demands enlargement. It needs also the intercession of God's people that the Christians gathered from the Oriental churches may have the spirit of aggressive evangelism in relation to their Moslem fellow countrymen. Christ is Persia's only hope.

#### WHEN I HAVE TIME

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care.
I'll help to lift them from their low despair,
When I have time.

Now is the time! Ah, friend, no longer wait To scatter loving smiles and words of cheer To those around whose lives are now so dear, They may not meet you in the coming year— Now is the time.

-SELECTED.

# THE CHURCH AND THE MOHAMMEDAN PROBLEM \*

The week of prayer, on behalf of the Moslem world, suggested by the Secretaries' Conference last year, has been widely observed and has been fruitful in many ways and in many lands. This is evident not only from the increased interest in the Mohammedan problem throughout all the churches in this country and abroad, but also in the workings of God's providence and spirit so evident today in Moslem lands.

## I. Developments in the Moslem World

The general unrest of the Moslem world continues to be more and more in evidence. A significant and surprizing editorial recently appeared in a leading Moslem newspaper of Constantinople, from which we quote:

The Moslem world is in the throes of a regeneration which will affect its social. as well as its political conditions, and indirectly must concern its ecclesiastical affairs. It will undoubtedly have the same influence that the reformation of Luther and the French revolution had upon society and culture. The dethronement of three absolute monarchs in three independent Moslem states is a novel chapter in the history of Islam, and calls for grave reflection by the adherents of that faith. The social and economic affairs of a nation, as well as its religion, are closely allied to its politics, and there can not be a serious disturbance in one without having a great influence upon the others. It means either decay or progress, because there is no such thing as rest or stagnation in society. The human race can not remain in repose. It must either advance or go backward.

This suggests a thorough inquiry into the conditions of Islam; whether the material advancement of the infidel nations has shaken the faith of Mussulmans in the wisdom and ability of their leaders, and has caused them to follow the lights of intelligence and learning that science has given to Europe and America, leaving Asia in partial darkness. The first thing for the people of Turkey, Persia and Morocco to do is to consider their own regeneration, and get ready to take part in the advancement of civilization, which is irresistible. If the teachers of the faith do not acknowledge the necessity of such progress, their followers will doubtless break away and leave them behind. The period of decadence of Islam has ended with the deposition of the three absolute monarchies, and hereafter there can be no tardy or indifferent recognition of the inevitable, without sharing their fate.

Such words, appearing in the leading journal of the political capital of Islam, are full of significance to the Church of God, especially as every statement in the editorial is substantiated by news from different parts of the Moslem world. There never was such unrest, politically, socially, and spiritually, in Moslem lands as there is to-day. On the other hand, this very unrest is accompanied by a new sense of solidarity and an attempt to unify the disintegrating forces of Islam.

The increase and activity of the Moslem press is extraordinary. Since the new régime in Turkey, 747 publications, weeklies and monthlies, have sprung up. In Russia, Egypt, Algiers, Persia and Java, all Moslem presses have been kept busy interpreting the political changes in the Moslem world and the clash of old beliefs with modern education. Even at Durban, South Africa, a Moslem journal is now published, and it is significant that one of the leading papers in Cairo, El Muayyad, and El Watan of Lahore are at the head of a reactionary movement in favor of the old Turkish party.

The Mohammedans in Russia are pleading for greater recognition from the Duma and there continue to be re-

<sup>\*</sup> A report presented at the Seventeenth Conference of Foreign Mission Boards of North America, New York, January, 1910.

ports of Moslem conversions in Kazan and other parts of the Russian Empire. In the village of Atomva ninety-one families embraced Islam. At Tomsk, Siberia, a Moslem society of reform and progress has been organized and the Turkish Moslems at Irkutsk are asking for a Turkish consul. The taking of Teheran by the army of the constitutionalists provoked intense joy not only in Persia, but in Kabul, where there were three days of feasting.

It is very evident, on the other hand, that throughout the entire Moslem world the party of reform and progress is having a hard battle against the forces of reaction. This is true not only in Turkey and Persia, but of other lands and in the most unexpected places.

The deposition of Abdul Hamid as Sultan and Caliph is not accepted by all Moslems; for example, the Sultan of Oman has refused to recognize the new Sultan of Turkey, altho advised to do so, and the Moslem correspondent of the Cairo press reports that, in spite of the new constitution, anarchy and oppression continue to prevail at Mecca. Central Arabia is no longer under the rule of the dynasty of Rashid, an independent ruler of Neid, but is under that of Bin Saood. This change is from progressive rule to that of the conservative and reactionary party, altho Bin Saood acknowledges the suzerainty of Turkey and cooperates with the Ottoman Government to protect the new railway.

As in Turkey and Egypt, so in Java. A young Javanese party has been formed among the educated Moslems; it calls itself *Bondi Outomo*, the Universal League of Javanese Moslems, and its program includes

home rule, educational reform and progress. The first congress was held over a year ago at Djokyakarba, the second last October, and among other questions discust were the education of women, the freedom of the press, and self-government.

The struggle between the old and the new in the Mohammedan world seems to be well-nigh universal. We read, for example, in the same number of a review of the Moslem world that the Moslems of Port Elizabeth (Cape of Good Hope) met to consider the legality of the investiture of Mohammed V as Caliph, and after approval sent a telegram of congratulation to Constantinople; but that the Egyptian press defended the conduct of the Sultan of Morocco in the mutilations of prisoners, against the protest of Europeans, as being in accord with the religious law of Islam. A committee of Young Turks has protested against the Wali of Salonika because of his excessive zeal in enforcing the state religion in the matter of the use of the veil and the observance of the month of fasting.

While the rebellions of last century greatly crippled the Moslem cause in China, the recent, tho fruitless, attempts to establish consulates for the protection of Moslem interests in China, and the starting by thirty Mohammedan students at Tokyo of a quarterly magazine in Chinese, entitled Moslem Awake, for private circulation throughout China, are indications of an activity which needs no comment.

The general survey of the Moslem world for the year can not omit mention of the twelfth congress of the Young Egyptian party, which took place at Geneva, September 12 to 15,

or of the Pan-Moslem Congress advertised in the Moslem press to be held at Cairo, January 21, 1911. The promoter of this congress is Ismail Beg Gasprinsky, of the Crimea. The president of the congress, we are told, will be Sheik Selim el Bishri, of the University of Azhar, at Cairo. Altho since the death of Sidi El Mahdi the influence of the Sanusiyah dervishes has diminished in eastern Sudan and Sahara, the testimony of the Moslem advance in Africa continues to accumulate.

The capture of Wadai by French troops during the year is the most significant political event along the entire horizon. By this campaign the chief African center of Pan-Islamism and reaction against civilization and European rule has fallen into the hands of a European power and has made it almost impossible for Mohammedan fanatics to secure a base for war against Christian government. This does not mean, however, that the peaceful, commercial and colonizing advance of Islam in Africa has come to an end.

#### II. Developments Along Missionary Lines

Generally speaking, the year has seen greater oportunity for missionary work among Mohammedans than ever before, and it seems that the unrest of the Moslem world has been decidedly helpful to the cause of missions in awakening the spirit of inquiry, a greater demand for the Bible and a willingness to discuss the claims of Christianity.

The present urgency of the situation in the dark continent has been brought anew to the attention of Christians. The Moslem menace has become the Moslem problem, the whole continent

is at stake. Missionary leaders from such distant quarters as Western India, China. South Baluchistan. South Africa, and even Peru, write that in their opinions the most urgent problem is the Mohammedan advance It should be met at once. in Africa. The investigations in progress for the Edinburgh Conference will doubtless indicate the present strength and progress of Mohammedanism in every part of Africa. What we need is detail of the situation in order that the Christian Church may with unity of action meet the strategic points by preoccupation, perhaps by rapid tho superficial evangelization, and especially by strengthening the native churches of Central Africa over against the teachers of Islam. In view of the seriousness of the situation the advocacy of superficial evangelization is both wise and strategic. We need to use the tactics of the Moslems themselves and preempt the pagan races by giving them some acquaintance with the externals and the general teaching of Christianity, so that when a Mohammedan comes the pagan will already be fortified by arguments of a superior religion.

It is interesting to note that the statistics of the Mohammedan problem are more and more becoming approximately correct. There have been special and careful investigations in regard to the Moslems in China. A book on the subject has just appeared, written by one who is thoroughly qualified and has given much time to its preparation.

The total number of Moslems in China is now reported by missionaries who have investigated province by province to be not more than 15,000,000, and perhaps not over 8,000,000.

The total number of Mohammedans in Siam is only a fraction of the figures given in the Cairo report, based on the returns of Hubert Jansen; while, on the other hand, the number of Mohammedans in the Philippine Islands, as given in a recent careful estimate, is not less than 491,465.\*

Except for the establishment and development of the Methodist Episcopal Mission in North Africa, no new mission to Moslems has been organized during the past year, but the work of several American societies has developed along lines of Moslem evangelization. A pioneer missionary journey was made by Miss Jenny Von Mayer, with fruitful results, in the distribution of literature among the Mohammedans in Russia.

The preparations for the Lucknow Conference are progressing favorably. The program, with one or two modifications, has been definitely agreed upon. Invitations have been sent out to all missionary societies. It is most important, especially in view of the necessarily small place that the Moslem problem had on the crowded program of the Edinburgh Conference. that every society send a strong delegation to Lucknow. It is evident. both from the developments in the Moslem world which have been startlingly rapid and wide-spread, as well as because of the increased interest at home, that the next few years will bring every society face to face with this problem. We must be ready to meet it by the early preparation of Christian literature for Moslems, especially adapted to meet the present crisis. Such literature reaches those whom missionaries never see.

#### The Neglect of the Church

The Church is still neglecting to carry the gospel to Mohammedans, not only in those lands which were seemingly closed to direct evangelism, but in lands where the doors are wide open, as in China and India. The Shanghai Conference report states: "At the end of a hundred years of missionary work in China are these twenty millions of Moslems, all sheep for whom Christ died, with souls as precious as those of the Chinese, yet without a single worker set apart especially to reach them. We thrust their needs and claims upon the Christian Church and demand that something be done to meet those needs and claims, and that something be done quickly."

From India the testimony is almost unanimous that the Mohammedans are sadly neglected. In southern India only one missionary has been specially set apart for this work, while in northern India work for them is carried on only in the Panjab, and for some distance into the border provinces and the united provinces. The Madras Decennial Conference, in speaking of the comparative fewness of the converts from Mohammedanism, stated that this was due not so much "to the character of the religion, as to the neglect of systematic efforts to reach the sixty-two million Mohammedans of India who are more accessible than those in any other part of the Mohammedan world."

In Malaysia, where seven-eighths of the total population is Mohammedan, and where there has been remarkable success among them, the missionary societies are yet devoting most of their time and attention to winning heathen tribes, lest they become Moslem, rather than carrying on an aggressive

<sup>\*</sup> See Revue du Monde Mussulman, Jan., 1909.

work among the Mohammedans themselves. It is a noteworthy fact that nearly all of the wholly unoccupied fields of the world, with the exception of Tibet, Anam and South America, are Mohammedan.

#### The Present Opportunities

We call attention also to the unprecedented opportunities for evangelizing Mohammedans. Their needs are more clearly understood, the doors were never so widely open, and on every hand the changing political conditions or aspirations are distinctly favorable to missions.

The social reform movements to free Islam from polygamy, illiteracy and the degradation of womanhood are indicative of the spread of higher ideals among the educated classes, and there is a distinct intellectual revival in every part of the Moslem world. Now is the time to enter the field with Christian education. The philosophical disintegration of orthodox Islam in its clash with modern civilization and science is also a hopeful feature.

In view of the distinctly anti-Christian character of Islam and the vital issues involved in the challenge of Mohammed's supremacy over against the deity and the glory of Christ, we call for earnest intercession that God's Spirit may be poured out mightily and that triumphs of His grace and power may soon be evident in Moslem lands, and so the reproach of Islam be removed.

# FLORENCE NIGHTINGALE, THE ANGEL OF THE CRIMEA

BY THE EDITOR-IN-CHIEF

The death of this remarkable woman at the age of ninety-seven marks an era. She has been famous for her labors in connection with army sanitary reform for about sixty years. She was born of English stock, in Florence, Italy, in 1823, was highly educated and brilliantly accomplished, a woman of peculiarly tender sensibilities.

Her intelligence was inseparable with an intense interest in the alleviation of human suffering. This, at the early age of twenty-one, led her to give attention to the condition of hospitals. Like John Howard before her, she started upon a "circumnavigation of charity," visiting and inspecting the civil and military hospitals all over Europe. With the Sisters of Charity in Paris she studied the system of

nursing and management in the French hospitals, and herself went into training seven years later as a nurse in the institution of Protestant Deaconesses at Kaiserswerth. Returning to England, she put into thorough working order the sanatorium for governesses in connection with the London institution. The term of apprenticeship, which thus served as an unconscious preparation for her life work, extended over a decade of years.

When in the spring of 1854 war was declared with Russia, a British army of twenty-five thousand men embarked for the scene of the conflict. The battle of Alma was fought September 20, and the wounded and sick were sent to the rude hospitals prepared for them on the banks of the

Bosphorus. These were soon overcrowded, and their unsanitary condition was such that the rate of mortality far exceeded that of the fiercest and bloodiest battle itself.

It was at this great crisis that Miss Nightingale offered to organize at Scutari a nursing department upon the latest sanitary basis, and Lord Herbert, then of the War Office, gladly accepted the offer. Within a week, October 21, she actually was on the way with her band of nurses, and arrived in Constantinople November 4, on the eve of Inkerman and at the beginning of the famous and terrible winter of that disastrous campaign. She found the wounded from that second battle filling the wards with 2,300 patients, and during that critical period she exhibited a devotion to her work and to the comfort of the sufferers that has passed into history as one of the most remarkable exhibitions of self-oblivious love that the world has ever recorded. grand woman stood for twenty hours out of the twenty-four to see the wounded and sick provided with every accommodation and comfort that was possible in their condition.

In the spring of 1855, while in the Crimea organizing the nursing department of the camp hospitals, her untiring toil and unintermitting labors brought on a prostrating fever. Nevertheless, she refused to leave her post. Slowly recovering, she stayed at Scutari until, in 1856, the British evacuated Turkey on July 28. She saved not only the health but the life of hundreds and thousands of soldiers at the price of the exposure of her own health in the severe physical, mental, and especially emotional strain to which she had voluntarily subjected

herself. And it is not too much to say that the result was a permanent breakdown in her own health. She became a chronic invalid.

Nevertheless, even in her sickroom her mind and heart were still busy devising means for the permanent improvement of the health of the soldier and the diminution of the awful exposures incident to war. For instance, in 1857 she furnished the commissioners who had been appointed to inquire into the regulations affecting the sanitary conditions of the British army with a most remarkable paper of written and detailed evidence, impressing with the characteristic force and clearness which distinguished her own mental operations, what she pronounced the great lesson of the Crimean War-a sanitary experiment upon a colossal scale. Her close observation of the whole progress of this gigantic conflict convinced her that the rate of mortality among soldiers could be reduced to one-half of what it was even in time of peace at home. This conviction compelled her to turn her attention to the general question of sanitary reform in the army, both during the campaign and in the camp. First of all, she turned her thoughts to the reform of the system in the army hospitals.

The next year—that is, 1858—she contributed to the National Association for the Promotion of Social Science two papers on hospital construction and arrangement which were afterward published with the entire body of her evidence as given before the royal commission. The "Notes on Hospitals" are invaluable for clearness of arrangement and minuteness of detail and accuracy of statement alike to the architect, the engineer, and

the medical officer. The same year she published "Notes on Nursing," which became, even in households, the text-book for practical guidance.

When the Crimean War closed there was a public sense of the indebtedness not only of the British army and nation, but of the whole civilized world to Miss Nightingale, and a fund was subscribed to enable her to found an institution for training nurses, the interest of which fund amounted to about seven thousand dollars per year. No separate institution was formed, but the money was used in the training of a superior order of nurses in connection with Saint Thomas' and King's College hospitals.

Five years later, in 1863, was issued the report of the "Commission on the Sanitary Condition of the Army in India," which, with the evidence, fills two folio volumes of about one thousand pages each, the second being filled with reports from every station in India held by British or native troops. These reports were sent in manuscript to Miss Nightingale as to the most accomplished umpire in the world upon the subject-matter which they contained, and her observations upon this immense mass of evidence are inserted in the body of the report. In these observations facts are brought together, marshaled in such consummate order and armed with such incisive force of statement as to render them a sort of army of argument, invincible and inimitable, one of the most remarkable public papers ever produced, and fitted to open a new era in the government of India; for her views and observations covered not only the matter of sanitary reform in the British army, but also in the towns of India.

In 1871 and 1873 she published still further works on "Lying-in Institutions," "Midwives and Midwifery Nurses," and "Life or Death in India."

In Kinglake's remarkable history of the Crimean War, Miss Nightingale,



FLORENCE NIGHTINGALE

whom he calls "Lady-in-Chief," received a remarkable tribute to her princely character and remarkable achievements. Surviving by all these years nearly all of her Crimean contemporaries, she has borne a fame which none of them surpassed, if indeed any of them has ever rivaled it. That war had the advantage of being

chronicled by one of the most engaging historians of the century, and celebrated in song by the most popular poet of the period. It developed at least three of the most splendidly heroic warriors which war has produced in later days, and heroic deeds which will never cease to appeal to the admiration of the human race; but that great conflict was marked with the most abominable horrors which can characterize warfare, with the most disgraceful examples of incapacity and blundering in administration, and, worse than all, by what has been called a sordid scoundrelism which have greatly dimmed the luster of what some have called "the glorious war," and the verdict of intelligent observers and historians is that it was not any soldier of Balaklava, or Alma, or Sebastopol that deserves to stand first in renown, but the humble chief nurse of Scutari. The work of Florence Nightingale during that war was like the life of Daniel in Babylon-one in which not even an enemy could find a fault. If it was exceptionally benevolent in motive, it was exceptionally effective in execution. She was devoted to her work as no Indian fakir to his sacrifices. Yet she never degenerated into a fanatic.

She ventured to antagonize former traditions and stubborn prejudices. It has been well said of her that she set herself to overthrow the fetish "Itcan't-be-done," and of the superstitiously supposed inevitable. Her success was beyond words, tho her task was a stupendous one. She was not

only a missionary in the highest sense to the sick and the wounded, but she was a pioneer and a leader. She left the way open on the part of all that might follow her to a success like to her own. Her work has been calmly and judiciously pronounced epochal, like that of Lister and Pasteur in therapeutics. The subsequent achievements wrought in the department of military nursing and hygiene from those days on, and down to the sanitary commission in the American war. and the remarkable feats of the Japanese surgeons and doctors in the late war with Russia, are to be traced to Florence Nightingale as their real mother.

Perhaps the greatest result of all has been effected in providing the impetus in the direction of the rational. sanitary and scientific care of the sick and wounded, and the work of Florence Nightingale at Scutari has permeated every hospital and sanatorium in the civilized world. she who was Lady-in-Chief in connection with British military service at the Golden Horn, has lent her service and ministry by indirection to the stricken and suffering throughout the globe. Not only Christian nations but heathen nations have felt its effects. In the popular mind the name of Florence Nightingale has been received with reverence. She has been the recipient of the highest official honors which a grateful government could bestow, but \* it has been impossible to decorate any woman whose inherent qualities were so sublimely noble.



#### THE OUTLOOK FOR MISSIONS IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

The present situation in the Ottoman Empire is still so complicated that great caution is necessary on the part of Christian workers here, not only that they may take advantage of every wide-open door (and there are many), but also that they may avoid mistaking political energy for a moral awakening, and thus be drawn into movements really foreign to spiritual growth.

It is well to look the elements of discouragement full in the face, that we may better appreciate the really encouraging features by contrast.

I. In Government circles there is a discouraging inability to tackle the big subjects which cry for settlement. Parliament has been frittering away its time on trifles, while the basic problems await a solution. All departments of government show a tendency in the same direction. While taxes are more justly collected and more successfully administered, methods of increasing the sources of revenue do not receive adequate attention. While more is being expended for Government schools, adequate teachers are not in evidence for those schools. Another somewhat annoying policy of the present Government is the systematic effort to obliterate special rights and concessions obtained by the various native communities under the This has apparently old régime. borne more heavily on the Protestants than on any other class. Since they have no patriarch to represent them, they are being ignored. The Department of Education recently made a distribution of funds in aid to the schools of the Moslem, Orthodox, Gregorian, Roman Catholic and Jewish communities, but the Protestants

were left out. There exists an annual nominating convention in each city or district, where representatives chosen by the various communities nominate members for the city council and for the criminal court. But last year the Greeks, Armenians, Catholics Protestants were left out; and this vear. while the others were invited in consequence of vigorous protests by their respective patriarchs, the Protestants were again left out. Such facts give rise to a lack of confidence in the Government on the part of the people. and mutterings of discontent common.

2. Among the Greek subjects of Turkey there exists to-day, much more openly than under the bygone terrorism, what may be termed a treasonable patriotism. A young Greek lawyer told the writer recently that he had been offered a position as judge in a local court, but should decline to serve. "If this were our country and our government," said he, "it would be easy to accept." To this day the Greeks regard the Turks as intruding conquerors, and themselves as the rightful heirs of the Eastern Roman Empire; and they wait and work, not for the strengthening of the Ottoman Empire, but for the restoration of Greek power. This is vividly and most correctly portrayed in a recent article in the Outlook on "Pericles of Smyrna and New York." The missionary has to deal with this treasonable feeling among Ottoman subjects, of patriotism toward an idealized Greek empire. He must try to inculcate a true patriotism that will build up, and not tear down. Coupled with this is an intense egotistic jealousy of what they consider Greek rights. Last year the

Greek Patriarchate published pamphlet entitled "Our Ecclesiastical Rights," containing extracts from -various treaties between Turkey and Christian powers, relating to the treatment of Christian subjects by Moslems, beginning with the agreement of the prophet Mohammed with reference to the monks in Mt. Sinai. And the insistence on these "rights" to-day is as ever against the Bulgarians, in Macedonia, not in conjunction with them. But, while the Greeks ought to be absolutely united in order to secure any rights or privileges they might demand, they are to-day divided by a great split in the Holy Synod itself. For about two months the patriarch refused to call the synod together or to be present at its sessions, because of a personal quarrel with the Bishop of Chalcedon, whose right to a seat in the synod he denies. And the solution of this deadlock is apparently only temporary.

3. Among the Armenians, the most dangerous symptom of the day is in the rise of the Tashnaktsoutioun, a revolutionary society originating under the terrorism of Abdul Hamid. and now openly working for Armenian liberty, not from the Turks so much as from all moral and ecclesiastical control. It is atheistic and nihilistic in tendency, and avowedly socialistic to the extreme. Opposed to the Church, it has in some places succeeded in getting Gregorian church buildings under its control; and in at least one instance it has transformed the church into a theater, using the pulpit for a stage. In Trebizond, this society succeeded in eliminating from the program of the Armenian schools all religious teaching, on the ground that "even dogs, mere dogs, are free;

how much rather should man be free, in his method of life and in his be-In Ordou, one of these men blatantly exhibited his contempt for religion by trampling on the New Testament in the presence of a bishop. And yet this irreligious society has tremendous influence among the young Armenians; and, because of its divisive tendency in that race, it is being to some extent supported by the Gov-The spread of its antireligious views constitutes a serious problem which the missionary must There are among the Armenians two other secret societies. avowedly patriotic in purpose, but these three societies have split the Armenian people into factions, and can not work in harmony. And among the educated classes unbelief and consequent carelessness are making alarming headway.

4. Another element of discouragement to-day has reference to the enlistment of non-Moslem conscripts in the army. This measure, so warmly advocated just after the revolution, is now being put in force, and has roused bitter feelings. It is unpopular with the mass of Turks, who vastly prefer that Greeks, Armenians and Bulgarians should, as formerly, receive no military training, and should pay the "bedel" or exemption tax instead, for the support of a purely Moslem army. From the region of Erzeroum there came a petition to the central government, a while ago, to the effect that the Moslems there were perfectly willing to serve in the army till they were eighty years old, if only the Christians would be kept out of the ranks. This military service is likewise unpoular with the Greeks, who went into it largely in order to help whip the Bul-

garians in Macedonia, and who, now that the recent visit of King Ferdinand to Constantinople has greatly aided Turko-Bulgarian relations and rendered much more remote the possibility of war, are chafing under the hardships of military discipline, and longing to stay by the farms and the shops instead. It is also unpopular with the Arménians, who at first were most clamorous for admission to the ranks: but when the enrolment began, disappeared in large numbers, fleeing to America to escape military service. It is also bringing into the evangelical churches for the first time the problem of enforced absence in the army. The question has not yet been settled whether teachers and preachers are exempt from service. If they are called to the colors it will seriously interfere with church work, for many teachers and a few preachers are within the age-limit.

## Encouragements

Over against these discouraging features, however, there are many elements of encouragement: I. In the career of any new form of government every day of peace is a distinct gain. The fact that the government of Mehmed V has lasted nearly a year is so much of a guarantee that it will last another year. With a tremendous weight of unintelligent opposition, and no small danger of reactionary outbreak, with personal factions rising all around, and serious differences of opinion even within the dominant Party of Union and Progress, the continuance of peace and quiet is devoutly gratifying.

2. Both the Government and the mass of Moslem populace are more ready than formerly to listen to rea-

A few weeks ago Dr. Riza Tewfik, one of the deputies from the capital, made an address in Parliament on religious freedom, which he could not have made six months earlier. The deputies were not ready to listen to such addresses then. This same Dr. Riza Tewfik, and Salih Zeki Bey, director of the Imperial Observatory, and others, have been holding a series of conferences or evening gatherings at the American Mission House in Gedik Pasha, a crowded quarter of Constantinople. These conferences are attended by both Moslems and Christians, the majority being Moslems; and the subjects there discust are such as to bring about a better understanding and mutual sympathy between the various elements. There is also a systematic effort on the part of influential Turks to spread a wholesome peaceful literature among the naturally conservative or even reactionary rural population, so as to instruct them on the subject of constitutional government and the rights of all men.

- 3. Night-schools are being established at many points, and the poorer classes given gratis the elements of an education. It is refreshing to see porters and newspaper venders and peddlers poring over the primer; for it means the entrance of a ray of light. And this year the mission colleges and high-schools have been much more peaceful, as the students have learned that liberty does not mean license, and that respect for authority is at the foundation of even a democracy.
- 4. It is gratifying to note the establishment by the Government of a maternity hospital, where efficient care is given free to those unable to pay medical fees. This hospital has as its

head nurse a Protestant lady of good education; and the effect of such management is seen in the scrupulous neatness and the comfort of the place. There is here no distinction of race or religion; but the spirit of Christian service pervades the institution.

5. An encouraging element of a very different sort is the starting of college periodicals by the faculties of several of the Christian colleges. These are mainly literary in character, but the decidedly evangelical tone they take, and the real ability of the editors, augurs well for their increasing usefulness. At a time when the daily press is not only unenterprising but unreliable as well, and when there are so many periodicals of very mediocre ability, and of negative if not actually vicious tendency, the appearance of such papers under educated Christian editorial care, and with only moral support from Americans, is most refreshing.

As for the future policy in Turkey of American missionaries, it would seem wise to push those agencies which tend to exhibit the practical side of Christianity, rather than the merely theoretical, and which prove attractive to Moslems as well as Christians so called. Medical work under deeply spiritual leadership is winning its way among Jews and Moslems, where direct preaching is well-nigh fruitless. The higher educational institutions are

doing an increasingly valuable work, and must for a long time depend on American funds for support and endowment. But their distinctively Christian purpose and their sound evangelical foundation need emphasis. It would be fatal to yield to the popular demand in certain quarters for a purely secular education. The fear of the Lord is still the beginning of wis-Moreover, while the actual preaching of the Word ought to be and is being to a greater and greater extent passed over to native hands, the training of a native ministry is a most important branch of missionary activ-The preparation of Christian literature still depends to a great extent on foreign energy, tho able literary men are coming to the front among the peoples of the land. purely native Christian literature, as distinguished from translations, is essential to the attracting of the masses. But foreign missionaries have much to do still in guiding and aiding in literary work. As for direct contact with Moslems, there is increasing opportunity for personal interviews, and incalculable good may be done by thus following the footsteps of our Master. Moslems in Turkey who accept Christ still do so at the peril of their lives; but in spite of the peril, the gospel as lived and spoken by the Master's disciples will win men because of the winsomeness of the truth itself.

## A PRAYER BY BISHOP PHILLIPS BROOKS

O Lord, by all Thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to Thee. Let us value no treatment of Thy grace simply because it gives us or denies what we want; but may all that Thou sendest us bring us to Thee, that knowing Thy perfectness, we may be sure in every disappointment that Thou art still loving us, and in every darkness that Thou art still enlightening us, and in every enforced idleness that Thou art still using us; yea, in every death that Thou art giving us life, as in His death Thou didst give life to Thy Son, our Savior, Jesus Christ. Amen."—Phillips Brooks.

# FIFTY YEARS AGO AND NOW IN MISSION WORK NEW CONDITIONS! NEW METHODS! NEW MEN!

BY REV. GEORGE F. HERRICK, D.D., CONSTANTINOPLE, TURKEY

As to new men, they already occupy the center of the stage. A few old men linger. But see! their faces are turned toward the exit, and they are moving that way. Welcome to the new men. The more of them the better, provided they do not fail to estimate at its true value work already done and make no break, create no chasm, between the work of their predecessors and their own. No abler, no more wise and learned men, exist in Christendom to-day than those who have labored in the past, than were found, e.g., in England and on the continent of Europe in the seventeenth century.

But we need not pause on the question of men, new or old. The limitations of human life settle that.

The two movements in the home lands which have, in the latest years, most encouraged old missionaries are the Student Volunteer Movement and the noble movement which is enlisting and uniting the laymen in the missionary work of the Church.

New conditions of life and work are always emerging, and either new methods or new adjustments of approved methods are demanded. This is granted. "New conditions, new methods," is a rallying cry of the many new organizations through which Christian activity finds expression. Many run to and fro. Knowledge is increased. World conventions are the order of the day. We have passed the age of steam, electricity rules the new day.

Yet even before the age of steam human life was not stagnant, material wealth was not accumulated so rapidly as it is now. Was moral and spiritual movement always less than to-day? Vastly more and more weighty machinery for doing Christian work and extending Christian influence has been installed. New is writ large on these appliances. Material science invades and claims control of the spiritual realm. The tendency is to cut loose from what is old, and everywhere to inaugurate the new.

Is this exactly the law of growth in what is alive? The little blade of wheat, when it first pushes up out of the ground looks very little like the ripened ear bending from its stalk, but the vital identity is perfect. The babe, the child differs much from the man. grown to full stature, but there has been no break in the process of growth. So the life of man, as a race, in this world is, in an important sense. a unit. The history of the race, notwithstanding apparent breaks, is a continuous history. Is not the history of the Christian Church, notwithstanding the stagnation and the setbacks in its life in the middle ages, an illustration of the blade, the ear and the full corn? Continuity rather than new and disconnected beginnings is the traceable order.

Our present purpose, however, is to trace, if we may, continuity and growth in contradistinction to breaks and new beginnings in the foreign missionary work of the Christian Church as undertaken and carried on by evangelical Christendom during the last hundred years.

#### A Generation Ago

I. What conditions did missionaries going from the West to the East in the first half of the nineteenth century have to face?

The world was closed and barred against them. In wide areas in Africa, and even in Asia, it was an unknown undiscovered world. Nearly everywhere, on land and sea, the countrymen of the missionaries opposed the emissaries of the gospel. There was apathy in the home churches. There was no country in central and eastern Asia that missionaries could enter beyond a very limited portion of a few coast cities. Ignorance, prejudice, gross darkness, hostility or contempt for everything Western, everywhere prevailed. gain and retain ever so small a foothold was the work of years.

2. What were the methods adopted by the early missionaries?

We must not forget that the aim, the hope, the faith of those missionaries, men like Schwartz, Morrison, Carey, Duff, Scudder, Coan, Bingham, Goodell, Perkins, Van Dyke and scores of others, were as broad, as high, as all-embracing as that of the foremost Christian workers of to-day. But a great work, in its beginning, is seldom spectacular. A hearing for the call of Christ to discipleship had first to be gained. "Ears to hear," where were they?

- (a) The silent voice of God's revealed Word, put into the vernacular of the people approached, was the first achievement. This work was to be prosecuted till all the races of mankind had the Bible offered them in intelligible form. Who can measure the magnitude of this task?
- (b) With the task of Bible translation was joined the oral proclamation of the gospel. How small the audiences at first! How crude the apprehension of the message or of the object of the missionary in presenting it

on the part of those who first heard the words of life proclaimed!

(c) Schools were opened at the outset of the work, but they were very rudimentary; pupils were few; the effort was wholly eleemosynary. Poor work, was it not? So the world thought. Put yourself back there, at the middle of the nineteenth century, in India, on the coast of China, or off South or West Africa, or on a Pacific island—there was no Japan, no Korea, no Uganda then—and you may measure the heroic faith, the heroic manhood of those early missionaries. Do you say, "Those men only tried to save one soul here and there out of the perishing mass, while we are lifting up whole races of men?" Yes, but who made it possible for you to work on these larger plans? Who even then saw their successors working out the large plans they formed while they lived?

#### Changed Conditions and Methods

- 3. The change in the attitude of men everywhere toward missionary work is nothing less than a revolutionary change. The whole world is wide open. Missionaries have established themselves almost literally everywhere. They are known of all. Governments recognize and often welcome them. They are personally trusted. Their educational work, through schools and the press, their philanthropic work, medical, industrial and charitable, is highly appreciated by all in all lands. Hostile criticism of them and their work, even by worldly men, has mainly ceased, or given place to friendly and intelligent criticism, which missionaries are the first to invite and welcome.
- 4. Do not conditions so radically changed demand new methods? Un-

doubtedly they do. The question is, How do the methods of work required to-day stand related to those of the earlier years, and who are to apply the required methods to the work in hand? Are earlier methods of work to be thrown aside, like old and useless machinery, or do we trace a vital connection between the old and the new order? Much importance attaches to the nature of the changed conditions wrought, and of such changes in methods of work as may still be required.

Here we face, perhaps, with surprize, the most important fact of the The change in both the situation. conditions and the methods of foreign missionary work shows neither a break nor an irregular movement, but a normal development-evolution, if the term is preferred—and this development has taken place under the guidance of missionaries of long experience, some of them no longer living, others still on the field. one can not fail to see that the change in methods has, all along, closely corresponded to the change in conditions. In the older mission fields, in the early years, the little churches gathered consisted of persons poor and persecuted, and boycotted. Native pastors or preachers there were none. thing depended on the missionary. A hot-house plant is better than no plant at all, especially if it is transferred to the open ground as early as possible. No man rejoices with so deep a joy as that of an old missionary at the very early stage in the opening work in Uganda and in Korea, when the converts can be successfully thrown upon their own resources.

But note the changes which have taken place in all principal missions of

the leading missionary societies. Even where some pecuniary assistance is given to young and feeble churches. the responsibility for the ordinances and the work of the Church is committed to the Church itself or to that ecclesiastical native body with which church is connected. These churches thus become self-supporting, self-reliant, self-propagating. inaugurate and sustain home if not foreign missionary work. The development, the normal growth on mission fields, in this respect, within the memory of the present writer has been marvelous, and is sure prophecy of more wonderful advance in the years to come. An effective native ministry actually exists in all the older fields. and it is rapidly increasing.

In educational work the growth has been more phenomenally rapid. At first the appetite for education had to be created. It is not half a century since it was regarded in the East as worse than superfluous to attempt to educate girls. All educational work was perforce eleemosynary. What do we see now? Colleges for boys, colleges for girls. High-schools for both sexes, all everywhere crowded to the doors, and applicants turned away for want of room. And these pupils pay for their board in the schools, and a tuition fee also.

A single illustration of this normal development, one with which the writer was closely connected, may well be briefly stated.

The theological seminary of the A. B. C. F. M. Mission to western Turkey is located at Marsovan, in the province of Sivas. Up till thirty years ago only those were received under instruction, even in the preparatory classes, who were candidates for en-

tering upon some line of distinctively Christian service, and the institution was on an eleemosynary basis. missionaries in charge, after anxious and careful consideration and correspondence, and due authorization, decided to meet the growing desire for education among the people by taking from the seminary all the prefatory instruction and offering to receive into a high-school suitable candidates for the same under no pledge for future service. The beginning of this new "evolution" in education was in September, 1880, in a basement room of the seminary building, with six boys for whose board we took no responsibility, and who paid a small tuition fee. The school grew in numbers and in favor very rapidly, far and near. It became Anatolia College in 1882. Competent men were chosen and prepared by study abroad to become heads of the several departments of instruction. The college draws its pupils from a very wide area, and its influence, Christian and educational, is preeminent in northern Asia Minor. Two hundred and forty young men

have graduated from the college. The latest catalog enrolls 265 pupils. It has a modest endowment fund. Otherwise it is self-supporting.

This statement is given as an illustration of growth, in contradistinction to breaks and new beginnings in missionary work. Of developments in medical and industrial work we have not space to write.

Is it not well for us to remember through whose planning, whose labors, whose seed-sowing, whose toil and sweat and suffering, the possibility emerged of ushering in the day of brighter promise and accelerated progress which now greets us everywhere?

The open door, the fields of yellow grain, the cry after material, intellectual and moral equality with the people of the West, the stupendous movement all through the Eastern world, all and every part of it proclaims the continuity of Christian work, from the first seed-sowing till this day of harvests so abundant that there is not strength to garner them. The present links the future to the past.

### GOD'S CALL TO HIS CHURCH

It must have been a surprize to the Church of Antioch when they were told to separate Barnabas and Saul for a foreign mission. They had five prophets and teachers in that city of 250,000 inhabitants. All Syria and Palestine, with hundreds of towns and cities, needed the gospel, and they had only five preachers in Antioch. They were probably planning a grand home missionary campaign. Barnabas and Saul had gone down to Jerusalem to carry the famine fund raised in Antioch and had returned. It certainly seemed a favorable time to work for Syria and Palestine. But the Holy Spirit took a wider and a broader view

than any one church could take, and said, "Separate me your two best men, Barnabas and Saul." There was no questioning that voice. So they fasted and prayed and laid their hands on these two and sent them away-twofifths of the whole corps of ministers. Europe and America are what they are to-day, because that young man Paul was obedient to the call of the Holy Spirit, and the Holy Spirit has kept on speaking to the Church ever since, "Separate me your sons and daughters —your choicest and best loved ones— Christ needs them—the world needs them."—H. H. JESSUP, D.D.

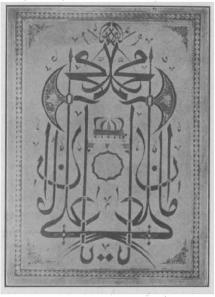
### THE BEKTASHI DERVISHES OF TURKEY

THEODORE R. FAVILLE AND H. Y. HUSSEIN, CONSTANTINOPLE, TURKEY

It is quite generally known that there are dervishes in the Orient today, but little is known about them. To the average mind the word dervish suggests a barbarous fanatic, a mystic conjurer, some wild, unkempt individual who spends his time thinking things and doing things incomprehensible to the occidental mind. the traveler the word stands for a member of a group who amused him or disgusted him, as the case may be, by dancing or howling or self-laceration and other meaningless ceremonies. Few have gone beyond this superficial conception of a movement the relation of which to Mohammedanism may be compared to that of Protestantism to Christianity.

The fundamental idea of the dervish sects is an ancient one. When neo-Platonism was carried to Egypt by the Greeks in the first century, it introduced there the philosophical idea of reaching the highest good-i.e., God-through ecstacy. This philosophy soon spread through Syria to Persia, where it seemed to be particularly adapted to the mental traits of many thinkers. Then, in the seventh century A.D., came Mohammed, introducing a new religion. But altho the Persians were converted to Mohammedanism outwardly, they kept their older philosophy, forming secret societies for its preservation. A century or two after the founding of Mohammedanism this pure mysticism, or suffism, became more openly known, and began to spread still more widely in Persia. The basic belief of this system is that the soul is an emanation from God, and that it strives continually for reabsorption in Him. The means of obtaining this is through a

state of ecstasy. No sooner had this philosophy become wide-spread than some who were mystics but still in the Mohammedan faith originated the different orders of dervishes. Since the idea of monastic life which the dervishes have always practised is foreign to Mohammedanism, they at first ex-



A BEKTASHI TABLET

This is a symbolical inscription used in chapels; it contains the name "Mohammed" at the top, and reads, "Oh, Ali, Have Mercy." Symmetry is produced by a repetition of the Arabic characters reversed. The battle-axes form part of the decorative effect. They symbolize the warfare against unbelievers. The crown is one of renunciation of sins. Below is a representation of the "stone of hunger," which dervishes wear to signify abstinence from food.

isted secretly, fearing persecution. Thus the mystery connected with them arose. There is nothing essentially secret or mysterious in the system.

There are many orders of Mohammedan dervishes. They are scattered not only over the Turkish Empire, but through India, Persia, Egypt and wherever Mohammedanism has per-

meated. Perhaps most of them are unworthy serious attention from the They have gone through westerner. somewhat the same development that Christian monasticism did in the middle ages; but they are largely composed of ignorant men, and where they have not died out or been supprest they have developed into sects living on the bounty of their followers and going through fantastic or degrading ceremonies from week to week, but having no wide-spread or uplifting influence. The dervishes in India, especially, have not carried their ideas far nor made them practical. But there is at least one order of an entirely different sort, which has done a definite work in the empire of the Turks, and whose days of usefulness are not This is the order of Bekended. tashi. The Bektashi are not so popularly known among foreigners as, for instance, the Mevlevi (the dancing dervishes) or the Rufai (the howling dervishes), for the simple reason that they have no sensational or picturesque forms of worship, festivals or organization; but they are the most enlightened, advanced and influential order of dervishes in the Sultan's dominions.

This sect, which is one of the oldest orders, is named after its founder, Hajji Bektash, a direct descendant of Mohammed. Hajji Bektash was born 1248 A.D., in the province of Khorassan, Persia, near the city Nishapur, in the village of Bektash, from which he in turn took his name. He, however, did not originate the doctrines of his sect but received them from his teachers. These doctrines had been handed down from the time of Ali, the son-in-law of Mohammed and the fourth caliph.

Mohammed had made his teachings general, for all men, for society as a whole. When Ali took up the work he developed the individualistic side of the new religion. He tried to adapt and apply Mohammed's teachings to the person, rather than to the whole society, by explaining these principles in a different way. Whereas Mohammed had laid emphasis on the external form, Ali sought for and found an inner meaning, an esoteric side. Thus a step forward was taken. When, however, in the seventh century hereditary caliphates, such as the Omniades and the Abbasides, were established on the principles of an absolute monarchy, a clergy was formed which, somewhat like the Christian Papacy in former times, adapted religion to the best interests of absolutism. Consequently, Mohammedanism as the state religion lost the simplicity and freedom of ideas which it had before possest under Mohammed. Ali, and their successors. Naturally, certain persons desired to maintain Mohammedanism as it had been in the beginning. Such free-thinkers flourished best in secluded corners out of reach of the caliphate. Such a place was Khorassan district, where, as would be expected, therefore, these doctrines rapidly spread.

One of the direct descendants of Mohammed, seven generations later, was Ali Rizah. This man was exiled to Khorassan with the title of governor, and later treacherously poisoned by the agents of the Abbaside caliph Mehmoun. He formulated this new philosophy definitely, the esoteric side of Mohammed's teachings influenced by the mysticism referred to above as traceable back to neo-Platonism. This was passed on to his disciples,

who in turn handed it down from generation to generation; under continued persecution by the caliphate, however, now that it had developed definitely, away from the orthodox state religion. Among the more famous of these disciples of Ali Rizah were Maharoof Kurhi and Ali Bin Yakti. Thus the philosophy was received in due time by Hajji Bektash, mentioned above as the founder of the Bektashi sect.

At the beginning of the fourteenth century, when the Ottoman dynasty had been newly formed and had not vet instituted a clergy, Hajji Bektash found the moment opportune for spreading his order, a movement which had been impossible under the previous persecution. He went to Asia Minor, and after traveling about the country for some time, at last settled in a village then called Saludja Kara Cuyuk, now called Hajji Bektash village, near Kirshehir. There, after working and struggling for thirty-six years, he finally succeeded in forming a society which was to play an important part in the history of the country.

Moreover, he became a prominent man in the years of his success. As the Ottoman Empire was a new dynasty, eager to gain favor and to increase in power, the second Sultan, Orkhan, hearing of the work of this new teacher, treated Bektash with great favor. He visited him at his home and asked him to give his blessing on the dynasty and on the newlyformed standing army, the Janissaries.

This he did, giving them their name, "Yenicherie" (New Soldiers), and their standard, a white crescent on a red ground. Finally, the Sultan went through the ceremony of being girded with a sword at the hand of Hajji Bektash.

It may be mentioned here that for many centuries after this event the Bektashi were closely connected with the Janissaries. Certain of the dervishes were constantly at prayer for the soldiers, and the head of the dervishes was ex officio an officer in the new army. When the Janissaries rebelled and were disbanded in 1826, the dervishes lost their political influence and royal favor. Many of them were killed and much of their property was seized.

During the last ten years of his life Hajji Bektash sent forth to different parts of the country about ten of his disciples, that they might open meeting-houses and teach his doctrines wherever they should settle. Before his death he appointed his adopted son Murcel to his place. When Hajji Bektash died, at over ninety years of age, he had won the respect and love of all classes of men. His last words were a supplication to God to increase the number of those who would deliver men from the darkness of ignorance and superstition.

To understand the significance of the teachings and philosophy of this reform movement in Mohammedanism, it is necessary to look at it in its relation to the original religion. has already been suggested that the difference between the two is mainly in the interpretation of what Mohammed said. Bektash believed, as did his predecessors from Ali down, that the esoteric allegorical interpretation was the correct one. We have not space here to go into the teachings of Mohammed and the Koran, but will mention the explanation of some of them which gave the basis for the new sect, first touching on the more practical side and later taking up the philosophical belief and the deductions from it. First of all, Bektash believed that the Koran was not brought down from heaven by angels to Mohammed, but was a revelation. Revelation must never be taken literally. Moreover, revelation, which is the source of true knowledge, may come to any one. Thus man educates himself under the direction of a supreme intelligence.

According to Hajji Bektash, Mohammed taught that God's being was the beginning of everything. He is the one to be worshiped. God is merciful unto all mankind. Yet he is just, rewarding those who do right, and punishing wrong-doers unless they For man is a free being having the power to choose. common interpretation of the Koran on this point has been a fatalistic one. But Mohammed did not mean, say the Bektashi, that a man is bound by what has been written on tablets in heaven, and that he can only carry out in life what was decreed for him before birth. On the contrary, he is born free and is always free to act, except as he is stopt by natural laws that are unchangeable. On the strength of this interpretation the sect claims liberty of conscience and of action. therefore encourage man from the day of birth to the day of death, and urge him not to interpret his religious teaching as saying that no matter what he does, if God has written on the tablets that he will not be great, then he can not be great.

Hajji Bektash believed that Mohammed taught the brotherhood of all who belong to his religion; that he

gave personal liberty, did not expect nor wish the formation of any clergy or church within his religion, and intended to preclude all possibility of clerical privileges. The clergy are considered by the Bektashi the origin of evils in all religions. Religion must never be under a clergy with a monopoly of salvation. Mohammed enlearning couraged and discountenanced ignorance. He gave back to women the social and religious privileges that they had been deprived of for many ages in the East. He proclaimed, in fact, absolute equality. only distinguishing between the ignorant and the learned. He gave to his followers a code of personal, social and political laws.

The universe is the manifestation of eternal wisdom. Man is the highest being in the universe if he can only know himself. Think of good things; say that which is good; and, above all, do good, no matter for whose sake it may be. This is true worship. Worship God. For man to worship the Supreme Being, or power, is a necessity. By worship he expresses his gratitude to God. But there is no necessary special form of worship, whatever, such as praying five times a day in a particular manner. Neither does man need any go-between, such as priest or saint, in offering his prayers to God. He may himself ask for what he wants. As will be seen later, prayer is not to a God who is separate from man and the universe. but to the God who is in man's heart. Besides worshiping God and submitting to Him, man must love his fellows and obey the laws, thus abstaining from all injury to mankind. must have fortitude and be content with his allotment in life.

let him study virtue and its application; above all, having ever a clean heart.

It will be seen that tho Hajji Bektash was a Moslem and his teachings were in general in accordance with that religion, yet many of Christ's doctrines were incorporated in them. In fact, Hajji Bektash never thought lightly of Christianity, but, on the contrary, tried to make his teachings so general that they would include all that was good in Christianity, or, for that matter, in any other religion. In carrying out this idea he introduced some things belonging to Christianity. Altho not the custom in Mohammedanism, Hajji Bektash himself led a single life, like Christ. Furthermore, his sect is divided into two groups or classes; one, of those who take an oath of celibacy, the other, of married men. Upon joining the sect men may choose to which branch they will belong. In giving women back their rights, as before mentioned, he allowed them to go unveiled like Christian women. He adopted Christ's moral teachings, especially those of pure love. He looked upon Christianity as a true religion, and Christ as a true prophet, but did not accept the doctrine of the Trinity.

The more purely philosophical doctrines of the Bektashi are as follows: The essence of their philosophy is unity, and this unity is God. This, in some sense, means pantheism, but it is not the pantheism of Spinoza or other European philosophers. It is not God in everything, but God is everything. Everything exists by God, nothing can exist without Him. Because of His unity God does not resemble anything conceivable. He is not a part of anything, nor mixed with anything else,

in the way man is, but is a pure being. utterly free. The whole universe is united in this one power, which is the beginning of all. This power at its beginning-i.e., when it was not yet formed into shapes-was not an intelligent power, but a blind inclination, having simply the desire to appear in different forms of growth. Thus the power developed itself into the universe which it comprehends. The whole universe is one in its essence, or beginning-its body, as it were. There are different manifestations of this power, as the mineral, plant and animal realms. At first the power had no meaning. Intelligence came by the formation of these different substances, and reached its perfection in man, where it best hears and sees and feels and thinks. Thus there is an evolution. It is as if a mass of ink, meaningless in itself, should by some inward impulse spread itself into letters, which should then form words, and these sentences; thus developing from senselessness in its beginning to intelligence.

Soul, also, is one of the manifestations of this power, like the air. And these other forms-minerals, animal, plant—take in this soul as we take the air into our lungs. As the air remains in us for a few seconds, then goes out to unite again with the rest, so does the soul in all things. For everything breathes in the same soul, but in different proportions. The soul enters each thing as much as is required and acts as is necessary. It is controlled by the material form of the object which it enters. In a plant it works in the way suitable for plant life, and in man as man has need. The difference, then, that exists between men is not due to their having different kinds of

souls, but to the fact that when born they have different material perfections, imperfections and restrictions, and the soul must act accordingly. For instance, the deaf man's soul does not hear, not because the soul is deaf, but because the way through which it could hear is incomplete or obstructed. The same reasoning may be applied in the mental and moral as well as in the physical realm. physical form is mortal. When it gets old and begins to decay, the soul leaves it, unites with the whole soul, and the body is given back to the different elements.

The idea of man's soul being restricted only by the imperfections of his body explains the greatness of the prophets. The Jewish prophets, Christ, Mohammed, are men who were born with more perfect material means for the soul, bodies in which it could work better. Being thus fortunate, they ought to be respected and loved by all men. The Bektashi include among these prophets, as do Mohammedans, all the early ones of Jewish history beginning with Adam and taking in Moses and David. Christ and Mohammed. Īπ Mohammed all the ideas of previous prophets were put together, not in the outward form which the ordinary Mohammedan accepts, but in the esoteric meaning taught by Ali and his followers. The aims of all these prophets have been the same, altho they have taken different means. The first aim is to teach people the true God; the second, to teach men's duty toward one another in society. True, different prophets have advocated different forms of worship. Moreover, sometimes they have taught doctrines, like eternal punishment in hell, or reward

in paradise, that ought not to be taken literally. These were all means to their end. Often, also, they have commanded men to do this or that thing because it was necessary or advantageous, for some reason at that time or place. Every man should be given the kind of instruction that will be of most value to him in his particular condition. All can not eat the same food. Just so there can not be one education for all. Leaders must study the individual and give him what is best suited to him.

As men have been created with different ways in which the soul can work, they have different ideas on various subjects. So long as what they do is right and beneficial to other men, it is the aim of the Bektashi not to persecute them. If, for example, a man believes Christ to be divine, and that through Him he will be saved, he has a right to his opinion and is not to be persecuted, but rather taken as a brother. It is the goal that counts; so long as the means is not injurious to society let there be perfect liberty.

If you want to whirl or howl as a means of worship, well and good. you want to use simple prayer you are equally free to do so. The Bektashi use no regular forms of worship, tho they favor meditation. They adopt Mohammed's saying that "One hour of meditation on the greatness of God and His works is better than seventy years of prayer." Once or twice Hajji Bektash employed the means of shutting himself in his closet away from the world in meditation for forty days. This has been used a few times since his day as a means to the end, but is not a necessary practise.

The Bektashi, then, accept all religions as different ways in which the

soul works. Since all men are not born alike, these different ways must exist. Thus there is nothing to prevent a man who belongs to any religion from being also a Bektashi so far as the Bektashi are concerned. But since all religion is good, no matter what form it takes, a religion must never be mingled with superstition, persecution or bloodshed, which are not good.

These are, in fragmentary form, the philosophical and religious teachings of Hajji Bektash and his followers. As it apt to happen in any system of belief entrusted to the people, and especially as a natural result of the wonderful ignorance of the Turkish nation, some things foreign to these doctrines have been introduced into the sect and others which belong to them have been neglected or abused. These need not be discust here.

There are at present over three hundred meeting-houses scattered throughout the empire, most of them being in Asia Minor and Albania. These are called tekkés, or asylums. A father, or sheik, is at the head of each tekké. All are under the chief father who lives at Hajji Bektash village in the tekké of the founder of the order. These tekkés are supported by the community, but not by the govern-

ment. People are accepted to the order on recommendation of others who belong to it. But for those born in a family of the sect there is no need of recommendation. Not only are there whole families, but in Asia Minor there are whole villages which are members of the sect. In all it numbers over a million and a half people.

They are a sociable and peaceful people, on good terms with all. Their conception of life is in general higher than that of other inhabitants of the empire. They very rarely refer their cases of dispute to the courts; when they do, it is usually a case between one of the sect and an outsider. Cases among themselves are settled by their Recently an official was sent by the Turkish Government to inspect the Albanian provinces. In his report to the government, he said that the number of crimes committed in localities where the Bektashi were in the majority was far less than in other sections. Yet in spite of this, and altho this sect does not mix in any political affairs and never has cared to take part in such matters, it has always been persecuted by the orthodox Mohammedan clergy, and often by the Government. It to-day exists under persecution and constant, close surveillance.

# **OUR CONVENIENCE**

Would God we could lose sight for a time of missionary organizations and every human agency, and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to treat Jesus Christ right. I submit to you the question: "Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which He paid and then give Him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience."—WILLIS R. HOCCHKISS.



THE RUINS OF THE CHINA INLAND MISSION PREMISES, CHANGSHA



THE NEW CHINESE EDUCATIONAL INSTITUTE AT CHANGSHA, HUNAN

CHINA-REACTIONARY VS. PROGRESSIVE



A VIEW OF THE CITY OF CHANGSHA, HUNAN

# THE CHANGSHA RIOTS—BEFORE AND AFTER

BY MISS ISABELLA A. ROBSON, CHANGSHA, CHINA Missionary of the China Inland Mission

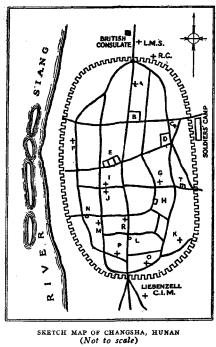
A riot may indicate conditions, nationally, provincially or locally. It is the voice of the people which expresses the hitherto unheeded grievance, real or imaginary. It is a culmination which probably more truly registers the thought and feeling thermometer of those in high places, and even in authority, rather than the same thermometer of the masses. The recent Changsha riots constitute a peculiar blending of the two.

Beautiful Hunan, of which Changsha is the capital, is one of China's famous provinces. The long and persistent resistance against the settlement of Europeans, merchant or missionary, brought the province into prominence. None have had cause to feel this resistance more keenly than the missionary. The history of the efforts of men whom God used to "prepare the way," and the work of those whom He allowed to gain the foothold, throbs with interest, and is the key to the fact that there are today some fourteen societies laboring in this last province of China to be

opened—the province whose attitude to the foreigner has been exprest in the saying: "As Lhasa to Tibet, so Hunan to China." The recent experiences of missionaries show that this spirit of opposition to foreigners has not died.

The city of Changsha, which in 1854 earned the title, "The City of the Iron Gates," has been described as "handsome, clean and densely populated." She abounds in fine private residences and in well-kept memorial halls and temples. The city is beautifully situated on the banks of the Siang River. Geographically, Changsha is in Central China, and about onethird of the distance from Hankow southward to Canton. More than two miles of a foundation has been laid for a bund, or promenade, on the bank of the river; a Chinese electric light company has been formed to furnish light for the city; the embankment for a railway between Changsha and Chuchow is rapidly nearing completion, and will mean connection between the Pingsiang colliery and the

capital. A recently published trade report states that there are eightyeight British subjects in Changsha, eighty-four Japanese subjects, and eleven Japanese firms. Another significant sentence in this same report is



SKETCH MAP OF CHANGSHA, HUNAN (Not to scale)

American Church. Governor's Yamen. Alliance Mission. Treasurer's Yamen. Public Granaries. Wesleyan Mission. Evangelical Church. Government Bank. YaleHospital.

Yale College. Cameron's Orphanage. Telegraph Office. Norwegian Hospital. Post-Office. C. I. M. Hospital. China Inland Mission. Norwegian Mission.

Norwegian Mission.

Japanese Consulate.

Hankow lies N.N.E. of Changsha; Canton due south. Changsha is about one-third of the distance from Hankow to Canton.

Jardine's Hulk and the Standard Oil Co.'s Depot lies opposite F in the sketch, the latter between the city wall and the river.

Butterfield's Hulk and the Canton Hans

Butterfield's Hulk and the Custom House are in a similar position opposite the large island.

"The leading gentry the following: of Hunan are watching the export trade with jealous eyes." Changsha became an open port under the China-Japan commercial treaty of 1903, and in July, 1904, a custom-house was inaugurated, and a British consulate in 1905.

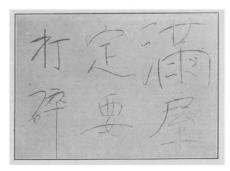
Since the entrance of missionaries into Changsha, God has signally blest the work of His servants. Dr. Frank A. Keller, of the China Inland Mission, who came in 1901, was the first missionary to reside in Changsha, but the foundations were laid largely through the labors of Mr. B. Alexander, of the Christian Alliance Mission.

### The Causes of the Riots

Among those whose hearts and minds have been occupied with matters Chinese, were there any who did not watch with apprehension when the official announcement was made of the death of the Dowager-Empress and Emperor? It was with breathless anticipation that both the missionary and political world gazed toward Peking. To all appearances, and contrary to expectation, the governmental machinery went noiselessly on, as a new reign began. But the attitude of suspense is still maintained as we glance over the events of the past months.

Some of China's best men have recently passed away; men whose experience, judgment and ability added stability to the central power. others have been dismissed, and have apparently sunk into obscurify. leaves the government of China, with all its complications, most pitifully shorn of a goodly percentage of the little strength which she possest, Hence, when the waters become turbulent, as they have at Changsha, the hand which is stretched forth from the seat of power fails through its inexperience and crippled condition to firmly grasp the rudder of state.

This state of affairs at the capital has a most baneful effect upon the viceroys and governors of the various provinces. Therefore, linked with the cause-weakness of government-we



A RIOT INSCRIPTION

This was pasted on the wall of the C. I. M. property. It reads, "This entire building positively must be broken to pieces."

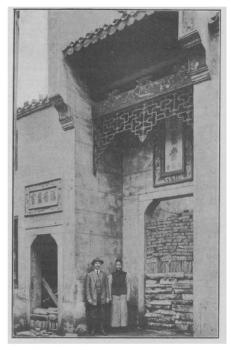
find another, which might be termed the independence and callousness exhibited by men, who, from the Chinese aspect, stand as the "father and brother" of their people.

Fond of the delicate living which a gold-lined purse affords, these officials seek to maintain this gold lining through unjust and exorbitant taxation in their jurisdiction.

The personnel of the gentry, which has red-lettered the history of Changsha since the days of the Tai Ping rebellion, is another reason for the Changsha riot. Their agitation regarding the recent railway loan, and their fresh remembrance of the circumstances which clothed the first financing of the Canton-Hankow line; the marked hatred which they and others hold toward the Manchu dynasty, together with their actions generally throughout the disturbances, proclaim the fact that the riot, while immediately caused by shortage of rice, was also strongly anti-dynastic, as well as anti-foreign, if not antimissionary.

was the awful lack of rice, the mainstay of the Chinese. This is shown tragically in the following incident.

The husband of a poor family in the city, that were starving, made up his mind to go outside to find work. On the morning of the 12th of April he went out, and on the following day returned home to find his wife dead He took his two from starvation. children, threw them into the river and drowned himself. By this time a crowd had gathered, and later, the grandfather and grandmother began to blame the Chinese officials for



DR. KELLER AT THE MAIN ENTRANCE OF THE CHINA INLAND MISSION, CHANGSHA, AFTER THE RIOTS

not assisting the poor, and for not reducing the price of rice. The officials refused to reduce the price and made such unfeeling remarks as, "A hundred cash an ounce for opium is The immediate cause of the uprising not too dear; a hundred cash a cup

for a drink of tea is not too dear. Why grumble at less than one hundred cash for a sheng (less than a quart) of rice?"

Added to the refusal to open the public granaries was the unwarranted arrest and imprisonment of those assembled for petition and discussion. This so incensed the people that they attacked the official outside the south gate, where they had gathered. mob then entered the city, gathering as they went other malcontents in their train. They went to the governor's Yamen, and proceeded to damage it in their efforts to obtain audience with His Excellency. Altho they destroyed the front of the Yamen. they were not successful in gaining. access to the governor. This was on the evening of Wednesday, April 13. On Thursday another attempt was made which began an almost unprecedented work of destruction of prop-Over forty buildings were either partially or wholly ruined and thoroughly looted. Of these, only three were a direct result of the price riot. When the mob failed in its second attempt to gain an entrance into the governor's Yamen, it is reported that some one said if one or two of the foreigners could be killed the foreign powers would take up the matter, and the governor's life would be forfeited. Therefore, they attacked the property of three different missions-the Yale Mission, the C. I. M. and the Weslevan. A close examination of the scenes of devastation gives strong presumptive evidence that, after this first day, the rioting was organized, and it is believed that the real leaders are known to the officials. One Chinese paper says: "Among them was the son of a Hanlin scholar, one

of the foremost of the Changsha gentry!" The looting by the mob was entirely different on the first night from that on the two following days and nights. After the first attacks, rented property was treated in one way and purchased property in another, the rented buildings being looted and not destroyed, but purchased property being entirely wrecked. Eight pieces of property occupied by foreigners escaped the riot and seven of the eight were rented places!

We may perhaps better understand this distinction made between property rented and purchased by foreigners when the following is quoted: that the Provincial Assembly has gone to the extreme of officially advertising in the daily press a warning to land- or house-holders not to sell to foreigners. They even particularized the neighborhood in which the officials propose to make the settlement as being one in which there are to be no such sales. The Changsha magistrate has been using a special block for endorsing ordinary deeds of sale between Chinese and Chinese. This states that if the land mentioned in the deed be hereafter sold to foreign merchants or missionaries, the deed thereby becomes null and the land ipso facto reverts to the previous owner. Where the purchased property of the foreigner was not burned, it was due to the intercession of the neighbors whose property would have been endangered."

There was also a differentiation in the treatment of property in which the Changsha gentry had a monetary interest and that in which they had none. The most marked discrimination was on the river front. Above the burned custom-house lie the burned godown and pontoon of Messrs. Butterfield & Swire. Then comes the looted offices of Messrs. Arnhold, Karhberg & Co. (rented property). A little higher up comes the *untouched* offices, godown and pontoon of the Japanese Steamer

reason. There can be but one conclusion—the Changsha riots, whether or not they began spontaneously, were guided in their course by leaders whose anti-foreign hatred was intense, and whose partiality and respect to the opinions and investments of the



THE LEADING OFFICIALS IN CHANGSHA, AT THE TIME OF THE RIOTS

The laté Governor Ex-Taotai The Interpreter

TS'EN CH'AN MING CHU YEN HSI KWOH LIANG CHÜAN

Company. All other Japanese property (including the consulate) was looted. How is it that this, their best and most prominent property, was untouched? The Changsha "gentry" have financial interest in the Japanese line of steamers. This may not have been known to the mob, but it must have been known to the real leaders. There are other cases, such as the smelting works, where this discrimination was demonstrated for the same

Changsha gentry were marked. One writer says: "The question may be asked, Does the Grand Council of Regency, as well as the provincial officials of Hunan, stand in awe of the gentry of Changsha?"

Changsha has been freed from the governor whom the "gentry did not like and a new one has been installed. The large stock of oil kept at the Asiatic Oil Company's stores was not burned *in loco*, but was used to kindle

the flames at nearly twenty different centers. The property looted and destroyed included the Government officials' offices, the modern school, foreign missions and foreign business premises.

Some of the neighboring officials had received anonymous warnings of

of one thousand dollars for the apprehension of any one found posting these lawless placards, and five hundred dollars for information leading to such apprehension.

### Results of the Riots

It is too early to discovered the full



DR. FRANK A. KELLAR IN HIS STUDY AFTER THE RIOTS

riots to take place in May, but in all probability the scarcity of rice precipitated the trouble before things were thoroughly organized. Even since the riots numerous placards have appeared throughout the city of an anti-dynastic and anti-foreign character. In these placards, the officials are spoken of as "dog officials," and starving refugees are offered ten taels a month if they will enlist in the regiments of the new dynasty. The new governor, however, is showing a strong hand, and has offered a reward

results of these disturbances. One result seems to be impetus which the action of Changsha has given to those similarly minded in other parts of the empire. If the Hunanese, who stand so high both in military and civil life, and who hold so commanding a position among their own people, as well as in the eyes of the Western world, if they dared to destroy property thus, why should not others follow their example? The action of the Hunanese has been productive of unrest, not only in one province, but in many.

While unrest and a revolutionary spirit has been manifested, it is also true that the more conscientious officials have, by this experience, been put upon their guard. This was notably set forth by the precautions taken by the authorities prior to the opening of the Nanking Exhibition.

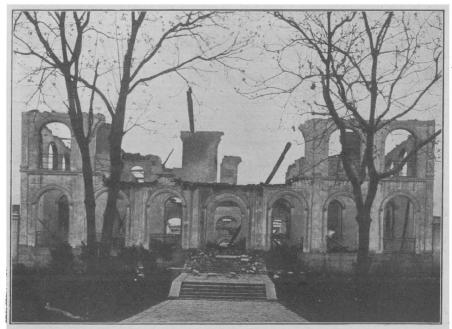
The havoc wrought by the mob upon such educational centers as the kindergarten and normal schools and the extraordinary behavior of the foreign drilled troops proved the unsubstantial nature of "New China." Place beside this fact another, that of the atrocious punishment meted out in a veritable "Old China" manner to the supposed instigators of the riot, and the result may be a better understanding of Chinese on the part of many in the home lands.

### Lessons from the Riots

Several lessons might be drawn from the Changsha disturbances.

Paul's words to Timothy still stand out as a reminder to the Church of God and His intercessory missionaries in the home lands, "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men, for kings and for all that are in authority." Hidden within the ministry of intercession does there not rest a law which, if obeyed, will thwart the devices of the prince of darkness? The intercessor may be far removed from the scene of the plot, but he is near to the heart of God and may know His mind.

God's wonderful power of intervention on behalf of His own and the work entrusted to their care is beautifully illustrated through these recent troubles. He caused the rice riot to take place one month sooner than the attack planned and spared the life of His missionary servants, and did not



THE RUINS OF THE NORMAL SCHOOL AFTER THE RIOTS

permit a cessation of the work at the mission centers.

Those who since the riots have had the privilege of meeting some of the Changsha friends, testify to the wonderful grace given and the Christlike spirit manifested by those who have suffered the loss of all things. They rejoice to be counted worthy of this honor.

God's work has not ceased in The first five days after Changsha. the trouble it was necessary for the missionaries who were permitted to remain at Changsha to live on a steamer, but Chinese evangelists, church officers, and many Chinese Christians visited them daily for prayer and conference. In this way the work was directed, and on the Sunday following the riot the evangelists of at least five missions held meetings in their own homes. Christian teacher took his school children to his own home and continued teaching them.

The members of the Church in the home land may learn a lesson from these workers in Changsha! In some of our cities, churches, Sunday-schools and prayer-meetings close merely because of the heat in the summer

months. What would be the effect of passing through troubles such as Changsha Christians have experienced?

What effect will this have upon the missionary propaganda? There is only One who can answer the question of our hearts, and time alone will reveal His plan for the Church in China. Concerning Hunan and Changsha-the door is still open. The recent experiences prove the depth of her unspeakable need of the gospel of Jesus Christ. The revelation of China's condition emphasizes the truth that nothing but a personal knowledge of the saving and keeping power of God in Christ Jesus will right the wrongs or enable the Chinese to endure. Nothing but the knowledge of God as revealed through His Son will establish the nation in righteousness and carry her through any crisis.

To-day is the day of opportunity. God desires to be known and glorified in China. Shall we enter into the open door as never before in the way of the Master's own appointment, acknowledging this chapter in Hunan's history to be a call to press on and to prepare for our Lord's return? To-day is the day of salvation.

# THE VALUE OF PRAYER

"Your prayers are almost everything to us. Often the mails are delayed, and we may be weeks letterless, as in many another land they are months; but the prayers come via heaven, and God forwards the answers straight on to us. Dear friends, will you not send us ever so many prayer telegrams? Pray for us whenever you think of us, turning thought into prayer, and know that not one ever 'miscarries.' Nor will the answer come too late."—A Missionary in Japan.





CHINA INLAND MISSIONARIES TAKING REFUGE ON A HOUSEBOAT

# HUNAN AND THE CHANGSHA RIOTS \*

The province of Hunan is in area nearly equal to England and Wales combined and has a population of 22,000,000, or equal to that of Spain and Portugal together. It is one of the most beautiful provinces of China and is rich in timber, tea, rice and other produce. Its people, who are among the most sturdy and independent of the empire, have always been noted for their ability, and, more latterly, for their pride and contempt of foreigners.

Hunan was the last province to be opened to the preaching of the gospel, and the bitterest opposition and most blasphemous literature have issued from this center. The first effort to evangelize the province was made by the Rev. Josiah Cox, of the Wesleyan Missionary Society, who, in May, 1863, made a short journey into Hunan. Nothing more, however, was done by the Wesleyans for thirty years. In 1875 the China Inland Mission commenced itinerant work in this

anti-foreign territory. Repeated and persistent journeys were made throughout the province by various members of the C. I. M., especially by Mr. Adam Dorward, who devoted practically the whole of the eight years from 1880, until the time of his death, in October, 1888, to this one work. Twice he succeeded in renting premises, but on each occasion was turned out after running considerable danger to his life.

It was not until 1897 that the first settlement was made in the east of the province by Miss Jacobsen, with the help of two Chinese Christians, who had come from Pastor Hsi's district to assist. In 1901, Dr. Keller, with the valuable cooperation of the late evangelist Li, rented premises in Changsha, the capital of the province. Invaluable assistance had been given to the opening of this city by Mr. Alexander, of the Christian Alliance Mission, who had lived for a year on a boat outside the city, daily entering to preach the

<sup>\*</sup> From a booklet published by the China Inland Mission.

gospel, and thus accustoming the people to the presence of the missionary. Several journeys were also made by Dr. Griffith John, of the L. M. S., and by Mr. Alexander, of the National Bible Society of Scotland.

When the Boxer crisis broke out there were only six societies working in the province, but three years later, when the first Hunan Provincial Conference gathered at Changsha, in June, 1903, there were no fewer than 32 delegates present, representing the work of 12 societies. The long opposition had yielded to the persistent prayers and self-denying labors of many years.

To-day steamers of several hundred tons burden run between Hankow and Changsha, and the capital has become an open port with a British consul and commissioner of customs resident there. In Changsha itself not fewer than II societies are at work, with a staff of fully 40 foreign workers and some 200 Chinese Christians.

Some idea may be had of the regular work of the station by the following schedule, reported by Dr. Frank A. Keller, of the China Inland Mission:

#### PUBLIC SERVICES

Sundays—Communion service every Sunday at 9 A.M.
Regular church service, 11 A.M.
Sunday-school, 2 P.M.
Service for Christians and inquirers,

3 P.M. Street chapel service, 4 P.M.

Preaching on streets, 5 P.M.

Week-days—Daily gospel service, 9 A.M.

Street chapel, Monday, Wednesday
and Friday evenings.

Church prayer-meeting, Thursday evenings.

Also daily morning and evening services at hospital.

#### CLASSES

Tuesday evening Bible-class, and during part of the year a special class for BOOK SHOP AND STREET CHAPEL

The Book Shop was open morning and afternoon daily, except Saturday and Sunday.

### WOMEN'S WORK

This work, carried on by Mrs. Keller and Bible-woman Mrs. Cheng, consists in three weekly classes for Christians, inquirers and heathen respectively; visi-

tation in Chinese homes and personal interviews in the guest room before and after all services, and at such other times as the general work will permit.

#### SCHOOL

Day school for boys and girls in charge of Mr. Veryard and teacher Cheng. Evangelist Yang has given special courses in classical Chinese. We have 22 scholars, of whom 16 are boys, and 6 are girls.

#### HOSPITAL

Altho an excelient women's hospital is only ten minutes' walk from us, of the 2,945 patients treated during eight months 464 were women, 227 of them being new cases. Mrs. Keller has taken general charge of the wards and housekeeping, and has given much help in the drugroom. The number of in-patients has been small for two reasons: first, our hospital is just a small Chinese house, and ward accommodations are very limited. Second, a number of the patients had serious and prolonged illnesses, so that they occupied the wards for long periods, and prevented us from taking in new cases. Many cases, especially surgical ones, had to be turned away.

We aim to make the hospital much more than a mere medical and surgical institution. Our main purpose is to make is an evangelistic agency, and a training school for Christian workers.

### Riot Experiences \*

The story of the riots is graphically told in a letter from Mrs. Keller, commenced on board the steamer *Chang Wo*, on April 15:

"Miss Tilley, Mr. Veryard and I are now on our way to Hankow. The trouble arose on account of the scarcity and high price of rice. people appealed to the governor to have the public granaries opened and the price lowered, but he was unwilling to do it, so there has been quite a little unrest, and for two or three days they have been congregating outside the South Gate. At last, on Wednesday night, April 13, they surrounded the governor's Yamen, and declared they would kill him. They succeeded in breaking down the front part of the Yamen but did not get in to the governor, so on Thursday night they made another attempt. Failing again to carry out their purpose, they attacked

<sup>\*</sup> From China's Millions.

the missions. The report is that they said if one or two foreigners could be killed the foreign governments would take up the matter and the governor's life would be forfeited, and so they would gain their end. This report, however, we did not know about, until after our place was destroyed.

"The first place attacked was the Norwegian Mission premises at I A.M., where they broke up everything—the missionaries making their escape just as the mob got in. Two of the soldiers from the guard-room opposite our place saw the attack on the Norwegian Mission, and came over to urge us to get out as quickly as possible. It was then I:30 o'clock. We arose and drest as rapidly as we could, gathered together some money and ran out at the back door.

"Just as we got out the rioters came in at the front entrance. A crowd had gathered at the back, and as we passed through, they called out, 'Catch them'; 'Kill them.' One of the crowd suggested that there were others inside, so, happily for us, their attention was turned away for the moment and we were able to escape.

"The soldiers led us to a Yamen, or jail, the place, by the way, where Cheo Han is imprisoned, and we stayed there till 6 A.M. Up till about 4 o'clock we could hear the shouting and yelling, then things quieted down, and at 5:30 the soldiers went over to look around a little. As it seemed quiet, Dr. Keller and Mr. Veryard went over to the mission, and later on Miss Tilley and I followed.

"We found the place in a dreadful condition, the house broken down in many places, every window smashed, all the seats both in the chapel and street chapel broken, as well as the desks and stools in the school, and the tables and chairs in the guest-rooms. Our clothes were nearly all torn to pieces, or thrown around in such a way that they were spoiled. Our sedan-chairs, organ, stoves, Dr. Keller's typewriter, dishes, lamps, and everything that could be broken were broken. In the store-room they had

emptied flour, sugar, tapioca, currants, salt, coffee, tea, etc., into a heap on the floor. We managed to get some bread and butter and have a little breakfast, and then at the suggestion of Mr. Siao, one of the evangelists, we started to pick up what clothes we could.

"While we were thus engaged, Mr. Cheng, one of the elders of the church, came and said that the rioters were burning the Norwegian Mission, and were coming over as soon as they had finished to the C. I. M. Both he and Mr. Siao, as well as the soldiers, urged us to hurry off the premises, so we left, and the few things we had collected were sent down after us. Quite a few of our books were in good condition, but we had no time to get any of them.

"The soldiers took us up on the wall and round to the West Gate, and from there we came on board the steamer Siangtan, which had been held over by the British consul. When we came on board we found the Liebenzell friends there with many others. The Wesleyan missionaries had had to escape about 2 A.M., and their premises were partly destroyed. Several others had also been in hiding all night. Shortly after we reached the steamer we could see the Norwegian Mission building in flames; later on, our place and the governor's Yamen.

"About 5 o'clock our party was divided and some came on board this steamer, which, in the meantime, had come from Hankow, and which was to be the first to leave for Hangkow. The British consul, the commissioner of customs, and representatives from most of the missions remained on board the Siangtan to await the arrival of the gunboat which the consul had telegraphed for. Dr. Keller stayed, but he thought it best for us to come on.

"Late in the afternoon, some of our servants came to the boat, and told us that our chapel and house were completely burnt up, but that the hospital had been sealed by the officials. They also told us that the Liebenzell Mission property was destroyed and that

the mob were preparing to burn it down. Word also was received that the rioters had looted the home of the evangelist of the United Evangelical Mission, and that he was separated from his wife and children.

"Before we left Changsha, which was about 10 P.M., there were several other fires that we could see distinctly from the boat, but we do not know what places they were, probably the property of the Wesleyan Mission, the London Missionary Society, and the American Episcopal Mission, but there has been no definite word so far about them"

### After the Riots

The scenes which greeted the eyes of the workers who were allowed to reenter the city of Changsha are graphically portrayed in the photographs which Dr. Keller sent home.

To give a full list of all the premises destroyed would require a full page of this magazine, for over forty buildings have been either partially or wholly ruined or thoroughly looted. A close examination of these ruins and buildings gives strong presumptive evidence that, after the first day at least, the rioting was organized, and there are those who think that the real leader is known to the officials. Dr. Keller has photographed the instructions which were actually written up on one of the inside walls of the C. I. M. premises after the mob of the first The instructions read, "These two buildings must be smashed to pieces." How thoroughly these directions were carried out, here and elsewhere, the pictures show. The looting was as thorough as the instruction, scarcely two sheets of paper being left untorn. A large Milner safe in one of the premises proved too much for the rioters, tho its condition testifies to the careful attention it received. The safe itself weighed one and a half tons, but it had been thrown over and the outer casing smashed in, but beyond that they were unable to do anything.

It seems that some of the neighboring officials had received anonymous warnings of riots to take place in May, but in all probability the scarcity of rice precipitated the trouble before things were thoroughly organized.

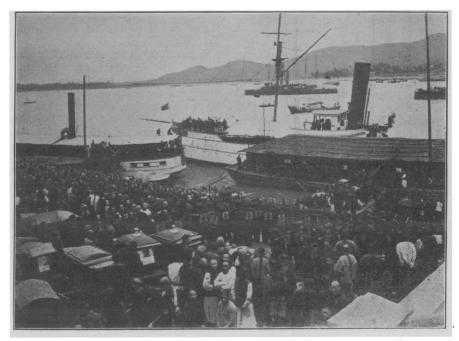
Even now that the riots are over. numerous placards have appeared throughout the city of an anti-dynastic and anti-foreign nature. In a number of these the officials are spoken of as "dog officials," and starving refugees are offered ten taels a month if they will enlist in the regiments of the new dynasty. The new governor, however, is showing a strong hand and has offered a reward of one thousand dollars for the apprehension of any one found posting these lawless placards, and five hundred dollars for information leading to such apprehension. Before the riots many pitiful things showed the lamentable weakness of the previous governor. Three hundred armed soldiers were next door to the governor's Yamen, and tho the Yamen was burned down these men were not allowed to open fire. of the soldiers were even injured with bricks and stones and then stood aside and let the mob do its work; and while a band of ten men burned the customs, thirty police who were guarding it

It is good to know that the missionaries never lost touch with their work save for a few hours. With the exception of the Roman Catholic (three priests were accidentally drowned) and one or two other missions, at least one missionary from each mission re-These workers mained on the spot. had to stay on the steamer for the first five days, but the Chinese evangelists. church officers, and many Chinese Christians visited them daily prayer and helpful conference. In this way the work was still directed, and the evangelists of at least five missions held meetings in their own homes on the Sunday following the These meetings were well atriot. tended.

Subsequently the workers obtained house-boats, and the C. I. M. and Wesleyan Mission joined in the holding of union morning and evening meetings on the boat. At the same

time regular meetings were held in the homes of the Christians on shore and many came to the house-boats daily. After two weeks the missionaries were allowed to go on shore during the day, but were compelled to sleep on the house-boats at night. On April 30, Dr. Keller, Mr. Hollenweger, and Mr. Stanislaw, of the C. I. M., took up

chapel) are going on regularly and are well attended. This morning (May 16) a ticket was sent to me to visit the Hunan exhibit before it is sent on to Nanking. It was a grand exhibit showing the wonderful resources of the province. Tho very busy, I went and was treated with utmost courtesy by the directors. A few



. A CROWD AT CHANGSHA, AWAITING THE NEW GOVERNOR
This was taken after the riots. The Chinese gunboats are seen in the distance

their abode in the mission hospital, which had not been destroyed. On May 8 they had three meetings, there being as many as seventy members present at the communion service held at 9 A.M.

Dr. Keller is inclined to believe that the officials have now got the upper hand. He says: "Our teacher has taken the scholars to his own home and is conducting regular classes there. He has been brave and faithful. Our daily and weekly meetings (except special women's meetings and street days ago I was driven from the city; to-day I am bowed to and smiled upon. What irony!"

Will all who read these lines make the spiritual needs of Hunan and China generally a more earnest subject for prayer? There is much need to pray that God will restrain the forces of disorder and so direct that the changes taking place in China may come to pass without bloodshed and riot. Also, that all these trials and difficulties may fall out to the furtherance of the gospel.

# THE ARABIC LANGUAGE AND ISLAM \*

BY REV. SAMUEL M. ZWEMER, D.D.

One of the Arab philosophers, at once a zoologist, a philosopher and biographer of Mohammed the prophet, whose name was Ed Damiry and who lived about four or five hundred years after Mohammed's death, said that "Verily the wisdom of God came down on three—on the hand of the Chinese, on the brain of the Franks, and on the tongue of the Arab." We must admit that speaking at that time he was a real philosopher. We all know that printing and glazed pottery and silkculture, not to mention other great inventions, came to all the Oriental and Western world from the Chinese; that even then the Arabs were beginning to realize that real thought and inventive genius was with the Western Franks; but they never ceased to believe, and believe still, that of all the gifts that God has given the Arabs the greatest is the gift of a matchless language, a language superior in poetry and eloquence to any language in the world. I believe those who have spent some years in studying the language, which they call "the language of the angels," are quite in agreement that of all the living languages there is none which has such delicacy and possibility of utterance, such distinctions of tense and mood, and no language so immense in its vocabulary, and surely none more difficult for Westerners than is the Arabic tongue.

The Arabic language became the chief vehicle for carrying on and carrying outside the bounds of Arabia the Moslem religion. The Bible tells us, "In the beginning was the Word, and the Word was with God," and that "the Word became flesh and dwelt among us." In another sense the word of Mohammed, incorporated in his book, has gone on the wings of the wind with Arab propagandism until to-day the Koran is perhaps the most widely read of any book in the world save the Bible. The Arabic character is used more widely than any other

character used by the human race. The Chinese character is used by more people, but the Arabic character has spread, through the Mohammedan religion, over much wider area, until in every part of that great world of Islam those who know the Arabic character can read the signs of the street or the tickets in the railway trains or the words in their books. To begin with, the whole of North Africa has adopted the Arabic character. From Rio de Oro and Morocco, through Algiers, Tunis, Tripoli, Egypt, in all the day schools, higher schools, on the street and wherever there are people who read and write, they use the same character that is used in the Koran. The Arabic character has also been carried through a large part of Central Africa by the Hausas, and through a large part of Eastern Africa by the Swahilis and the Arabs of Long before Livingstone crossed the Dark Continent the Arabs had already named the chief lands of Africa, visited the great lakes and discovered the greater part of the continent. The same is true of the far Eastern world. In the Philippine Islands and Malaysia the books used by the Moslems, numbering thirtyfive million souls, are all in the Arabic tongue or in the Arabic script. same is true of the great strip of country from far Western China, through Northern India, Afghanistan, Eastern the whole of Persia. Turkestan, Turkey-in-Asia, and Arabia. Islam has carried its alphabet, the sacred alphabet of the Koran, throughout the whole of the Moslem world.

In the second place, the Mohammedan religion has also carried its grammar, its vocabulary, through a greater part of the Oriental and Occidental world. Even in the English language we have no less than threescore words that are Arabic and came by way of the Crusaders or through Spain into the English dictionary and linger

<sup>\*</sup> Printed from a pamphlet by the Nile Mission Press.

1910]

there. Every time we buy a magazine, use a sofa, or study algebra, we pay tribute to the Arabic tongue, because all these are Arabic words. There are fifty other words just as common which could be mentioned.

But, most of all, the Arabic language is bound up with the religion of Islam. To-day there are no less than forty or fifty million people whose spoken tongue is the language of Arabic, and over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as the thoughts of their soul are winged with the language of Mohammed. The cry of the Muezzin is the challenge of Islam to the Church of Jesus Christ. In all these lands, from Canton in the extreme east and through western China, in the Malay Archipelago and as far west as Morocco or Sierra Leone, as far south as Capetown and as far north as Tobolsk, Siberia, you may hear every day the call to prayer in Arabic, and the prayer from Mohammed's book: "In the name of God, the merciful, the compassionate! O, lead us in the way that is straight!" So the Arabic language became the vehicle of Islam, by the written word of Islam in the alphabets, the vocabularies, the nomenclature, and the prayer throughout the great Moslem world. And there is testimony of the present power of the Arabic language for Islam in this great Mohammedan world. I will take the evidence from unknown quarters to bring it closer home. I suppose the last place in the world where one would expect to see a conquest of the Arabic tongue would be in British Guiana, South America. Yet the missionary, Mr. Hill, writes: "If the results of a century of British missionary effort in Guiana are to be preserved, the Christian Church must make a more determined effort to combat the influence of the East Indian Moham-The struggle of the future medans. here is between Christ and Mohammed." In other words, in the northwest corner of South America Islam is waging its old warfare by language

and prayer and Koran against the results of Christian missions. And here is a letter from Miss Bentley in Jamaica, of the West Indies, giving the same testimony: "It seems to me here in our work among the Moslems that the key-stone of the arch in the present day of missionary work is to overcome this Mohammedan opposition in the estates of our work for the coolies and to win them for Jesus Christ." She speaks of the influence of Moslem priests who come from India among the coolie class in that part of the world. And in the London Times about a month ago we read of "The opening of the first mosque in St. Petersburg."

The Emeer of Bokhara has donated a site in the capital of all the Russias as a new center for this Mohammedan religion! The testimony of those who live in Russia is that there are now in Russia, including Khiva and Bokhara, a total of twenty million Mohammedans. Remember, also, the activity of the Arabic Moslem press in Tashkent, Orenburg, Tiflis, and other great centers, by which Islam is carrying on a propaganda not only among the pagan tribes of Siberia, but among the nominal Christians of the Crimea and the provinces round the Caspian Sea. still more striking testimony comes from China. Mr. Marshall Broomhall, who is preparing a scholarly work on "Islam in China," tells us that the Arabic language is used in a Chinese tract printed at Tokyo, and the inscription reads: "The Awakening of Islam"; "There is no God but Allah, and Mohammed is God's apostle." similar inscription in Chinese on this tract calls the sleeping Moslems of China to awake and preach their faith. So from China, from India, Russia, and even South America, there comes this universal testimony that even today the Arabic language is the vehicle with which Islam spreads. Professor Meinhof, of Berlin, has written a book on the subject, in which he advocates that all societies in Africa shall put a great barrier to the spread of Islam southward in the shape of the Roman

alphabet against this conquering alpha-

bet of the Arab speech.

2. I admit, as the Moslems assert, that there is no language of the Orient that has in it such latent power—a living language, a flexible language, a powerful language. Sad to say, we have very few translations of Arabic poetry or philosophy or other literature, but those who have read some of it even in translation can not help being imprest with the power and force of this language. It is a language, one of the great conquering languages of the world, which well deserves the tribute the Arabs give it when they say it is the language of God and the prophets and the angels. But, on the other hand, this Arabic speech and Arabic literature have, by the very fact of their being Arabic and being Moslem, become to-day the greatest and strongest retrograde force for civilization and social progress in the world. I have these words from men like Sir William Muir, who knew the Arabs and Islam, and the testimony of men like Hon. Winston Churchill, who knows about politics and progress. Winston Churchill is reported to have said: "The greatest retrograde force in the world to-day is the Moslem religion." Sir William Muir said that "the book, the religion, and the sword of Islam have done more to retard the progress of civilization than any other forces in the world." Islam has lost its sword. The Moslem world is under Christian government or Western influence practically everywhere. Even Turkey it is no longer safe to use the sword to massacre Christians. the power of Islam still remains in its book, in the propagating force of this religion through its literature. lieve that the old Arabic literature is both socially and morally and spiritually to-day the greatest retrograde force in the world.

There is no doubt it is a force, the Arab presses are pouring out literature continually. In Egypt, in Syria, in Bombay, Calcutta, Lucknow, Lahore, in Tiflis, in Teheran, everywhere

where Arabs have great centers, there they are using the modern press and pouring out their literature. But the character of it is not like the character of the waters concerning which Ezekiel speaks. Wherever the water of life goes, life comes and everything blossoms and bursts into fruitage. The water that goes forth from the springs of Arabic literature and of Islam is bitter water, a Dead Sea of thought. It is true that the desert is the garden of Allah, but the desert is not the garden of Jehovah. Where Jehovah walks is paradise, and where Allah walks there is the desert, even as in "The Garden of Allah" you find three great elements-sensuousness, fanaticism, intolerance, coupled with the great propagating force—so wherever Islam has extended, the influence of that religion is found producing four similar results. Dr. Robert E. Speer, once said: "The Arabs have always found a desert or made one."

The condition of Morocco and Persia and Tripoli or of Egypt before the British came, and of the whole of and of Afghanistan Baluchistan, is such not in spite of Islam but because of Islam. Take, for example, first of all the social and political effect of Arabic literature. literature of Islam is out and out, of course, Mohammedan, and is based on the Arabic medieval conception of social life and progress. Cromer said in his book on Egypt that "reformed Islam is Islam no longer," because the real Islam is based on three principles —the principle of intolerance, the principle of the degradation of womanhood and therefore the ruin of the home life, and the principle of the unchangeableness of civil law. these three principles are absolutely antagonistic to the march of modern civilization. You can have no civilization where you have an unchanging civil law, because civil law must be adjusted to the changes of modern The recent testimony of the Mufti of Egypt in regard to Wardani, the murderer of Boutros Pasha, was that he should not be executed for

three reasons: first, because he killed Boutros Pasha with a revolver and there is no provision in Moslem law with regard to murder by revolvers; secondly, the relatives of the victim, and not the Government, should have entered suit; and thirdly, it is not a legal crime for a Moslem to kill a Christian. By that astonishing series of statements you see that Mohammedanism is politically opposed to all real progress.

In regard to womanhood, there are a small number of Mohammedans who advocate monogamy and deprecate polygamy, but there is not a single Moslem in Cairo or Calcutta who can write a book in favor of the rights of womanhood without directly indicting the life of the prophet and attacking the Koran. So these two things are incompatible, and it is simply impossible to reform Islam without impugning Mohammed himself and his sacred institutions.

Again, Mohammedan literature advocates intolerance. You can find intolerance in nearly every Moslem book you pick up, whether story book or poem or philosophy or religion. is woven into their literature and Mohammedan literature is also morally unfit to elevate the world. Take two or three examples familiar to us all. The Arabian tales of the Thousand and One Nights is used among us as a book for children. is a book of rather interesting stories in the expurgated form in which we know it, but as it circulates in the Moslem world it corrupts morals, degrades home life, and the better class of Moslems to-day would not like to be seen reading the book. Take, again, a book like the Assemblies of El Hariri. Of all Moslem poets there is none stands so high in literary style or thought as this Arab poet. His hero is Abu Zeid, and on the testimony of all who read the book, the greatest hero of this Arabian Shakespearian lore is a man who is utterly a scamp, without morality, without any sense of honor, without any sense of truth. Through all the beautiful poetry, page

after page and section after section, you can always follow the life of this miserable, scurrilous scamp as he deceives everybody, changes his appearance, and simply acts as a man without any principles. Or, take in the third place the greatest book in the Arabic world, the Koran itself. Koran," as a Moslem in Morocco said, "contains beautiful moral precepts, but they are hard to follow. read the New Testament some one seems to be drawing me to Himself." There is the greatest difference in the world between the Arabic Bible and the Arabic Koran, the Arabs themselves being witnesses. If placed side by side with the Bible, Mohammed's book will show immediately its inferiority. I remember an Arab who came to one of our missionaries in Arabia and said, "I love your Bible, but," he said, "the Arabic Bible is not as poetic, its form is not as elevating, its eloquence is not as great as is the eloquence and the poetry of Mohammed's book, the Koran." Our missionary, quick as a flash, said, "When the caravan is crossing the desert and the travelers are dying for thirst, do they ask for rose-water?" It is God's Word alone that satisfies the thirsty soul. Mohammed tries to satisfy the thirst of the human heart with the musk and rose-water of human eloquence and pleasing poetry, but the Arabs themselves are realizing that there is nothing can satisfy the thirst of the heart but the living God.

Finally, Arabic literature is morally degrading because of its general untruthful character. I wish to read a testimony from the Arabs themselves. The Arabs will not admit, of course, that the Koran is full of fables and absurdities. That to them is the very book of God. But, in regard to their collections of sacred tradition. they say, "We have never seen pious people lie so much as they have in writing books on the life of the Mahomet." (Lam nara es-saliheen akzibu numman hum fil hadeeth.) In other words, on their own testimony the fundamental books on which they rely for their every-day religious life, the customs and manners and observances and precepts of Mohammed are based upon a tissue of falsehoods. The Arab traditionalist, Bochari, when he collected some 600,000 stories about Mohammed, found that only 7,000 were worthy of credence and put them in his book. You will find that all thinking Arabs, when they face religious literature of the Moslem world, are in doubts about how much of it is true. . .

3. Now I wish to point out that not only has the Arabic language been the vehicle of Islam, and become therefore a force of retrogression, but that it is entirely possible for the Church of Jesus Christ through His Spirit to capture that magnificent vehicle and use the Arabic language for Christ, as Mohammed once used it to carry his religion. We have illustrations in story of missions. When Ulfilas, the great missionary, came to Northern Europe and put the Bible in the language of the people he captured it for Jesus Christ. When Luther put the Bible into the old German tongue, the tongue of the common people which men despised, he created the German language; and when Tyndale and Coverdale gave the Bible to England they perpetuated the faith of the Bible not only, but made it penetrate and permeate the English language. When Dr. Van Dyck and Eli Smith ended their work of faith and labor of love and patience, of hope, translating page by page and verse by verse the Bible into the Arabic tongue—when the completed Bible came from the press in Beirut, they ushered in an era far more important than any dynasty or any change in governments in the Moslem world, because they gave to fifty million people the Word of God in a matchless translation. There is a proverb current at Damascus, or which used to be current there, given by Hartmann in an article he wrote on Islam and the Arabic speech: "Verily. the Arabic language will never be Christianized." They no longer dare say it. Not only has the Arabic tongue

been Christianized in the matchless Bible translation, which I think we dare hold up before the Moslems and defy them to point out a single grammatical error of any importance, but there have been modern Christian poets and writers who have wielded this language with tremendous power. Some of the publications of the Nile Mission Press are a witness to it, as are books like "Sweet First-fruits," and "The Beacon of Truth." Moslems are surprized to find that Christians have taken this flexible Damascus blade and are using it with power in the fight for the truth and for the gospel.

We may apply here a very interesting passage in the Book of Samuel. When God's people in Israel were battling against their enemies, the Philistines, no smith was found in all their borders; all they had left as armorsmiths were men who had perforce to put on strength and sharpen with a file the few weapons that remained! The Church of Jesus Christ is girding itself for the great conflict to win the Moslem world, yet, except for the great press at Beirut and the press at Constantinople, throughout the whole of the Dark Continent, with its 58,000,-000 Mohammedans, the only press that prints books in the Moslem tongue for Moslems is the Nile Mission press. This press is like a splendid lad of five years old, but that boy needs a great deal more than his present outfit to meet the giant Goliath of Islam. We need to put that press on such a firm foundation that in every respect all the missionaries throughout the whole of the Moslem world can go there to secure their weapons and to sharpen weapons, that it may be the Woolwich armory for the fight throughout Arabia and Persia and North Africa. until the kingdoms of Mohammed shall become the kingdom of the Lord and of His Christ. It is entirely possible to do it, and God in His wisdom has led to the erection of this Nile Mission press in the greatest stragetic center of Islam.

The Moslem world has three cap-

itals, three throbbing centers of life. It has a heart, it has a hand, and it The heart of Islam is has a brain. Mecca. Thither all the passions gravitate; thither all the pilgrims go; thither the Moslem looks to find the deepening of his spiritual life in the old religion of Mohammed. But the power of Mecca is fast disappearing. The Moslem world has another capital, Constantinople, where political ambitions have been fostered for many centuries, where the sword of Mohammed still hangs in the mosque, where the mantle of Mohammed finds no one who dares to wear it, and where the great cry of "The Moslem world for Moslems!" has never yet gone The sword is rusting in its scabbard, and the political power of Islam is, I believe, forever a thing of the past. But the Moslems now believe that the pen is mightier than the sword, as do we, and they have founded a new capital, the old capital of the Caliphs in Egypt, Cairo, "the Victorious." If you go into its narrow streets, among the bookshop crowds, you have only to stand there for a few hours to see that the real capital of Islam is Cairo. men from Nigeria, Morocco, Java, Singapore, Hunan in West China, from Mecca, Medina, Teheran, Stamboul, from Bokhara, Sistan, from every part of the Moslem world. What do they come for? To lay in a stock of Mohammedan literature and to carry it to the utmost confines of the Moslem world. In Arabia they get all their books from Cairo. I had scarcely heard of Delitsche's "Babel und Bibel," when an Arab said to me. "What do you think of this? Christians are debating yourselves whether the Old Testament is true or not." The book of the German critic had been reprinted in Cairo as a weapon against the Kingdom Christ. Books are being printed by

the score, defying our religion, making sport of its most holy teaching, and Cairo is becoming the one great center of this anti-Christian propaganda. Could you find a better center to set up a great press for the Lord Jesus Christ?

This is not a day for small things. The situation calls for urgency; the situation calls for big faith, for big sacrifice and big endeavor. Carey's motto, if it was up-to-date one hundred years ago, is surely up-to-date now: "Attempt great things for God; expect great things from God." Mohammedan religion is through and through with great lines of cleavage and of disintegration; if we will strike hard now and strike again and again, we may see the whole great mass topple asunder, and our Lord Jesus Christ will win His greatest victories in the Mohammedan world, because there He has met with His greatest defiance. He can do it if He will, and all the signs around the horizon—even the bitterness of Mohammedan intolerance and persecution—is beginning to show that they are fearing Jesus Christ of Nazareth. As a missionary in Turkey told me: "I can not account for the bitterness of this last terrible persecution save by this fact—that some of the men who perpetrated the awful cruelties and atrocities already felt in their hearts that they were kicking against the goads of the Christ, that they were Sauls of Tarsus under conviction." God grant it may be so, and if the Sauls of Tarsus in Egypt and Turkey shall become the Pauls of the new dispensation, then well may we awake and provide for such a Paul and Timothy and Silas and Apollos and the future apostles from Islam the weapons by which they may fight a good warfare, and win the whole Mohammedan world for our Lord Tesus Christ.

# **EDITORIALS**

### NEW THEOLOGY AND HIGHER CRITICISM

The editors frequently allow statements and expressions of opinion to appear in the REVIEW from which they would emphatically dissent, but which are printed as a matter of record or as the opinion of some individual who has a right to be heard. As a rule we, at the same time, call attention to statements which, in our opinion, are not true to fact, and we dissent from wrong deductions and dangerous ten-

dencies and opinions.

In the September number of the Review there appeared an article by Dr. J. H. DeForest, an honored missionary of the American Board in Japan, and reprinted from the Japan Evangelist (but by some oversight not credited to that paper). Dr. DeForest, in speaking of his "Twenty Years of Experience in Japan," calls attention to the changes in Christian thought and theology (page 691), and gives his approbation to the modern beliefs in regard to "higher criticism," evolution and "new theology." While the editors know that an increasing number of ministers and missionaries accept these modern views, we deplore the fact and believe that any evolution which denies the direct creative work of God or affirms the descent of man from beasts, that any higher criticism which denies the infallibility of the Bible as God's revelation of Himself and the way of life to man, that any new theology which denies the essential deity of Jesus Christ or His atonement for sin as the only hope of salvation for man-we believe that these phases of modern thought are erroneous, are subversive of true spiritual life, and are preventative of any permanent work in upbuilding the Kingdom of God.

It should also be borne in mind that while many, too many, missionaries accept and teach these modern views, very many others, and among them the most honored men on the mission fields, stand firm on the subject of destructive criticism and the "old theology," and write and speak emphatically of the dangers and damage to the cause of Christ by sending men to the mission field who are not firmly grounded in their faith in Jesus Christ as the only Savior and the Bible as God's Word to man. Many missionaries wrote to the Edinburgh Conference expressing these views giving their experience, and were astonished and indignant that their letters were not printed, while many others expressing opposite views of the newer school were found in the reports of the commissions.

It is possible that evolution, with very strict and well-defined limits, is a method of God's work in the universe: we believe in progressive revelation of God to man, not in the sense that the earlier revelations were faulty, but that they were partial and adapted to man's development; we believe that, while the Bible was not intended to teach geology and astronomy, it does not teach error and it wonderfully corresponds in many details to the findings of modern scientists. well also to remember that the last word on science has not yet been spoken; man is constantly reconstructing his scientific theories. believe that many articles in the creed of the so-called "new theology" do not rightly and comprehensively represent the God of the Bible or the deity and atonement of Jesus Christ.

These are days of drifting rather than steering for many Christians; they are days when men have loosed from firm anchorage and are in danger of being wrecked on rocks of error and unbelief. We can not too strongly urge the younger missionaries to stand by the positions that have been tried and not found wanting, to preach the Bible and to proclaim salvation only through the crucified and risen

# AN INDICTMENT OF THE NEWS-**PAPERS**

Two late articles in the Atlantic Monthly of kindred purport have aroused no little attention. Mr. Leupp wrote in the February issue on the waning power of the press, and in the March issue Professor Edward A. Ross, of the University of Wisconsin, follows with a severe and forceful criticism. The papers are arraigned not only for such obvious faults as sensationalism, intrusion into private life, and embellishment of facts, but Professor Ross boldly charges that the newspapers do not give the public the

He attributes the reticence of the daily press to three facts: First, that the daily newspaper in large cities has passed from a private to a corporate enterprise, needing at least a million dollars to start it; second, their necessary dependence upon advertisements; and, third, their subordination to other enterprises. He boldly cites illustration after illustration of the suppression of important intelligence, declaring that hardly one-half of the material which he has at hand is presented to the public. He gives some startling instances in which important news has been supprest lest the publication of it should offend capitalists, and especially advertising patrons. For instance, a prominent Philadelphia clothier visiting New York was caught perverting boys and cut his throat, but he being a heavy advertiser, the tragedy was not mentioned in a single paper in his home city. As a second illustration he gives this: During the strike of the elevator men in the large stores the business agent of the Elevator Starters' Union was beaten to death in an alley by a strong man hired by a certain emporium, and the story is supported by affidavits. given by a responsible lawyer to three newspaper reporters, but the account of it was never put in print. A third illustration given was this: The saleswomen in big shops were compelled to sign mean and oppressive contracts which would have made the firms odious to the public. A prominent social worker brought the facts before the newspapers, but not one of them

would print a line on the subject. In a late street-car strike the newspapers began by manifesting sympathy with The big merchants the **strike**rs. threatened to withdraw advertisements and the newspapers suddenly changed their attitude and became unanimously hostile to the strikers. In the summer of 1908 disastrous fires raged over great areas of timber-land in the northern lake country. A prominent organ of the lumber industry belittled the losses and excused its deceit by its obligation to support the market for the bonds of the lumber companies. advertising in its columns. Similarly, when the matter of teachers' pensions was agitated and a teacher was summarily dismissed by a corrupt school board in violation of their own published rules, a big merchant threatened the newspaper with the withdrawal of advertisements and the reports and revelations suddenly ceased.

We have given the facts and some evidences because we regard this as exceedingly important. Professor Ross cites one newspaper in whose editorial rooms were found recorded prohibitions against writing anything damaging to any of sixteen large corporations known as sacred cows, such as a railroad company, traction company, tax system, party system, etc. It is but one of the signs of the times when even newspapers can be bought and sold, induced to suppress news or misrepresent facts for the sake of mercantile gains. Professor Ross proposes an endowed newspaper which would neither dramatize crime nor indulge in private gossip, nor above all fake, doctor, or sensationalize news, but be a corrective paper; for if such a fearless competitor were in the field the ordinary dailies would not dare to be caught suppressing news or misrepresenting facts. If we are to have a public press at all it must be, first of all, independent and a faithful reflector of the actual facts

# GENERAL MISSIONARY INTELLIGENCE

### ASIA-MOSLEM LANDS

#### A Turkish Concession

Mr. Oscar S. Straus, the American Ambassador to Turkey, has sent word to the United States Government that he has succeeded in obtaining a decision from the Council of State approving an act of the Council of Ministers (the Turkish Cabinet) by which all foreign religious, education and benevolent institutions are exempted from certain provisions of the Ottoman law. This decision affects about three hundred American organizations and frees missionary institutions from numerous restrictions and permits them to acquire and hold property in their own name.

# What a Blind Cripple Did

In the city of Adana, in Central Turkey, there lives a young Christian named Hovhannes, who is a helpless cripple, and can neither walk nor move his body. But he still has the use of his hands. When he became a disciple of Christ, it seemed as if he could do nothing in the way of Christian work. But this young cripple has accomplished a wonderful amount. the first place, with a Braille typewriter he has printed all of the New Testament except the Gospel of John in text for the blind. This had already been printed, so it was not needed. He has also put into Braille six books of the Old Testament. All this has been long, slow work for him in his helplessness, taking a whole year to accomplish. But now he has bound the various books thus translated into the language of the blind, and he keeps them as a sort of circulating library for blind people who have learned to read. Of course, not many of the blind in Adana can yet read; so, besides this, he has started a class of sixteen blind pupils, whom he is fast teaching to read and to write.

# Hearts United by a Crushing Calamity

The June Missionary Herald contains a striking full-page photograph which presents "one of the most striking results of last year's massacres in Central Turkey. In the face of such

a desperate situation party names and signs were forgotten and a common humanity asserted itself, especially among the people who bore one or another of the Christian names. This picture groups together representatives of eight different Christian churches which not only cooperated in carrying on the relief work, but entered into a formal union with each other. The persons in the picture are El Kar Stephan Maksabo, representative of the Chaldean Catholic Church; El Khoure Philibos Shakal, of the Greek Syrian Catholic Church; Baghos Terzian, bishop of the Armenian Catholic Church; Bishop Khoren, representative of Gregorian Armenian patriarch; Baba Apraham, of the metropolitan of Greek Orthodox Church; Arsen Yemenigian, priest of the Gregorian Armenian Arachnort of Adana; El Kar Mansoor, representative of patriarch of Old Syrian Church; Bishop Bukhare, Old Syrian Jerusalem; Garabed Church. Aigian, member of the Patriarch's Commission." All appear in long beards, and clad from tip to toe in full ecclesiastical array.

### The Syrian Protestant College

The Syrian Protestant College, more familiarly known by the briefer name, Beirut College, is a good illustration of the place of educational institutions in foreign missionary work. The patronage of the college is drawn from a geographical area which extends from the Ural Mountains to the Sudan and from Greece and Egypt to Persia and India. There are over 800 students, representing some twelve or fourteen religions and nationalities, under a corps of instructors and administration of over seventy. It is manifest that a work of incalculable value is being done. This appears more forcibly from the statement made by the trustees that 1,800 graduates occupy positions of commanding influence as civil and military physicians and pharmacists, physicians of military and general hospitals, lawyers, judges, teachers, preachers, editors,

authors and merchants. The college has won the confidence of the people, and the people expect the pioneer college of Syria to continue to maintain its leadership in the wonderful new era in the Turkish Empire.

#### INDIA

# Britain's Supreme Task

The "Statistical Abstract Relating to British India from 1898 to 1908' contains figures that ought to interest deeply all who are concerned as to the spiritual future of our great dependency. Perhaps after all our reading of books of Indian travel there are but few of us who have even an approximate idea of the geographical vastness of the country and its teeming The figures given in the population. official statement will, therefore, astound many. That much is being done in regard to education is shown by the fact that in the year 1907-08, no less than four millions eighteen thousand pounds were spent upon the 165,-473 colleges and schools. In the ten years the number of university graduates increased to nearly 10,000, and the number of female students in all colleges and schools to 622,927. Some slight idea of the task before the missionaries and before the Church of Christ may be formed from the statement that the total population includes, in rough figures, over 207,000,000 of Hindus, 9,500,000 of Buddhists, 62,-500,000 of Mohammedans, 2,200,000 of Sikhs, and—thank God—nearly That there 3,000,000 of Christians. are nearly 700,000 recorded insane, deaf and dumb, blind and lepers, points strongly to the need and value of medical missions and other forms of Christian philanthropy.—London Christian.

### The Passing of Asceticism

There can be little doubt that the old Indian ideal of asceticism is giving way before the new Indian ideal of progressive and aggressive patriotism. Not that there is any dearth of ascetics yet, but the intellect of India is no

longer seeking an outlet for itself through asceticism. Where modern education has not penetrated, there the old type exists only slightly modified, but the educated community is not adding to the number of religious monks or ascetics.

The religious devotee has not lost the sanctity with which his person has for centuries been vested, but the enthusiasm of the rapidly growing educated Hindu and Mohammedan community is not any longer aroused by him as in his palmy days in the past. Public service is what now calls forth the admiration and applause of new India. Let a man show that he has served and is serving his land, and his people will listen to him whether he has mortified the flesh or not: let him busy himself in the haunts of men laboring for civil progress and moral regeneration, and no one will ask any questions as to whether he has spent months or years in the jungles in religious meditation. Men old in Hinduism still talk about the Rishis of the sacred past, but modern Hindus look to another type of man for help. The politician and not the pietist, the rhetorician and not the Rishi, the scientist and not the saint, rouse the spirit and kindle the enthusiasm of young India to-day.—Rev. B. F. Brod-LEY, in The Bombay Guardian.

# The Brahmo Samaj in India

"The Brahmo Samaj," says Rev. D. B. Updegraff, "has five messages. The first, teaching God-consciousness, slays idolatry; the second, reconciliation, does away with race jealousy; the third, social solidarity, means no caste, the consummation for which every missionary prays; the fourth, the harmony of East and West, will bring in more and more the religious secret of Western progress; the fifth, social service, will lift India's deprest classes—the women and the low castes -out of the slough of despond in which they now lie. We remember the saying of the wonderful Keshab Chandra Sen, himself not a Christian: 'None but Jesus, none but Jesus, none

but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it.'"

# Aborigines Petitioning for No License

The Bombay Gazette says: "The Khands, an aboriginal tribe in Bengal, requested the local authorities not to grant license to liquor shops. The Lieutenant-Governor accordingly decided to close all outstalls for selling country liquor in Khandmahals in Orissa, of which twenty-five were originally licensed for the current year."

### Closed for Lack of Funds

Moravian Missions gives a pathetic account of how the little church at Kyelang in the Himalayas received the news that the European missionary must leave the station. Kyelang is the oldest of the Himalayan stations, having been opened by Revs. Edward Pagell and A. W. Heyde in 1855, the missionaries first studying Tibetan at Rev. G. Hettasch wrote: "As I addrest them I could not look at their faces, but I heard the sobbing. A Tibetan does not cry easily. Since they have heard the sad news the last bit of joy seems to have left them, and they are generally so happy. All are broken down and silent. Silent and grieving, they sit in their houses, and still can not quite believe that this great blow is really about to fall on them." The withdrawal of the missionaries from Kyelang is due to the policy of retrenchment which is found necessary by the Moravian Mission Board which for 1908 showed a deficiency of over £15,000.

### A Lawyer and Yet a Pastor

The First Church of the American Marathi Mission in Ahmednager has gone back to primitive and apostolic precedent in ordaining as the chief pastor of that large native church a man who makes his living mainly as a lawyer. The Rev. Shahurao R. Modak will have an assistant pastor. This is part of a plan to make the Indian Church independent of foreign support and yet secure educated pastors. Mr. Modak is joint secretary of the

Committee of the Federation of the Churches of India. Some writers try to make us believe that there are no native Christians except those purchased and supported.

### CHINA

### Some of the Changes in Progress

A missionary returning to China after a brief absence, reports the advance that he observes, as follows: "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."

### No More Foreign Advisers

An important change has been made in the policy of the Chinese Government, in that it will hereafter employ no foreign adviser. The present administration believes that it now has a sufficient number of Chinamen who have been educated abroad to give the Government all needed advice in foreign affairs, and able to understand foreign relations. The change is probably due to pride, in that the administration desires to appear independent. A disinterested foreign adviser could probably do many things for the Government that no Chinaman can do. Yet a considerable number of men of ability have been educated in the United States and European countries, and together must have a pretty clear idea of foreign nations. The Chinese Government must, of course, come to act independently some time.

### A Notable Chinese Evangelist

The Rev. Ting Li Mei, leader of the revival in Peking, has been described as follows: "A man less than forty

years old, he is filled with God's spirit, and is remarkably gifted in knowledge of the Scripture and in ability to use He is a praying man. He holds that in everything we ought to give thanks, even in the mere drinking of a glass of water. When out walking in the afternoon, this man of God is apt at every step to turn to a passerby and invite him to the evening's service. On reaching a retired spot, he suggests to his companion stopping for a word of prayer. In the pulpit he is simple, direct, persuasive. As an evangelist he has been richly blest. Under his leadership, during the last year, more than 2,400 persons have become inquirers, 200 students have decided to study for the ministry, and unnumbered Christians have come nearer to God. Missionary effort in China during the last hundred years would have been justified had it produced nothing more than a Ting Li Mei."—World-wide Missions.

# Can Its Equal be Found

China contains at least one phenomenal church. It is located in Tsingtau, in the northern portion of the empire, in Shantung province. Possessing one of the finest of harbors, this city has an immense trade with the interior. Of the church Rev. C. E. Scott writes in the *Herald and Presbyter* as follows:

Tsingtau was founded, eleven years ago, this organization sprang into being, and, unlike any other Chinese church of which we have heard, it has not been dependent upon the foreign missionary and the money he commands. It early called its own native pastor, bought its own land and erected the large, commodious structure in which the congregation worships. Later it built Y. M. C. A. rooms fronting the streetward side of their city lot, and called "the smartest student whoever graduated from Weihsien" to be the secretary. year they built a two-story manse, a well-nigh unheard-of comfortable housing for a Chinese pastor. these buildings are of brick and stone.

Last year they opened a school conducted by themselves. Interesting enough, the men of the church are, almost without exception, graduates of Tengchow-Weihsien College. leading elder, once a beggar boy, now owner of city blocks, is a model man, wise counselor, fathering the fatherless, a Sabbath-school leader, generous, reliable as the sun. One of the business men, as a thank-offering to God for saving him from himself, gave \$500 to defray the expenses of a series of revival meetings. The church, through its members, who are leaders in and managers of a home mission society, has been instrumental in raising and distributing hundreds of dollars for preaching the gospel, both by evangelists and by schools, in this and other provinces."

### Mission Work in Manchuria

A Scotch missionary writes as follows, showing how his task differs from that of the clergy at home: "The street chapel is one of the most important parts of the work of a Manchurian mission station. In Ashiho every day at the busiest hour, when the streets are thronged with people, the chapel is open to all comers. It consists of one room with mud floor and mud walls, two rows of wooden benches, a desk at one end, and a small stoye in the middle.

"The board shutters having been taken down, the foreign missionary and his little band of native evangelists take their stand inside the little wooden railing in front of the chapel, and sing a hymn or two, making as much noise as they can. When a sufficiently large crowd has gathered they are invited to walk in and take a seat. The majority generally do so, partly through curiosity to hear the 'doctrine,' but also, if the foreigner is present, glad to have a chance of examining him at their leisure, and at close quarters.

"Once seated, the preaching begins. The missionary and two or three native evangelists hold forth by turns. When one is exhausted another takes

his place. A Chinese preacher is never at a loss for words, and always ready to 'explain the doctrine.' During the preaching men walk in and out as they like, smoke their pipes or cigarets, and occasionally give vigorous assents or dissents to the oratorical question, which, however, has no disconcerting effect on the preacher. Only now and then does a quite irrelevant conversation start between two or three of the audience, and they always politely stop when requested not to 'speak words.'"

#### **KOREA**

### The Land and the People

This peninsula, containing some 12,000,000 inhabitants, lies in the same latitude as our own greatest Eastern cities; is about 600 miles long and 135 miles broad, and contains 80,000 square miles—about the size of the State of Kansas. Its hills are many, but low, and it has ten rivers.

Korea is not a religious land. contains, says James S. Gale, no great temples, priests, incense-sticks or bell-books; and yet, the people seem to have an essentially religious They imagine that dragons, devils and goblins are everywhere, occasionally kind and good, but generally malignant and to be propitiated. Ancestor worship is a passion among the people. Sacrifices are offered upon the graves of parents, which are watched and tended with elaborate care, for the repose of the dead is allimportant. The general faith of the people seems to be akin to Buddhism.

Superstition there, as in most other heathen countries, reigns supreme. Thus, when a drought followed the introduction of the first trolley cars in Seoul, it was naturally attributed to the malign influence of "the devil that runs the thunder and lightning wagon." At last a mob of thousands gathered, rolled several cars over and over, set one on fire, and took possession of the streets, foaming and stamping like wild beasts.

Everybody smokes in Korea—men,

women and children; but when they become Christians they usually put away the filthy weed.

Within fifty years after the arrival of the first missionary in Japan there have been gathered in 75,000 adult Protestant communicants. Within twenty-five years after the beginning of the work in Korea there have been registered 115,000 communicants.

Everything looks promising for work in this strange, interesting land; but men and money are sorely needed at once.—Christian Herald.

#### Pentecostal Times in Korea

In no other part of the world today do the scenes at the day of Pentecost come more near to being enacted than in the peninsula of Korea. For some time deep and wide-spread interest in the message and claims of the Christian gospel has been prevailing, not in the way of sudden and passing excitement, but as a sustained and growing religious movement. It has already reached such proportions as entitle it to be classed among the great awakenings of Christian history. recalls that chapter in the experience of the American Board when the people of the Hawaiian Islands in a comparatively brief time turned from heathenism and were numbered among Those closest to Christian nations. the situation in Korea and best qualified to speak of it are strongly of the opinion that within the next generation the Korean people as a body will be Christianized. Through organization and otherwise steps are being taken by missionaries, evangelists, and other Christian workers to secure a million Christian converts in Korea during the current year.—Missionary Herald.

#### Korean Christian Generosity

The following item from the Korea mission field emphasizes strongly the generous giving of Korean native Christians: "During the past year the native church, with a baptized membership of 25,000, gave \$80,000, notwithstanding that labor is but twenty cents a day, and that it was a year of

very hard times. But their leaders, nevertheless, from time to time exhort and encourage them to more generosity. Last Sunday Pastor Saw thought the collection-plate held too many coppers in proportion to nickels and silver, and gently stirred up their pure minds by way of remembrance as follows: 'Honorable brethren, this plate looks very dark. When our dear Lord died for us our sins were very, very dark, but with his own precious blood he washed us and made us pure and clean; and now, when through His sacrifice we are white, shall we not give Him white money instead of only the darkest and poorest?""

# Christ and His Church First

From the advance sheets of Mr. Mott's new book, "The Decisive Hour of Christian Missions," we take the following:

"The Korean Christians are giving Christians. Eighty per cent of the work of the Korean Church is selfsupporting. Korean men have been known to sell their oxen and hitch themselves to the plow that chapels might be built; to mortgage their houses that mortgages might be removed from the house of God; to sell their crops of good rice intended for family consumption, purchasing inferior millet to live upon through the winter, and giving the difference in the cost for the support of workers to preach among their own countrymen. Korean women have given their wedding-rings, and even cut off their hair that it might be sold and the amount devoted to the spread of the gospel." Is it any wonder that, with such consecration, thousands upon thousands are coming daily into the Christian Church in Korea?

# Getting Ready to Confess Christ

"The baptismal service in the First Church, Seoul, on the last Sunday of the conference year," writes Mrs. George Heber Jones, "was a beautiful climax of the year's work. Seventy-

five women, many of them tottering with age, surrounded the altar and received baptism. Among them were the mother and three sisters-in-law of Mr. Yun Chi O, president of the bureau of education and cousin of the Empress. I was much touched by the experience of a woman of sixty-four. She could not read, but to my surprize recited the Lord's Prayer. Apostles' Creed, Ten Commandments, and half of the baptismal catechism. Upon inquiry, she told me that her husband had taught her, sentence by sentence, in the evenings. During the day at her work she would repeat over and over the lesson of the evening before. Sometimes she said she would wake up at night and find she had forgotten her lesson; then she would arouse her husband and have him tell her the words again. The day she appeared for examination her husband walked the four miles to church with her, and stood outside, waiting eagerly to hear how she answered her questions."—World-wide Missions.

#### Korean Foreign Missionaries

Korean Christians have decided to send a Korean missionary to China. At the recent conference of Methodist leaders at Pyeng-yang, a resolution was adopted declaring it to be the duty of the Church in Korea to do their part in the evangelization of China. significant and far-reaching action indicates the character Korean Christians. One of the significant things about Korean converts is that, as soon as they are brought into the Kingdom of God themselves, they feel an irresistible impulse to strive to win others for Christ. Last year the Korean Presbyterians sent a missionary to Manchuria. This evident leading of the Spirit of God contradicts the selfish argument sometimes made that we should not send missionaries to other countries until all the people in our own land are The fact that Korea Christianized. desires to assist in the evangelization of China shows how world-wide is the Christian impulse and outlook.

## **JAPAN**

# Signal Triumphs of the Gospel

Dr. J. L. Dearing has recently declared that there are more Christians in Japan to-day than there were in the entire world at the end of the first century of the Christian era. Everything is favorable to us. Our work in Japan is vastly important because of the universal respect in which she is held by other Oriental countries on account of her being the first to conquer a Western nation.

The Japanese have been made the subject of more adverse criticism than any other nation on earth. "On the contrary," he said, "the Japanese possess more qualities that make for success and prosperity as a national power than is generally conceded. Most of the statements made against them are gross misrepresentations. Japan has as many Christian people to-day, after fifty years of contact with Christianity, as there were in the whole world 100 years after the beginning of the Christian era."

# Twelve Thousand Japanese Children in Convention

The Christian Advocate of May 26 "The mammoth amphitheater of Tokyo held the largest Christian assemblage ever gathered in Japan on April 3, when 12,000 children from the city Sunday-schools met in convention. Each school had a banner, and the children from each district wore ribbons of a distinctive color, which with the gay kimonos made a brilliant scene. Coronation was the opening hymn. There were speeches by Mr. Hattori, a Methodist member of Parliament, and by Bishop Harris, who called the children 'the An entertaining flowers of Japan.' tale was told by Mr. Kurushima; Mr. Maryama narrated a war-time experience; Mr. Ando made a plea for The different sections temperance. sang their hymns, and then with organ and cornet the great chorus sang the 'Kimigayo,' the national anthem of Mr. Ukai, of the Sundayschool Union, was among the speakers." A photographic picture of the remarkable gathering covers the first page of the *Advocate*.

# Japanese Idea of Virtue

The instruction of Japanese is directed chiefly to inculcating such moral tempers as filial piety, obedience to affection and friendships, elders. frugality, industry, modesty, fidelity and courage, and to bringing out the paramount obligations of the individual to society and the State. According to an eminent authority, "duty is the keynote to Japanese morals; the word 'rights' does not appear in the syllabus. Even when treating of the franchise it is not spoken of as the 'right' to vote, but the 'duty of voting.'" In the education of girls, according to the same authority, the Japanese ideal is, in their own words, to convert their girls into "good wives and wise mothers." Both boys and girls are to be trained so as to "make them value public virtues and foster the spirit of loyalty and patriotism." There can be no doubt as to the value of such ideals in promoting a strong nationality.—Northwestern Christian Advocate.

# An Official Tribute to the Gospel

A remarkable tribute to the power of the gospel of Jesus Christ in the development of a nation, is given in the Government organ, Kokumin, published in Tokyo, and its utterances may be understood as voicing the opinion of the "Premier," and perhaps the Emperor as well: "The development of Japan to a first-class power within the past fifty years is to a great extent attributable to the trouble taken by missionaries who, by either establishing schools or preaching the gospel of Christ in the churches, have cultivated the minds of the Japanese and enhanced the standard of their morals. In Japan there are fortunately many excellent missionaries and it is quite satisfactory to note that some of them have been zealously engaged in this country for about forty years. . . . It is to be hoped that the missionaries will redouble their energies and zeal in promoting the welfare and happiness of the Japanese"

#### **AFRICA**

#### How Islam is Diffused

Dr. Karl Kumm, who has recently made an extensive tour through North and West Africa, writes:

"The opening of roads, the establishment of peace, and thus the possibilities for trade, encourage the Mohammedan merchants—who are the best emissaries of Islam—not only to visit the pagan tribes, but frequently to make their homes among the people, build their mosques, and with their considerable prestige to spread their faith. As long as the white government officials of the Anglo-Egyptian Sudan, being paid by the Khedive, look upon themselves as the representatives of Mohammedan Egypt, and as long as the army of the Anglo-Egyptian Sudan swears its oath to the Khedive, and not to the Christian King of Great Britain, advancing Mohammedanism profit, and Christianity be at a discount. In the Anglo-Egyptian Sudan it is not the desire of the British Government officials to see Islam advance among the pagan tribes, and the Sirdar is quite friendly to missionary enterprise among the pagans, but our missionary enterprise is not adequate, and can not hope to cope with the enterprise of the Mohammedans.

#### School and Church for Liberians

The school for African boys, long conducted by Miss Agnes McAllister, at Garraway, far down the Liberian coast, continues to flourish under the supervision of Miss Anna The school is so crowded that they now have to turn away many boys who are eager for the training to be secured there. evangelistic work of the circuit is as successful as the educational work. There have been more than a score of conversions in recent meetings and many have been baptized and received into the Church. One Sunday three brothers were converted. one of whom was a native doctor who had paid the large price of a bullock for the usual equipments of the Liberian medicine man. Hall is planning to open an additional out-station in a nearby tribe, where the natives have offered an excellent site for a building and have promised the material and the labor to complete it. This work is not done without opposition, for in one of the tribes a large number who desired to be baptized were threatened by their own people, who said that they would shave their heads and rub pepper into their eyes if they Christians. — World - wide Missions.

# A Missionary's Day's Work

Mrs. Ian MacKenzie, in Regions Beyond for March, writes as follows: Let me begin by giving you the daily program of work at Luebo:

Before daylight—Private devotions.

5:45.—Morning prayers with some 6,000 natives in the church.

6:00.—Roll call and dispatch of the 150 workmen to the machine-shop, carpenters' shed, printing-office, etc.

Holding of court for the deciding of Kongo "palavers" or law-suits. (Sometimes over 200 people present.)

7:00.—Family prayers in missionary household.

7:15.—Breakfast.

7:45.—Kongo prayers for 20 adopted Kongo children in each house.

8:00.—Superintending of children housework. Preparation of meals, etc.

9:15.-Morning school. 400 children in church.

11:00.—Catechumen's class in church.

12:00.—Dinner.

1:00.—Rest (occasionally).

2:15.—Afternoon service with sermon in church.

2:45.—School for evangelists.

Visits to surrounding villages. Women's meeting (Tuesday).

5:00.—Work stops.

7:00.—Supper.

8:00.—Native prayer meetings (Monday, Wednesday, Saturday).

English Bible readings (Wednesday and Sunday).

Evangelists' meeting (Tuesday).

# Portuguese Hindrances Overcome

Rev. Dr. Wesley M. Stover is back in Bailundu, West Africa. This furnishes a new illustration of the value of patience and persistence. Forbidden to return to his mission in Africa two years ago, Dr. Stover waited for a while in England, and later on for a year and a half in Lisbon, until the Portuguese officials permitted him to return to Africa, tho not to his old station of Bailun-He went to Loanda, and now the last limitation has been removed, and he has been allowed to go to his old home at Bailundu. He is now there, not only to his own great joy but to that of the mission and the native people. Dr. Stover has done a good work for the cause of missions in Africa by simply holding fast to his claim to return to his mission, and we trust that the point gained will settle the relations of the mission to the Government for all future time.—Missionary Herald.

# Colonel Roosevelt on Missions in Africa

In the August instalment in Scribner's Magazine on his African journeys, this sharp-eyed observer makes this general observation in answer to critics of missions: "Those who complain of or rail at missionary work in Africa, and who confine themselves to pointing out the undoubtedly too numerous errors of the missionaries and shortcomings of their flocks, would do well to consider that even if the light which has been let in is but feeble and gray, it has at least dispelled a worse than Stygian darkness. As soon as native African religions-practically none of which have hitherto evolved any substantial ethical basis—develop beyond the most primitive stage, notably in middle and western Africa, they tend to grow into malign creeds of unspeakable cruelty and malignity and immorality, with a bestial and revolting ritual and ceremonal. Even a poorly taught and imperfectly understood Christianity, with its underlying foundation of justice and mercy, represents an immeasurable advance on such a creed. Where, as in Uganda, the people are intelligent and the missionaries unite disinterestedness and zeal with common sense, the result is astounding."

# "Architecture" in the Dark Continent

The architect who makes a fad of the primitive—the unhewn, the uncut, and the unpolished—might get some suggestions from the following description, from the Inhambane Christian Advocate of the Methodist chapel at Panga, Portuguese East Africa:

The only evidences of the white man are the clock, which is placed in a wooden case to protect it, and the bound books, the Testaments and hymnals. These books are carefully put upon little racks made of small pieces of board suspended from the roof by cords attached to the corners. Each person who owns a Testament has a little rack. The floor is made of a species of clay pounded smooth, and the platform is made by applying more clay. In the floor of the platform is stuck a long piece of board, and on this is fastened a flat piece to serve as a desk. The seats are made of a rough native-hewn board laid on two stumps of trees stuck in the ground. The sides of the chapel are made of the branches of the coconut-tree massed together and tied to the straight branches. The roof is thatched with grass.

# THE ISLANDS From Java to Dutch Guiana

A new stream of emigration from the Old World to the New is that of the Javanese to Dutch Guiana. population in the home island continually and rapidly presses upward. In 1898 it was 26,000,000; in 1903 nearly 30,000,000; and still it grows: 12,000 persons to the square mile is the average density. They are a people in great destitution, moral and otherwise. Opium-smoking claims nearly onesixth of the population as its victims, and \$25,000,000 is the lowest estimate which this particular vice costs these desperately poor people, a sum not much less than the whole Protestant world puts into its foreign missionary The popular faith is Mohammedanism so diluted with demonworship as to constitute a religion of itself—Javanism.

Economic pressure has begun to drive these people abroad, and, as is natural, they have gone from the Dutch colony of Java to the Dutch colony in South America, where 5,000 of them now work on the coco and banana plantations of Surinam. are highly valued workers, tho thievish and addicted to gambling. The original negro and Indian population of Surinam has been to a large degree evangelized by the Moravians. later years there has been a considerable infiltration of Hindus from British Guiana. Among these, too, the Moravians have carried on mission Now they are turning to the newcomers from Java. The fact that these are detached from their traditional Javanese surroundings and settled in a relatively Christian land will in no small degree lighten the task of their evangelization.

# Seed-sowing—A Unique Campaign

Rev. Paul Doltz, of Iloilo, writes: "I have just closed a unique campaign of seed-sowing. Mr. McLaughlin, the energetic agent of the American Bible Society, has secured a first-class cinematograph, with the best films of Bible incidents, which he lends to the evangelical missionaries for evangelistic and Bible-selling work. In the cockpit, or in some large house, or, where these are not available, in a tent made and carried for the purpose, the machine is set up. Then at four or five o'clock in the afternoon, we take a phonograph, and station ourselves on a street corner. A spirited march, or a song on this wonderful machine soon draws a crowd, and every window is filled with listeners. After shouting through the horn the announcement of the evening's 'function,' we move on to the next corner, followed by a throng of men, women and children, who eagerly receive our handbills, which ordinarily they would not touch, for fear of the baleful influence of the 'Protestante.' So in a couple of hours we advertise a town of eight or

ten thousand people, and, what is more, win their good-will and interest. In this way from two to five hundred books are scattered through a town, where otherwise it would be almost impossible to dispose of fifty in a week of colporteur work. Large congregations of all classes of people listen respectfully to the preaching of the gospel, people who otherwise would not come within the sound of the preacher's voice."

#### AMERICA

#### Women's Jubilee Meetings

In addition to the summer conferences and schools for mission study, at which there have been commemorations of the fifty years of women's foreign missionary societies in America, there will be held jubilee meetings in various cities during October and November. Mrs. Helen Barrett Montgomery is to conduct these meetings as follows:

October
Minneapolis, 10-11.
Seattle, 14-15.
Portland, 16-17.
San Francisco, 20-21.
Denver, 25-26.
Omaha, 27-28.
Des Moines, 30-31.

November
Kansas City, 1-2.
St. Louis, 3-4.
N. W. University, 6.
Milwaukee, 7-8.
Chicago, 9-10.
Indianapolis, 11-12.
De Pau, 13.
Cincinnati, 14-15.
Cleveland, 16-17.
Detroit, 19-20.

#### Missions in Five Words

Rev. Dr. J. E. Goucher, of Baltimore, has recently given a course of five lectures on missions in Garrett Biblical Institute and Northwestern University, each with one of these five words for a text: Impossible, Improbable, Imperative, Indispensable, Inevitable; thus setting forth the change in conviction since the date of Carey's beginning and the progress made.

#### The Best Year for Missions

The annual report of the foreign mission board of the Southern Baptist Church surpasses in several vital respects all previous reports.

New workers have joyfully gone forth. Our missionaries have prest forward in the work. Some sick and exhausted have had to return home, and

others have laid down their lives. We have never in our history reported so many baptisms (3,223) for one year, and never before have our people given such a large amount (501,058) to the work. We praise God and take courage. We stand on the threshold of a new year with great opportunities and mighty responsibilities. Southern Baptists who a few years ago were giving \$110,000, this past year have given over \$500,000, and in a few years we believe that they will be giving \$2,000,000 or more.

Of the baptized, 1,254 were in Brazil, 1,106 in China, 337 in Mexico, 231 in Africa, etc.

#### College Men and the Bible

The international committee of the Y. M. C. A. has its student department Bible study among the colleges of this and other countries. Eighty thousand college men are studying in voluntary Bible classes in eighteen different na-Last year there were in attendance in the institutions of North America over 32,000. Six thousand were studying the Bible in Greek Letter Fraternity Chapter houses. thousand of these students were non-Christians. In training leaders and in teaching, some 14,000 members of the faculties assisted. These methods of work are not confined to our own country only, but are being gressively presented to the students of India, China, Korea and Japan, and in these countries are meeting with unexpected welcome. This great revival of Bible study among students has been guided and promoted by the student department of the international committee of Y. M. C. A. This branch of the work is supported entirely by subscriptions of men who believe in the practical and far-reaching activity of this cause. An effort is being made to raise \$10,000 for this purpose by the beginning of 1911.

## Worship in Many Tongues

The number of languages reported by the recently published United States Census for 1906, as in use in Church services in this country, is

The list includes, aside forty-four. from the well-known European languages, Arabic, Armenian, Chinese, Esthonian, Gaelic, modern Syriac, Lettish, Montenegrin, Wendish, and Yiddish. Eighty-five per cent of all the religious organizations use only English. Scarcely less significant than the number of languages are the combinations as reported by local organizations. Some are natural, as Slavic and Servian, the former the language of the liturgy, and the latter that of the address; or where they are cognate languages, as Norwegian, Swedish, and Danish. Such combinations, however, as "German, Italian, Scandi-English," "Chinese. navian, and Greek, Magyar, Polish, Slovak, and English," or "Armenian, Chinese, Hebrew, Italian, and English," illustrate very vividly the cosmopolitan character of the congregations.

## Asiatics in America

Considerable interest is now being aroused in connection with the position of Orientals in the United States. From the beginning of this work, about 6,500 Chinese have become baptized communicants of the various churches. The present membership is, however, probably not more than onefourth of this number. The work in San Francisco suffered much in the great fire, but most of the missions have been rebuilt. There is no unoccupied field of considerable size and of constant population. There are comparatively few native pastors. The Christians unite in publishing a Christian magazine, while those of one denomination have established a mission in China.

The principal work among the Japanese has been done during the past twenty years. About 4,500 have been baptized, and have become connected with the various churches. The present membership is about 2,000. With one exception, all important centers are occupied. The Japanese work in America has borne rich fruit in Japan in producing native pastors and Christian laymen, and in promoting tem-

1910

perance and other reform movements. There are twenty-eight pastors in the United States, located chiefly in California and the Pacific northwest. The Japanese Christians have shown great liberality in supporting their Christian work.

Work is being carried on for the Koreans in San Francisco, where there is a church with a native pastor, and in southern California. In the mountain section the Korean Christians unite in efforts for their countrymen.

## **Bible Society Showing**

It was a noble report read at the ninety-fourth annual meeting of the American Bible Society by the Rev. D.D., Theophilus Fox, Brouwer, president, in the chair. Dr. Fox showed that the receipts were \$881,673, there now being a balance of \$25,589 on hand. The total amount of trust funds is \$1,363,115. The society has also securities whose par value on March 31 amounted to \$533,-The total issue of publications at home and abroad amounted to 2,282,826,831, of which 1,427,247 came from the Bible House in New York, 1,399,584 from the society's agencies abroad, being printed on mission and other presses in Turkey, Syria, Siam, China and Japan. These issues consist of 327,636 Bibles, 545,-743 New Testaments and 1,953,452 pamphlets. The total issues of the society in ninety-four years amounted to 87,296,182 volumes.

# Quick Work of the Gospel

Three years ago an educated young Russian, on landing at Ellis Island, was presented with a New Testament in his own language by a missionary of the New York Bible Society. It was the first time he had ever seen any portion of God's Word. The village in Russia from which he came had not a single Christian living within its boundaries. On Sunday, March 6, 1910, this same young man was baptized in one of the churches of New York City. He had been converted through reading the little Book and

had decided to return to his own country as a missionary. He delayed sailing in order that he might be baptized in the country where he had found the True Light. His parents have disowned him because of his conversion, and he will be the only Christian in his village, yet he has gone back to tell the people there the story of salvation.—Christian Herald.

# For Christian Unity

Twenty-four representatives of the Protestant Episcopal Church—twelve ministers and twelve laymen—have established the "Christian Unity Foundation," whose profest purpose is to bring about a union of all the branches of the Christian Church, Protestant Greek Catholic. and Roman and Bishop David H. Greer, of New York, one of the members of the foundation, recognizes that "many years, perhaps several centuries, of work will be required to effect the task." The foundation will gather information concerning the faith and works of various bodies, and will suggest practical methods of cooperation by the various bodies.

#### Another Noble Bequest

By the will and eight codicils of Henry Dexter, president of the American News Company, who died recently in New York City, the following bequests to benevolences are made: Salvation Army, \$250,000; Midnight Mission, \$200,000; Young Men's Christian Association, \$200,000; American Bible Society, \$150,000; Protestant Episcopal Church Missionary Society for Seamen, \$15,000; Home for Old Men and Aged Couples, \$100,000; Society for the Suppression of Vice, \$30,000; American Tract Society, \$20,000; New York Protestant Episcopal Missionary Society, \$20,-000; Association for Improving the Condition of the Poor, \$20,000; St. John's Guild, \$10,000; Children's Aid Society, \$10,000; Charity Organiza-\$10,000; Seamen's Society, Church Institute, \$10,000; Washington Square Home for Homeless Girls, \$10,000; Society of St. Johnland, \$10,-

ooo; Society for the Prevention of Crime, \$5,000; Society for the Prevention of Cruelty to Children, \$2,000; New York Christian Home for Intemperate Men, \$1,000; Salvation Army, \$1,000; American Museum of Natural History, \$100; St. Luke's Hospital, \$100; total, \$1,209,200.

# A Notable Celebration in Hawaii

Ten years after the organization of the American Board the first missionaries were sent to Hawaii, landing at Kailua April 12, 1820. Hawaii has just celebrated the ninetieth anniversary of the landing of these missionary fathers, in connection with the eighty-eighth annual conference of the Hawaiian Evangelical Association. A bronze tablet was unveiled on one pillar of a large arch of lichen-covered lava-stone at the entrance to the church at Kailua. The tablet was unveiled by Miss Ethel Paris, a granddaughter of Rev. John D. Paris, the last American Board missionary on the field where Father Thurston was the first, each laboring for forty years in this district. Miss Paris has both Hawaiian and American blood in her veins, and was well chosen to uncover a memorial almost wholly paid for by the Hawaiian Christians themselves. Probably 1,000 people were present on this historic and noteworthy occasion.

# The Eskimo no Longer Pagan

On the west coast of Greenland the mass of the natives-about 11,000 Eskimo—dwell on a stretch of country which is pleasant and reasonably fer-The work of evangelization is practically complete there, says the Record of Christian Work. The east coast, on the other hand, is a dreary and dark land. The brave Danish missionary, Rosig, settled on this It is visited but once in the year by a ship ordered by the Government to call on him. This is in August, when first the sea opens a passage through the blockading ice. In 1906 this ship foundered and for a halfyear Rosig was forced to eat walrusmeat daily. Again, in 1907, he saw

the ship far off from the land, but pack ice made its approach impossible. Rye-bread and walrus-meat was the menu for another long period. The weather this year was so cold and stormy that many days Rosig's family was forced to stay in bed in order to keep warm. They did not dare to kindle fires because of hurricane winds. The snow falls incessantly, but as soon as the spring sun gets its strength, the vast masses of white powder vanish as by magic.

# A Christian Community

In the heart of Brazil, 160 miles from any railway, and where for a long time priest rule has been dominant, can be found a little village, known as Gamelleira, where a simple community of believers are seeking to reproduce the conditions of the early apostolic faith and life. A stray visitor to Santa Cruz heard the gospel and carried it back to his home and neighborhood. Then a persecution drove refugees to this same quarter where a few farmers had believed and been baptized as the result of this solitary conversion. A tract of land was given for a mission, a Brazilian pastor and his wife secured to take charge, and a gospel village laid out. A row of ten cottages were built on the Rua da Fè-"Street of Faith." No drinking or smoking was allowed. A village school was founded under direction of the pastor's wife, etc., and soon another similar station was opened thirty miles away. The spirit and method of the whole work seem conspicuously Christian.

# **EUROPE—GREAT BRITAIN**

# A Great Church in Great Need

The Church of England has 101 dioceses outside of the kingdom, numbering 4,000,000 members. There are 25 Anglican chaplains in Germany subject to the rulings of the Bishop of London. The two archbishops of Canterbury and York, in view of the rapid growth of Northwest Canada's population, ask for funds to send to those parts of the British Empire 500

*7*95

clergymen within the next ten years. The Anglican Church is suffering from decrease of ministers as much as any of the denominations. The reason is the same—too small salaries and too great demands on the clergyman's time, talents and purse. The Church herself is requiring more of her ministers. Henceforth a candidate for holy orders must be a college graduate and take a whole year's course in theology before he is admitted to ordination.

# The Greatest Bible Society

A summary of the one hundred and sixth annual report of the British and Foreign Bible Society tells of a record output of Bibles, New Testaments and Scripture Portions during 1909. total issues were 6,620,024, and never before has the output reached a higher total than 5,900,000 copies. handmaid, and in some cases the forerunner, of Christian missions the Bible Society has had a large place in the hearts of those who pray for the coming of Christ's Kingdom. The aid rendered to missionary societies is manifested by the statement that the C. M. S. uses 107 different translations of the Bible which come from the Bible House, the Methodist missionary societies 90 versions, and the Presbyterian missions throughout the world 131 versions.

#### Church of Scotland's Missions

In the volume of reports of committees of the Church of Scotland issued recently, a report of special interest is that of the foreign mission committee. It states that the staff of European missionaries, including wives of missionaries, and also the missionaries of the Women's Association, numbers 164, no fewer than 12 missionaries having been apointed during 1909, mainly to fill existing The tabulated statistics vacancies. dealing with the various stations show in almost every case an increase in the number of communicant members, and especially satisfactory is the number of baptisms recorded. The total of 2,433 is much the largest ever

recorded in one year. The financial statement records the large income for the year of £37,782. "Much of this gratifying total is, however, due to the receipt of phenomenally large legacies. Excluding legacies, the missionary liberality of the Church is £3,779 less than in 1908."

# Work for Japanese in London

A little company of ladies and gentlemen interested in the Japanese witnessed recently the opening at Shepherd's Bush of a branch Y. M. C. A., which has been started for the benefit of Japanese young men staying in London, especially workers at the Japan-British Exhibition. The building is not furnished in Eastern fashion, but it is cosy and homelike according to English ideas. There are rooms for social life, reading and games, and it is hoped that young Japan will find attractions there rather than in questionable places of amusement. Hooper, the secretary, said that they had procured the widest publicity in Japan for the opening of these rooms, and had had a splendid response. They had secured a Japanese secretary, who would visit ships entering the Thames, and invite any Japanese young men on board to visit the Y. M. C. A. A list of suitable lodgings had been compiled. During the summer the committee proposed to take the Japanese to see such sights of London as Dr. Barnardo's Home, and thus to give them an insight into our Christianity. There are 500 Japanese in the neighborhood, and many more would be coming over.

# THE CONTINENT

# French Catholics Ask for the Bible

A remarkable Roman Catholic congress held its third annual meeting in Paris a short time ago. Its purpose is the promotion of spirituality among Christian (Roman Catholic) families. Its watchword is, "Back to the gospel!" Its chief aims are thus stated: I. Return to the ancient custom of evening prayers which are to be followed by the reading of some verses of Scrip-

ture. 2. Reading of the Bible in school and catechism classes, in meetings of societies, and in teachers' classes. 3. Public reading of the Bible at all masses without a sermon. 4. Presentation of Bibles to those who are confirmed or married, and use of the Bible as a premium in the schools. Thus once more is revealed the longing of many Roman Catholics after the Word of God. God grant that we Protestants aid them in their search.

# Mormons Expelled from Germany

Twenty-one Mormon missionaries were expelled from Germany recently by the orders of the Government, which holds that they were teaching "doctrines subversive of morality."

The status of the Mormons in Germany was taken up in exchanges between the Foreign Office and the American embassy in 1903, when the Government took the position that the teachings of the missionaries were subversive of morality. It was then arranged with the Mormon superintendent, through the American embassy, that all Mormon missionaries should withdraw from the country within a month, transferring the middle European headquarters from Berlin to Switzerland.

# **Baptist Intruders**

The Catholic Times has been waxing wrathful against "Baptist Intruders in Italy." Attributing the basest of motives to the missionaries in the district of Avellino as having been, when "hard up," induced "to call themselves Baptists," our contemporary defends certain recent attacks upon "the intruding clerics" and the Protestants, and urges that if justice were done the Baptists would be ordered to quit the village and the country at once. It has been stated that a little while ago the missionaries in another locality

were attacked by the ignorant peasantry, as having been the cause of the earthquake—a fact which points to the lamentable ignorance in which the Church of Rome leaves the people. If the Baptists are intruders in Roman Catholic Italy, what is the position of the priests and nuns who are swarming over Protestant England?

## **OBITUARY NOTES**

# Rev. Edward P. Hammond

This evangelist to children was born in Ellington in 1831, and died at Hartford, Conn., August 14, at the age of seventy-nine. He was educated at Phillips Academy at Andover, at Williams College, and Union Theological Seminary of New York, from which he was graduated in 1858. While in Scotland he went to work in earnest. Such men as Dr. William Arnot and Dr. Horatius Bonar speak well of him. He introduced American melodies and inquiry meetings, and after evangelistic work in Scotland did similar work in Italy through an interpreter, and with such a degree of success that, after two years' absence, returning to this country he found that his good report had preceded him. After some successful work in Europe, Mr. Hammond, from 1861, worked in New England, New York, and Canada. In 1863 he was ordained as an evangelist by the Presbytery of New York, and at the invitation of Dr. Theodore L. Cuyler he held meetings in Brooklyn. It is said as the result of one mission that thirteen hundred converts were added to the Newark churches. Moody once said in London that he believed fifty thousand people had been added to the churches in the United States through Mr. Hammond's instrumentality. This evangelist also wrote several books and tracts, mainly on the conversion of children.

# FOR THE MISSIONARY LIBRARY

CRUSADERS OF THE TWENTIETH CENTURY. or The Christian Missionary and the Muslim. An Introduction to Work Among Mohammedans. By Rev. W. A. Rice, M.A. 12mo, 510 pp. Church Missionary Society, London. 5s, post free. Except for its fanciful title and juvenile cover design, this is in every way a most interesting book. It shows wide and careful reading, and is a scholarly presentation on scientific lines of the whole subject of method in presenting the gospel to Moslems and meeting their objections. It might almost be termed an encyclopedia on the Moslem controversy, and is an ideal text-book for all those desiring special training in this field. The book is divided into three parts, in the first of which the author treats of the Moslem mind and the missionary's task with him and with inquirers and converts from the personal standpoint outlining the Moslem character and showing what tact, courtesy and spiritual equipment are necessary in dealing with him both before and after his conversion. The second part of the book is a consideration of general principles in regard to the place of controversy, the kind of argument suited for Orientals, the use of the Koran and the sacred Scriptures, together with rules which ought to be observed in conducting the controversy, while the third and largest section of the book consists of a systematic attempt to deal with all the different points at issue between Christianity and Islam, in ten chapters. It is well to remember the words of Dr. George Smith in this connection. They are quoted by Mr. Rice and will be endorsed by every experienced worker:

"All controversy, from P. H. Xavier's time to Martyn's, Wilson's, and Pfander's, shows that the key of the position is not the doctrine of the Trinity, as the Shi'ah Mujtahids of Shiraz and Lucknow and the Sunnis everywhere make it, but the genuineness and integrity of the Scriptures, by which the truth of the whole

Christian faith will follow, the Trinity included."

Because the vital question at issue between the missionary and the Moslem hinges on our view of the Scriptures, it is evident that only those who believe in the genuineness and integrity of the Bible that is sold to Moslems can possibly direct them and win them to Christ. Altho Mohammedans profess to honor our Savior, their prophet has supplanted Him in the hearts of millions, and "there is not one cardinal fact" concerning the life, person and work of the Lord Jesus Christ which is not either denied, perverted, misrepresented, or at least ignored in Mohammedan theology. It is therefore exceedingly important that those who deal with Moslems learn, as they can from this book, what Moslems believe and what they deny. Since the appearance of Dr. Tisdall's "Mohammedan Objections" no work on Islam, from a practical standpoint, equals this. The analytical table of contents, covering thirty pages, is useful, but a carefully prepared index would have been more valuable as well as a Bibliography. Both are wanting.

THE INTERPRETATION OF THE CHARACTER OF CHRIST TO NON-CHRISTIAN RACES. By Canon Robinson. 8vo, 200 pp. 5s, net. Longman's, Green & Co., New York and London.

Canon Robinson speaks not as a missionary who has put his theories into practise but as a student of missions who has gained wide knowledge from the experience of others. here gives us a valuable contribution to literature on comparative religion, and one can not read his book without being imprest anew with the importance of a knowledge of the non-Christian religions, their ideals and practises, if one would be successful in leading these followers of ethnic faiths to know God as revealed in Christ. Canon Robinson writes discriminatingly; he points out the elements of truth in the great non-Christian religions, the goal for which their adherents strive

and the means they use for reaching The Hindu, he says, sets that goal. before himself "reabsorption into impersonal deity . . . by means of intellectual self-control, caste regulations and freedom from ceremonial polution." The Buddhist seeks "perfect enlightenment . . . by the loss of all desire for individual action or aspiration." The Confucianist has for his goal "contented materialism . . . to be attained by the cultivation of practical wisdom as taught by Confucius." The Moslem strives for "heaven . . . a place of material enjoyment . . . to be attained by complete resignation to God and by the preservation of rigid orthodoxy as taught in the Koran." Christianity has for its great desideratum "the attainment of character" as set forth and made possible by Jesus Christ.

Canon Robinson gives, we think, an inadequate idea of Christianity—it is more than personal salvation through character; it is the attainment of a Godlike life and character for self and for the whole world—in a word, it is the universal extension of the soveignty of God. Christianity includes, as the author points out, all the ideals of other religions only in the spiritual realm, and the great difference between Christianity and other religions is that through Christ and the Holy Spirit we have the power to attain the goal, while followers of other religions not only have lower and imperfect ideals, but have no power to attain those they seek.

Missionaries must know the ideals and characteristics of those whom they would reach if their work is to be successful. They must not only describe Christian truth and character, but must show these in their lives—in other words, it is even more important for a missionary to live Christ before men than to preach His life and doctrines—this must include not only righteousness but love, not only courage but humility, not only good works but meekness and readiness to suffer persecution for righteousness sake.

The religions particularly considered

by Canon Robinson are Hinduism, Buddhism, Confucianism and Islam. He shows why missions to the followers of these ethnic faiths are justifiable, answers objections of critics, and shows how Christianity will preserve the truth of other religions and will be enriched by the conversion of their adherents.

CHRIST THE DESIRE OF NATIONS. Rev. Ed-

gar William Davis.
The Victory of the Gospel. Rev. J. P. Lilley.

THE CALL OF THE NEW ERA. Muir.

By TEMPLE SHRINE AND LOTUS POOL. Rev. Wm. Robinson.

THE REDEEMER'S REIGN. J. L. McDonald. 8vo. 6s, net. Morgan & Scott, London, 1910.

Five volumes of a new missionary series have just been published in England, closely akin in subject, character and contents, purpose and purport. They are the result of an offer for a prize essay upon missions. the conditions of the contest being that the essays were to be historical, apologetic, and practical. They certainly meet the threefold demand. Any one of the volumes might have been worthy of first prize, for all are written with a singular degree of intelligence and grasp of the subject, and some of them with a refreshing originality of treatment.

They all appear to be sound in doctrine, loyal to fundamental truths, breathe a healthy spirit, show a comprehensive and intelligent grasp of the problems of missions, the difficulties in the way, and the remedies to be applied to a world's need. They stimulate the Church to its noblest activities and incite the reader to a wider acquaintance with the world-field and the world-campaign. We heartily commend the series not only to individual readers but to libraries in churches and institutions where missionary intelligence and impulse are desired to be nourished.

The prize of two hundred guineas was equally divided between the first two mentioned above, as in the opinion of the committee of equal merit.

all one hundred and four essays entered into the competition. The board of adjudication was composed of Prebendary Fox, of the C. M. S.; Dr. George Smith, of the United Free Church of Scotland; Rev. Marshall Hartley, of the Wesleyan Missionary Society; Wardlaw Thompson, L. M. S., and Marshall Broomhall, C. I. M. A more competent committee it would be hard to find.

Western Women in Eastern Lands. By Helen Barrett Montgomery. 12mo, 286 pp. 50c, net (cloth); 30c (paper). The Macmillan Co., New York, 1910.

The fact that half a million of copies of the ten volumes of the Woman's United Study series have been issued in the ten years is sufficient to show the demand for them and the esteem in which they are held by students of missions.

This tenth volume commemorates the tenth anniversary of Central Committee on the United Study of Missions and appropriately outlines the fifty years of woman's foreign missionary work. The statistical table of American women's missionary societies was printed in our September number. Thirty-six women's organizations contributed \$3,328,840 to foreign missions in 1909, have 57,443 auxilliary societies, support 2,368 missionaries and 6,154 native women workers. They have in charge work in 3,263 mission schools, including 11 colleges; also 80 hospitals, and publish 45 magazines. This is a worthy showing for Western woman's work in Eastern lands, but it is only a hint at what they are really accomplishing in homes and schools and hospitals.

Mrs. Montgomery's study book is readable and well arranged for class work, reading circles and missionary meetings. The story of beginnings is sketched from before the days of Mary Lyon. Thirteen different societies were started between 1800 and 1848, but none of them became permanent organizations. Many stirring stories are told of the early days of sacrifice.

The second chapter of the book graphically describes the women of the

Orient—the lands where they are the slaves and playthings of men, where woman's wrongs have a large place, but woman's rights scarcely exist. It seems impossible that some of the conditions described could exist and be upheld in the name of religion.

Then follows a general view of the activities of women's societies in Eastlands and some biographical sketches of such leaders as Mrs. Thomas C. Doremus, Miss Isabella Thoburn, Miss Clara Swain and others. A picture is presented of the new women of the Orient-those who have cast off the shackles of slavery and sin-the veiled women of Turkey and Persia, the maimed sisters of China, and the imprisoned widows of Many of these have become free and educated leaders of their race, schools and colleges have been founded and some, like Ramabai, are honored throughout the world.

It is safe to predict for those who follow this course of study a year of intense interest and inspiration.

ISLAM UND CHRISTENTUM: Im Kampf um die Eroberung der Animistischen Heidenwelt. By Gottfried Simon. (Islam and Christianity in Their Struggle for the Conquest of Animistic Heathendom.) 12mo, 475 pages. 6 marks. Martin Warneck, Berlin. 1910.

This book marks a new epoch in the scientific study of missions. Following so closely on Warneck's "The Living Christ and Dying Heathenism," it is in one sense a complement to that important work. While Warneck gives us the philosophy of animistic paganism in its conflict with the forces of Christianity, this volume deals with the far more important subject of Islam. thor has had sixteen years' experience as a missionary on the island of Sumatra, and has made a thorough study of all the authorities, especially the masterly work of Dr. Snouck Hurgronje, of Niemann, and Niemann and Poensen. Islam shows its real strength to-day not in the ancient seats of its power in western Asia, but in pagan Africa and

This propagandism on the border-marches is at once an index of its strength and a challenge to missions. The fact that in Malaysia there are to-day well-nigh forty thousand Moslem converts to Christianity shows that here, if anywhere, we may look for a scientific presentation of right methods of evangelization.

The book consists of three parts, dealing first with the cooperative factors and the religious motives that lead so many pagans to become Among the former the Moslems. author mentions active Mohammedan propagandism, the neutrality of colonial governments, which is often baneful to Christian missions, and the general influence of European culture. Among the latter the Moslem conception of God, Moslem magic and saint worship, together with their Koran, their eschatology, and their doctrine of surrender to God, are specially important.

The second part of the book deals with the social and religious condition of pagans who have become Mohammedan, and the author raises the question whether there has been social and religious progress and to what extent, leaving no doubt that, for example, the position of womanhood in Malaysia is not elevated by

the advent of Islam.

The third part of the book deals with the conversion of these Mohammedans to Christianity. is not a schoolmaster to lead the pagan races to Christ. The pagan who becomes a Moslem also becomes a fanatic in his opposition to Christianity, and shows at once the strength and weakness of Islam over against the gospel when Christian missions begin their work. The author leaves no doubt as regards his attitude toward Islam. It is one of uncompromising adherence to the vital truths of Christianity which make the impact of these two religions necessarily a death struggle. He shows the urgency and the possibility of winning over the pagan

races in Malaysia and Africa before the advent of Islam, but makes clear no less that the struggle against Islam itself is not hopeless, but if carried on in the spirit of the gospel is sure to bring results.

The book does not minimize the baffling problem, but points out the way to its solution. It is optimistic without being superficial, and interesting as well as scholarly. We hope this important contribution will soon appear in an English translation.

## **NEW BOOKS**

Rev. Lord William CHANGING CHINA. Gascoyne-Cecil. 8vo. 10s. 6d. James Nisbet & Co., London, 1910.

STUDENTS AND THE PRESENT MISSIONARY The Rochester Convention Re-Student Volunteer Move-8vo. ment, New York, 1910.

PROCEEDINGS OF THE MEN'S NATIONAL MIS-SIONARY CONGRESS OF THE UNITED STATES of America. Chicago, Ill., May 3-6, 1910. Laymen's Missionary 620 pp. \$1.25. Movement, New York.

CRUSADERS OF THE TWENTIETH CENTURY, OF The Christian Missionary and Muslim. By Rev. W. A. Rice. 8vo. 5s. Church Missionary Society, London, 1910.

My Friend the Indian. By James Mc-Laughlin. 8vo, 417 pp. Mifflin & Co., Boston, 1910. Houghton,

Western Women in Eastern Lands. Mrs. Helen B. Montgomery. 12mo, 286 pp. 50 cents. The Macmillan Co., New York, An Oriental Land of the Free (Laos). By Rev. J. H. Freeman. 12mo, 200 pp. 50 cents, net. Presbyterian Board of

Publication, Philadelphia, 1910. THE POOLS OF SILENCE (The Kongo). By

H. DeVere Stacpoole. 12mo. 1s, net.

T. Fisher Unwin, London, 1910. CHRIST THE DESIRE OF THE NATIONS. By Edgar W. Davis. 12mo. 6s. Morgan & Scott, London, 1910.

THE VICTORY OF THE GOSPEL. By J. P. Lilley, D.D. 12mo. 6s. Morgan & Scott. THE CALL OF THE NEW ERA. By William Muir, B.D. 12mo. 6s. Morgan & Scott. TEMPLE SHRINE AND LOTUS POOL (India), By Rev. Wm. Robinson, 12mo. Morgan & Scott, 1910.

THE REDEEMER'S REIGN. By Rev. J. I. Mc-Donald. 12mo. 6s. Morgan & Scott. God's Fellow Workers. By C. B. Keenleyside, B.D. 12mo. 6s. Morgan & Scott.

A CRUSADE OF BROTHERHOOD. By Rev. A. F. Beard, D.D. 8vo, 334 pp. \$1.50. Pilgrim Press, Boston, 1910.

Over Against the Treasury. By C. H. Fenn. 12mo, 100 pp. The Westminster Press, Philadelphia, 1910.



A CHRISTIAN CONGREGATION IN PYENG YANG, KOREA

# The Missionary Review of the World

Published by Funk and Wagnalis Company (Isaac K. Funk, Pres., A. W. Wagnalis, Vice-Pres., Robert J. Cuddiby, Treas., Robert Scott, Sec 31, 44-60 E, 23d St., New York

Vol. XXXIII. No. 11 Old Series

NOVEMBER, 1910

Vol. XXIII. No. 11 New Series

# SIGNS OF THE TIMES

# FEDERATED EVANGELISM IN AMERICA

Cooperative, interdenominational religious movements are growing. It is a hopeful sign of Christian unity, and may lead to great advance in the kingdom of God. At Winona, Ind., recently there met a number of representative men to form a "National Federated Evangelistic Committee." This committee aims to secure the hearty cooperation of all denominations in evangelizing America. advisory board, as thus far organized, includes such men as Bishop Joseph F. Berry, Rev. Floyd Tomkins, Dr. Cortland Myers, Bishop William Bell, Mr. E. K. Warren, ex-Governor Northen, Dr. John Balcom Shaw, Rev. W. T. McElveen, Dr. Mark A. Mathews, Mr. Melvin Trotter, and Mr. E. O. K. Rev. Wm. E. Biederwolf Hackett. has been chosen general secretary and director. Dr. Biederwolf is an able scholar, a devoted evangelist and a great organizer. The committee is planning for a number of State-wide simultaneous campaigns, in which many pastors and evangelists will cooperate.

# THE CAMPAIGN IN KOREA

In Korea also the missionaries are uniting in a definite evangelistic campaign. On October 1st all the denominations working in Seoul, the capital, began union meetings. By

way of preparation the colporteurs and many volunteer workers canvassed the city in an endeavor to place a Bible or portion of the Bible in every home in Seoul. Another committee undertook to district the city so that the work of the campaign might be systematically and thoroughly divided. Missionaries from all over Korea meet in Seoul in October for their annual conferences. and it is planned to use them in the campaign. Simultaneous meetings were to be held during the month throughout the whole city, in every church, theater and hall, not only for Koreans, but also for Chinese and Japanese. Two large tents were also to be secured, holding 4,000 each, and placed so as to reach those who would not attend other meetings. A large force of trained volunteer workers were so distributed and supplied with tracts that each house in the city could be visited once a day for six successive days, different tracts being left each day. Posters and hand-bills thoroughly advertised the meetings and the committee planned to use a column a day, in all the six daily newspapers for one month, setting forth the claims of Christ and the Gospel.

Definite plans have also been made to follow up the tent meetings. A Lookout Committee is to take charge of this work, and will receive all the names of inquirers and converts. These will be looked up and an effort made to teach them and bring them into the Church. In Songdo recently a similar campaign was started, which resulted in 2,500 profest conversions, with more to follow. Evidently the missionaries believe in works as well as prayer to win the million souls to Christ in Korea this year.

# A NOTEWORTHY MOVEMENT IN CHINA

The missionaries in China have recently inaugurated a system of great evangelistic efforts that are reported to be proving unusually effective. Union meetings were held in Yang Chau, in which Baptists and China Inland missionaries worked together. A large, neat shed was erected, capable of seating a thousand people. Chinese evangelists and local missionaries conducted the meetings, and often four or five times as many Chinese gathered to hear the gospel as could be accommodated in the tent. numbers of inquirers were enrolled and the influence of the meetings reached for many miles into the neighboring country. Similar meetings were held in Chin Kiang, Suchau, Wuchau and elsewhere, with like results. The local chapels and churches have felt the benefit of the new interest. Such cooperation among all the missionaries in various centers, with proper preparation, announcement, personal work and following up of inquirers, may usher in a new era of evangelization in China.

# FEDERATION IN CHINA

The Chinese Christians at the Edinburgh Conference spoke in no uncertain terms regarding the desire of their fellow Christians for Church union in China. They demand federation at least as a first step toward union, and if the missionaries and home societies do not grant it, there is a possibility of Chinese Christians taking the whole matter into their own hands.

As far back as the Centennial Conference in 1907 federal councils were planned for each province, with foreign and Chinese delegates from each church and mission. Some of these councils have been organized, and it is probable that there will soon be established a national council, with delegates from each province.

At the second annual meeting of the Federation Council of Kiangsu province, over thirty delegates were present, half of them being Chinese; many of them wise pastors of influential churches. Great interest was shown in the map of the province, with its thirty million population, with marks showing the places where mission work is being conducted. A spirit of love was evident in the meeting, and an earnest desire to unite in a great effort to extend the work and win the province for Christ.

# A STUDENT VOLUNTEER MOVE-MENT IN CHINA

A very significant event is the organization of a Student Volunteer Movement in China, which took place last June. During the last two years over three hundred Chinese students in Christian colleges have pledged their lives to the ministry. These have now been organized into a band for the evangelization of China. Only students over eighteen years of age are accepted as members. They sign a declaration card and accept the watchword "The Evangelization of Our Mother Country, and of the World in This Generation."

A Chinese traveling secretary, Pastor Ding, has been appointed to extend the movement, from which great results are expected. An adequate supply of consecrated trained native ministers is one of the greatest needs of China to-day, and an earnest effort is now being made to increase the number of those who plan to devote their lives to this work. The chief obstacles have been, first, the low salaries paid to ministers (five dollars a month, when their education enables them to command one hundred dollars a month), and second, so many uneducated men have been in the ministry that college trained men have "lost face" and influence by entering this profession. The new uprising seems likely to remove these obstacles. This year many of the best students in Shantung Union College, the Methodist University of Peking, and North China Union College joined this volunteer band. "It has, for China," says Mr. Arthur Pugh, the national secretary, "the same significance that a movement would have in America that took half of the choice students and leaders of Yale, Harvard and Princeton into the Christian ministry." One volunteer was a leading Chinese professor in Shantung Union College, the leader of the Provincial Student Conference. and the author of a widely used series of text-books. His name is widely known, and his influence will be to elevate the Christian ministry in the minds of students all over the empire.

The causes of this new movement seem to have been the daily Bible study in the student associations, the presentation of the call to the ministry at the life-work meetings in student conferences, the personal influence of Pastor Liu and Pastor Ding, and the constant prayer of the missionaries in China.

# REFORM IN CHINA

Many movements are seen in China for moral and temporal reform. The abolition of the ancient educational system, the laws against opium, and the efforts to do away with footbinding are familiar to all. There is danger lest the sweeping of the house without the opening of the doors to the gospel will lead to the entrance of other spirits worse than the first. Confucius is taught in the schools, on a par with the God of heaven and earth, cigarets and strong drink are taking the place of opium, and the emancipation without the Christianizatian of women may be a curse rather than a blessing.

But the awakening of the people is leading them to a recognition of the truth of Christian ideals. In China generally, and in Tientsin in particular, says the Peking and Tientsin Times, there are large groups of earnest, devoted young men who are loyal citizens and whose first thoughts are the uplift of China-not only the classes but the masses. They study methods for relieving poverty, curing disease, reforming morals and increasing intelligence. The "Kai Liang Hui," or Reform Society, of Tientsin, recently met at the house of the Taot'ai, On Yang Pien Yuan, a Chinese Christian leader of wealth and influence. They advocated China for the Chinese and China for Christ. The majority of those present were Christians, but they met as citizens and not as a religious body. As a sample of the ideas for which such societies stand, we give the following translations from the circular distributed at one of these meetings:

"The members of the society shall pledge themselves against (1) early marriages; (2) foot-binding; (3) concubinage; (4) slavery; (5) opium and tobacco; (6) intoxicants; (7) gambling; (8) worship of idols; (9) nonrespectable office or business, such as sale of opium, cigarets, or the owning of gambling-booths or saloons; and (10) to work for the abolition of the idolatrous festivals of the fifth and eight moons, and the substitution of Christmas day as a national holiday."

Non-Christians could, of course, object that the topics for discussion were too favorable to Christianity, and in the end it was agreed that for the present the crusade of the society should be concentrated in opposition to (1) foot-binding, (2) opium and the cigaret habit, (3) intoxicants, (4) gambling, (5) prostitution, (6) foolish and unnecessary expenditure on weddings and funerals.

The hope of China is in such young men and young women dominated by the spirit and teachings of Jesus Christ.

# NATIVE MISSIONARY SOCIETIES

An interesting development in the mission-field of recent years has been the formation of native missionary societies on the initiative of converts. In India the Indian Missionary Society of Tinnevelly, founded in 1903, has five missionaries, an industrial instructor and sixteen catechists working among the Telugus or among the Pulayars of the Western Ghats, and the contributions to it increased by fifty per cent in 1909; while the National Missionary Society of India, which came into being two years later, has three missionaries and eleven helpers in the Punjab, the United

Provinces and Western India, and publishes journals in English, Persian Urdu, Roman Urdu and Hindi. Mid-China the Chinese C. M. S., founded by a few laymen in 1899, has become very popular among the Christians, and now employs a clergyman and two catechists who labor in a part of the province of Cheh-Kiang where there is no foreign missionary. The Nippon Sei-ko-Kwai of Japan has a missionary society connected with it which finds its sphere in Formosa; the Lagos District Church Council and the Niger Delta Pastorate have their own missions in the regions beyond them; and the organization of the newly constituted Church of Uganda includes a board of missions which seeks to provide evangelists for Bukedi, Kavirondo, etc., and so far as possible the means for their support. Beyond this special evangelistic efforts are made by the native Christians in certain Thus, says the parts of the field. Church Missionary Review, in Tinnevelly one of the Christians made the suggestion in 1907 that on a certain Sunday in August all of them should devote the whole day to preaching the gospel to non-Christians. The idea "caught on," and now, year by year, "Gospel day," as it has come to be called, is widely observed, and bands of men and women, and even of children, belonging to mission-schools, go forth on the appointed day to tell others of the glad tidings which they themselves have heard.

## A NEW REPUBLIC IN EUROPE

The onward march toward freedom is again manifested in the revolution and overthrow of the monarchy in Portugal. On Tuesday, October 4th, after the palace had been attacked and

the king and queen mother had fled, the Republic was proclaimed, and a provincial government, under President Braga, issued a note to foreign powers, announcing the change in government. The revolution was brought about with comparatively little disturbance and bloodshed. is said that not more than 500 men were killed in the fighting that took place, and order was soon restored. King Manuel found refuge in Gibraltar, and many of the former leaders have fled from the country. The new Minister of Justice, Alfonso Costa, declares that the new government will establish a thorough system of modern education, an adequate national defense, reformed colonial administration based on automony, religious and political liberty to all, righteousness in courts of justice, the closing of monasterial schools, and the expulsion of monks and nuns; the obligatory registration of births, marriages and deaths, and the separation of Church and State.

From a missionary viewpoint the change in the government of Portugal is of especial interest in two points; first, the reform of the religious situation in Portugal; and second, the promised extension of liberty in the colonies. Altho nominally enjoying religious liberty, Portugal has long been a land without freedom, because of the influence of the monks and priests of the Roman Catholic Church. These men have fed on the people and have used their utmost influence to prevent the establishment and growth of Christian Protestant churches in the country. There have been persecution and opposition to such extent that open preaching of the gospel and free worship has been practically impossible. In the meantime the country has rolled up a debt of \$800,000,000 for six million people. The people are largely illiterate, for 80 per cent can neither read nor write. Taxes have grown while industries dwindled. It is time there was a change.

In the colonies also there have been even more hindrances than in those controlled by France and Spain. The Portuguese possessions in Africa are extensive and valuable, and it is earnestly hoped that from henceforth these will be more real freedom and greater progress for the kingdom of God in lands under the Portuguese flag of red and green.

# MODERNIZATION OF EDUCATION IN ITALY

Forty years have elapsed since Italy broke the bonds of the temporal sovereignty of the Pope, and the country has made remarkable progress during the years of religious liberty. However, the progress has been limited to the cities, because the schools in the villages and in the country, depended entirely upon the priests, and the priests, as it has been well said, acted as if it was their business to check progress. Thus a large proportion of the population in all rural districts of Italy remained illiterate, while in the southern provinces, whence the United States received an immense number of immigrants every year, the majority of the populace could neither read nor write. In the Italian army thirty per cent of all soldiers were illiterate, and the proportion among the female population of the country was far more un-Thus the cause of educafavorable. tion remained in a deplorable state, especially in the rural districts.

At last the Italian Government

awoke to a full sense of its responsibility, and it decided to place before the Chamber of Deputies a law declaring school education compulsory, and taking the control of the schools away from the priests by placing it in the hands of the county authorities. When the new law was introduced in the Chamber, protest meetings were held by the adherents of the Papacy, throughout Italy, and more than two thousand clerical societies passed resolutions condemning the proposed law, and appealing to the members of the Chamber to defeat it. The efforts of the clerical party proved vain, and the law modernizing education in Italy was passed. The new law makes school attendance from the age of six to twelve compulsory, and safeguards the execution of its regulations in most effective manner. Great improvement has become apparent immediately after the enforcement of the new law.

It is of peculiar interest to note that this task of modernizing education in Italy has fallen to the lot of a Jewish statesman, for Luigi Luzzati, the present Premier, is a member of the ancient race.

## DISTURBING NEWS FROM TURKEY

European Jewish papers call attention to a letter of the Turkish Minister of Education to the Chief Rabbi of Turkey, which is of greatest interest to all missionary societies which are engaged in Christian work within the Turkish domain. According to this official notification, no alien teachers will be permitted in the Jewish schools within Turkey in the future, and it is stated in a peremptory manner that all teachers, regardless of race or creed, must be Turkish subjects.

We are assured that a similar letter has been addrest to the head of every religious community in Turkey, so that the new order would apply also to those Christian bodies which conduct missionary schools within the country. If the regulation is enforced as far as Christian missionary schools are concerned, and all teachers must be Turkish subjects, then they all would be in the power of the Turkish Government, and the missionary societies could not call upon their respective governments for protection in case of complications and difficulties. the new regulation, if enforced, would be a serious blow to Christian work in Turkey.

# THE CONQUEST OF THE AIR

This seems now at least within reach, and grave questions arise, as, for instance, that of individual right of domain—how far it reaches upward as well as downward; whether if another can not undermine your housebottom, he may threaten your housetop. Are we to have air forts to bar the passage of hostile aeronauts, and a new code for air travel and traffic?

Meanwhile the first uses of the new air vessels seem to be preparation for war. The nation that is first in army, and will soon be in navv, is already foremost in air-fleet. Fourteen air-ships are in commission and more ordered. The present fleet comprizes vessels from 140 to 450 feet long, 20 to 40 broad, and having from 80 to 480 horse-power, with a speed of 20 to 50 miles an hour, and room for from 2 to 60 passengers. It seems as tho every new invention were only turned to an engine of destruction!

# PRESENT-DAY MORMONISM IN THEORY AND PRACTISE

BY REV. S. E. WISHARD, D.D.

# Mormon Teaching Unchanged

The teaching of the Mormon Church concerning God, man, sin and redemption is unchanged. There is an effort to get rid of some of the absurdities concerning the giving of the book of Mormon, but the system of doctrines remains what it has ever been. Methods of pushing the work of the Church have changed, losing some of the violence that formerly characterized the system, but the instruction given to their people has taken on no modifications. Utah and the surrounding States are still clouded by the debasing doctrines of the system. As a system of religion it degrades God and seeks to exalt man, teaching that "God is an exalted man enthroned in vonder heavens," that men who live up to all the privileges of the polygamous life, and so beget numerous descendants. will themselves become gods. It continues to propagate the doctrine of polytheism. It exalts the priesthood of the Mormon Church as those to whom God has delegated His authority and power on earth, "and by possessing part of God's power, they are in reality part of God."

The president of the Church is still entitled "Prophet, Seer, and Revelator," and "Mouthpiece of God," and speaks to the people by and with the authority of God. Hence he continues to exert a controlling power over those who are trained in the doctrines of the Church. He can project them at his will into any social, political, financial or religious movement that he desires to carry forward for the advancement of the Church.

The system places immense finanbe the same unified, compact organization in the hand of one man to be used as he desires, pushing its work into every State in the Union, resisting law where this can be done with impunity, trampling on the cherished principles that make possible the ideals of American homes, debauching the politics and corrupting the morals wherever it gets control of the community. There may be moral and upright Mormons, but the Church never swerves from its purpose of subjugating the people and using them for the enrichment and aggrandisement of the leaders.

The system places immense financial resources in the hands of the president of the Church. The tithing law furnishes him with a million and a half or two million dollars annually. He is president of seventeen of the largest financial enterprises in Utah and Idaho, and stockholder in almost all of them. The Union Pacific Railroad has made him director in that corporation, thus controlling Mormon patronage. This financial power moves and molds public sentiment in this time when men are bought and sold. when souls are in the market. It modifies public sentiment that might otherwise rise up in resistance to the system.

This financial power shrewdly handled has a large influence in the States and Territories adjacent to Utah. Colonization, directed by the Mormon Church, secures large material results. The leaders of the organization, trained to business, select in adjoining States the best and most fertile localities. They offer the people whom they propose to capture a fine financial scheme. They agree to locate a sugar factory or some other manufacturing plant, only asking in

return a bonus of a few thousand dollars. The proposition is accepted, and with the coming of this prosperous enterprise a Mormon colony is gathered about the business, and a church established. This new alien force enters the politics of the county and State, and from this base of operations the work of proselyting proceeds.

By this method large political influence has been secured among the people of Idaho, Washington, Oregon, Colorado and the Territories of Arizona and New Mexico, soon to become States. It was recently shown that the Mormon Church is a large factor in the "Sugar Trust," and by its financial standing is exerting a wide influence in the States in which it has colonized. The character of some of the new towns and settlements on the frontier has been materially changed. The show of financial gain has become a bribe to endure the system, and become familiar with the debasing teachings of the Mormon Church; and the keen sense of right moral living has been dulled.

The materialistic atmosphere everywhere present in our country to-day makes it possible for this unspiritual Church to push its work successfully, and so employ political manipulation as to secure Mormon ascendency in the moral and social life of a community. This influence, once gained, is used effectively to lull the American people to sleep, while the end desired by the Church is advanced.

# The Church To-day Unchanged

There are other characteristics of the Mormon Church, as definitely marked to-day as they were years ago. The system holds a tight grip on all that has been gained. The supremacy of the leaders of the Church, the president and his coordinate officials, stands fast in absolute control, as it did in the days when the will of Brigham Young determined every movement. This domination of "The Authorities of the Church" is not as offensively exercised as it once was, but is as certainly effective, controling the family, the business, the politics and the life of the Church. The mailed hand has been gloved, but it is there, forcing every dictum of divine authority and power that was ever claimed for it.

The priesthood of the Church, which embraces probably ninety per cent of the male members, at the head of which the high priests stand, has surrendered none of the arrogant claims of authority over our Government, and the institutions of our country. The original statement of that authority should be understood by every patriot and Christian. It was made by an inspired (?) Mormon apostle in the following definite terms:

The priesthood holds the keys of the revelation of the oracles of God to men upon the earth, the *power* and *right* to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain and establish constitutions and kingdoms, to appoint kings, presidents, governors and judges; and to ordain and anoint them to their several holy callings, also to instruct, warn and reprove them by the word of the Lord.\*

This authentic statement of priesthood authority is published and furnished to the people by the Mormon Church to-day. The end indicated in the above is sought in a way more adroitly and effectively now than in the past.

The Mormon Church has never

<sup>\* &</sup>quot;Key to Theology," Fourth Edition, p. 70.

ceased to intrigue with the directors of the public schools in Utah and Idaho; and to manipulate the schools, if possible, in the interest of the Church. The superintendent of public instruction, himself a Mormon, concedes that the public school system in Utah had its origin in the work of the Christian mission schools. under present conditions, the Mormon directors have control of the schools, as they are largely in the majority in the State, except in Salt Lake City and one or two other cities. The State law wisely forbids the teaching of sectarianism in the schools. But Mormon trustees under the growing powers of the president of the Church, could not, or did not, resist the temptation to thrust their religious instruction into the schools.

They organized a system of religious instruction and systematically introduced it, setting apart a definite hour for the work. This was continued until the exposure of the violation of law was made during the Congressional investigation. Mormon people have discovered the power of higher education, and have organized academic and college work for themselves. In these institutions they teach the supremacy of the priesthood over the State, the Godhead of Adam, the divine origin of polygamy, and the perpetual binding character of this order on domestic life.

# Continuance of Polygamous Living

The traveling Mormon missionaries deny the existence of polygamy, or the binding obligation to accept the teaching of the Church on the subject. But the language of the profest revelation establishing polygamy is very definite. "Thus saith the Lord . . .

Behold I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned: for no man can reject this covenant and be permitted to enter into my glory." (Doc. and Cov., Sec. 132.) This pretended revelation of the covenant concerning polygamous marriage is published in every edition of the "Book of Doctrine and Covenants." Hence, when the former president, Woodruff, issued his manifesto, he only profest to suspend for a time the practise of polygamous living. He did not destroy the "Everlasting Covenant" which guaranteed to polygamists the exalted privilege and perpetual right to "enter into my glory." Nor did he by that manifesto, which deceived the President and Congress of the United States, suspend the practise of polygamy, even for a short time. The apostles continued their unlawful living, and four of the twelve apostles entered into new polygamous relations, after the highest authorities of the Church had professedly pledged themselves and their people to faithful obedience to the law of the land. To-day men are entering into these unlawful relations. not as openly as formerly, but secretly violating the constitution and laws of the State. They believe and practise covertly the revelation given by Joseph Smith, as quoted above.

We are considering present conditions. One Presbyterian pastor who has been long at work in Utah, and is well informed in reference to present conditions; one who would welcome heartily any improvement, says: "Changes, favorable or otherwise, are not visible. The Mormon Church is perhaps a little more inclined to make approaches of a kindly nature here in

Salt Lake City." This fact is probably due to the combination of men of both the political parties to resist the political domination of the Church, and the fact that they have succeeded in administering a stinging rebuke to the ruling priesthood in the city. Now, according to their long-time policy, the Mormon Church attempts by mild indirection what could not be done by direct assault.

The fact that the leaders of the Church are involved in the violation of law has a certain cohesive power, more firmly uniting the men of this un-American cult.

#### The Religious Policy of the Church

The policy of the Church is that of concealment at home and abroad. An organized provision for the deception of tourists has been vigorously operated for years. It is called a "Bureau of Information," and is located on the temple grounds in the city of Salt Lake, whither the travelers come. It is furnished with an abundant supply of Mormon literature, giving the Church representation of the dark history of the past. Guides are furnished for tourists, who answer all questions, disguising the past, present and future schemes of the Church. Unsuspecting travelers pass through this process of education and go forth to give what they suppose is the true version of Mormon doctrine and practise. Mormon missionaries going out into the States adopt the same policy. deny the true conditions that exist in Utah and proselytes are won to the system through misrepresentation. A gentleman from Virginia, who had entertained two of these missionaries in his home from December to May, and had been assured that polygamy was

long since abandoned, was induced to "Gather to Zion," as the phrase is. To his amazement, on arriving among the friends of the missionaries, he found himself in a nest of polygamists, and discovered such immoral conditions that he fled back to his home in the East. This is not an isolated case, but illustrates the fact which is painfully true.

The Church is not a life, but an organization. It coheres not by its spiritual unity, but by the dominance of assumed authority, and by a great superstition. It claims to be a theocracy, ruling by divine authority all nations and governments until the coming of our Lord. It is compacted by a system of teaching that powerfully appeals to the carnal man. adopted the wise policy of giving every member of the Church something to do, and some promotion to expect. The tithing system ties every man, woman, and child to the support of the Church, and pours the wealth of the people into the Church treasury.

There are two organizations for the young people, the Young Ladies' and Young Men's Mutual Improvement Societies. In these societies the young people are carefully trained in the doctrines and practises of the Church. This religious education is guarded and persistent. A sixteen-year-old girl has given us a full statement and defense of Mormon doctrine, in her conversation, as clearly as the adult could. The little children are more carefully indoctrinated than the children of some of our Christian churches. Hence, on reaching maturity, they are rooted and grounded in the system.

The printing-press is systematically used for the religious instruction of

the people. A monthly publication, supposedly edited by Joseph F. Smith, the president of the Church, is provided for the young people's associations, discussing for them all the questions that pertain to their system and its defense. The theocracy, the doctrine that Adam is the God of the earth, polytheism, polygamy, the corruption and apostasy of all Christian churches, with salvation by good works and in the Mormon Church only—these are the theories which their ablest writers discuss in the monthly magazine for young and old people.

The policy of the Church in caring for their families goes into detail, and might well be adopted by all Christian churches. The Mormon organization reaches down to their families and the individual. The care of families is committed to a special order, called Teachers, whose work is separate from the preachers. Teachers are set apart definitely to the work of what may well be termed, as they conduct it, family inspection. They are to visit every family, each in his own district, at definite intervals. The object of this visitation is to ascertain if the family is holding fast to the faith of the Church. A teacher informed us that the following questions, swered in the affirmative, indicated the end sought by the teacher:

Do you believe in Joseph the prophet?

Do you believe in the Book of Mormon?

Do you believe in the Book of Doctrine and Covenants?

Do you pay tithes?
Do you obey the priesthood?

An affirmative answer reports the family faithful, erect in the Church. The reader will understand that there is no effort to develop the spiritual

life in the family. The questions are such as might be asked in reference to one's relations to a political or social club. Questions of the spiritual life, or fellowship with Christ, of obedience to God, do not enter into this work of supervision of the family. But these investigations discover any inclination to turn from the Church, and call for the immediate intervention of the priesthood to restore the doubter to faith.

The religious policy of the Mormon Church is manifested in their missionary work, which is thoroughly organized and vigorously prosecuted. They claim to have, and keep in the field at home and abroad about two thousand elders as missionaries. Young men are trained to look forward to the time when they will be called to this work, and when called by the head of the Church, the young elder must answer and go.

They find this method of calling young men and sending them to this work an important method by which their faith is confirmed. An apostle recently said in an address to young men: "Young gentlemen, do not contradict the doctrines of the leaders of the Church, but accept them. Do not argue against them but accept them. If you do not believe them argue in favor of them, and you will soon come to believe them."

Paul explains this experience of those who do not love the truth, to whom "God sends strong delusion that they should believe a lie." (2 Thess. 2:9-12.) If a promising young man begins to question any of the gross assumptions of the system, he is presently called to go on a mission, and must brace up and defend the doctrines which he has doubted. He must

spend two or three years in this work before he is released.

These missionaries are not supported by missionary funds, but by the parents or friends of the young men, or the toil of the wife, if her husband is called to a mission. The missionaries claim to preach the gospel "without purse or script," which means that the Church gives nothing to their support. They are to depend upon the charity of the public for food and shelter, if the resources of the family at home fail them. When they secure proselytes they make themselves at home with their new friends. Since the Senate of the United States permitted Apostle Smoot to retain his seat, these missionaries are greatly encouraged in their work. They affirm that Congress has endorsed the Mormon Church, and find a wider door opened to their larger success.

# Political Policy of the Mormon Church

The political policy of this people is startling, but logically founded on the doctrine which they hold and teach their people concerning government. Their fundamental position is that the Mormon Church is a theocracy, revealed to them through their prophet, Joseph Smith; and by divine direction they are in the world to rule it. They are the "Kingdom of God" set up on earth to subvert all human governments, overthrow and demolish them. This is the mission of this people, as their leaders believe and teach. And to this they are held by the authority of God which has been delegated to the Mormon priesthood, "which in reality is a part of God." Their earlier teaching was, that this must be accomplished by force, if it could not be done otherwise. One of their earlier prophets announced in 1838 that "Within ten years from now the people of this country who are not Mormons will be entirely subdued by the Latter-day Saints, or swept from the face of the earth; and if this prediction fails then you may know that the Book of Mormon is not true." It has failed, but that failure has not discounted the veracity of the Book of Mormon in their estimation, nor turned the Church from its purpose.

In harmony with this doctrine of the theocratic rule of the Mormon Church, was the inspired (?) declaration of Apostle Orson Pratt, that Mormonism "is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized." And to be a little more specific, this same prophet foretold that "the day will come when the United States Government will uprooted, and the kingdom of our God (the Mormon priesthood) will govern the whole earth and have universal sway."

In 1889 eleven proselytes who were aliens sought naturalization under the laws of the country. Their case came before the courts, and was given a long, patient and exhaustive hearing. Testimony was given before the court establishing the fact that these men had taken an oath against this Government. The witnesses were men who had been Mormons, but who had discovered the treasonable character of the oath they had taken, and had abandoned the Church because of its treasonable purpose. After a full hearing of the case these applicants were found ineligible to citizenship,

and were denied naturalization papers. The following are the findings of the court in reference to the claims of the Mormon Church:

First: That it is the actual and veritable kingdom of God on earth, not in its fulness, because Christ has not yet come to rule in person, but for the present he rules through the priesthood of the Church, who are the vicegerents of God.

Second: That this kingdom is both a temporal and spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all their affairs.

Third: That this kingdom will overthrow the United States and all other governments, after which Christ will reign in

Fourth: That the doctrine of "blood atonement" is of God, and that under it certain sins which the blood of Christ can not atone for may be remitted by shedding the blood of the transgressor.

Fifth: That polygamy is commanded of God, which if a member obeys he will be exalted in the future life above those who do not.

Sixth: That the Congress of the United States has no right under the Constitution to pass any law in any manner interfering with the practises of the Mormon religion, and that the acts of Congress against polygamy and disfranchising those who practise it are unwarranted interferences with their religion.

At one time Brigham Young and his supporters resolved to resist the Government. He made large threats and some efforts to oppose the coming of General Johnson's army, but found it wise to change his policy.

# Mormon Change of Policy

The domination of the Church over our Government has not been abandoned, but a different policy has been adopted. Under the former method of threat and some violence, difficulty was encountered on every hand. All proselytes from foreign countries, and

from our own southland, were concentrated in Utah to strengthen the resisting power of the priesthood. open resistance to government has been abandoned. Organizations are now located wherever proselytes can be made in the States, East, West. North, South; in New York, Brooklyn, Cincinnati, Chicago, St. Louis. Chattanooga, San Francisco, Los Angeles and other cities. Extensive efforts are now made to colonize Utah Mormons in different States. As already stated, the immense financial resources of the Church are directed to planting industries in different parts of the country, about which colonies are gathered, from which political influence can be directed to control communities and States. The original aim of the Church is now sought through the play of politics.

The change of policy was clearly outlined some years ago, and definitely stated, from which there has been no deviation in recent years. Indeed, the Church has so far developed this policy that it has now become a practical factor to be reckoned with, controlling large districts in the interest of the original purpose of the theocracy. Indeed, the Mormon Church has no politics, but waits to bribe with its solid vote either political party that will become subservient to its now coveted purpose. We may permit the bishop to outline this purpose in the following statement. After calling attention to the rapid growth and power of the Church, he said:

We look forward with perfect confidence to the day when we will hold the reins of the United States Government. . . . Today we hold the balance of power in Idaho, we rule Utah absolutely and in a short time we will hold the balance of power in Arizona and Wyoming. . . . The active work

of the Church is carried on by a band of priests going for an extended tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona. We expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington. . . . All this will build up for us a political power which will in time compel the homage of the demagogs of the country. Our vote is solid and will remain so. It will be thrown where the most good will be accomplished for the Church. Then in some political crisis the two political parties will bid for our support. . . . We will then hold the balance of power and will dictate to the country.

This quotation distinctly maps out the Mormon political policy, as we see it to-day moving on the political chess-board. Mormon Apostle Smoot made oath before the committee of the Senate that he had to secure permission from the president of the Mormon Church to enter the race for his position in the Senate. That is, he was in the Senate by permission, and he might have truly added, by direction of the head of "the Theocracy."

# Mormon Influence

From what has been said, it is clearly seen that the Mormon system disturbs the social religions and political conditions in its immediate surroundings. The Asiatic home shadows the American home, and introduces confusion into community life. The Mormon system is utterly antagonistic to the institutions of our country. Hence there must be perpetual conflict.

While the young people are thoroughly indoctrinated in the system, yet continual contact with Christian people is modifying the bitterness of their antagonism. The missionary work of the Christian Church is exerting an influence upon the young people.

#### The Present Outlook

The present outlook is hopeful in comparison with past periods. American influence is growing. Christian churches are prosecuting their work with courage and fidelity. The Protestant Episcopal Church was early in the field and has done a valuable work in the cities, without extending into the country, or smaller towns. The Baptist Church is gathering congregations in the cities. The Congregationalists were early in the work, and have added Christian educational work to the gospel message from the pulpit. The Methodist Episcopal Church has done a vigorous work, employing also the mission school work for a time. The Presbyterian Church since 1869 has employed the mission teacher and minister with encouraging results. At one time there were twenty-three Presbyterian mission schools and four academies doing Christian educational work, with a patronage of 2,300 pupils. academies are to-day preparing students for college studies and practical The Westminster College is designed to provide this important educational work for the people in this most difficult field.

There are yet larger achievements to be secured in the future. The time has come when statesmen should awaken to the purpose and intrigue of the system in debauching the politics of the State and nation. The Christian churches should rise to the occasion, and, with missionaries and means, should reenforce the noble company of men and women who have devoted themselves to the regeneration of the thousands of our misled and opprest citizens who are at our very doors. More prayer, more sym-

pathy, more help is the call of the hour.

Two things, with God's blessing, must furnish the final remedy for this unchristian, and unamerican system. The gospel of Jesus Christ must be brought in love and power to the homes and hearts of the people; and a constitutional amendment must be secured forever prohibiting polygamy in all the States and Territories of the Union.

# The Basic Principle of Missions

The call of the Master is a withdrawal from everything which isolates and dehumanizes man. Christian discipleship is a condemnation of every form of worldly egotism. Egotism is concerned with the ambition of man; discipleship is concerned with the rights of men. Egotism puts everybody else into the shade; discipleship lifts everybody else into the light. Egotism is singular and travels alone; discipleship is plural and considers the crowd. Therefore, I say that Christianity is ever the condemnation of egotism as being of an alien spirit and faith. Egotism, the man-view, as opposed to discipleship, the man-view, is found in the world, but in a very subtle form it also obtrudes into the There is an individualistic Church. piety which pays no regard to the race. There are people who are as selfish in their pursuit of salvation as other people are in their pursuit of pleasure or gold. They are narrowly personal, and not broadly human. They only know one number, and that the singular; their life has no plural significance either in prayer or in service. They fish for man, and not for men.

That is the only indictment I have against "The Pilgrim's Progress," but I think the indictment is serious and pertinent. The pilgrim is in quest of life, and God, and heaven and glory, but never once do I find him turning aside to help other pilgrims on the toilsome road. It is a very solitary journey; and the vision of men sinning, sorrowing, fainting, stumbling, falling, never troubles his soul by night or day. Never once does he kneel to pray for the folk who are still dwelling in the city of destruction; never does he bear their sin and make intercession for the transgressor. He has got his eyes on personal salvation and glory, and the whole world of men is erased.

That is true discipleship when the individual is humanized, when the solitary craving broadens and includes in its cry the silent needs and aspirations of the race. The ideal of the Christian life is not this—"Glory for me, glory for me"; but rather this—"Until we all come, in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Rev. J. H. JOWETT, D.D.



# MISSIONS AND RATIONALISTIC CRITICISM

BY THE EDITOR-IN-CHIEF

A review is supposed to be a sort of open forum for the utterance of varying convictions and opinions. How far editors are to be held responsible for the views of correspondents and contributors to their columns is a question upon which there is no complete consensus of opinion. It may be regarded by some as a Procrustean system to hamper independence of opinion and fetter individuality of utterance by an editorial standard of sentiment and judgment, and, as ever, fatal to that freedom of discussion by which error is often exposed and truth vindicated. But there has always been conceded at least an editorial right of dissent, or even protest, when felt to be needful in the interests of candor and vindication of truth

We have already referred editorially to a quoted article in the September issue of this Review, written by an esteemed and useful missionary of the American Board in Japan,\* but expressing some sentiments not a little at variance with the common convictions of the Review. This article gives us occasion, once for all, and at some greater length, to express the views of the editor-in-chief upon some of the questions involved, especially touching the relations of so-called "higher-critical views" to missions.

The writer of the quoted article, in discussing the changes in religious thought which he has witnessed during the past twenty years in Japan, refers to two great branches of study as having a very wide acceptance among thinkers—"the evolutionary hypothesis," which, he says, "is very powerful in every branch of science and his-

\*"Twenty Years of Experiences in Japan," by Rev. J. H. DeForest, D.D., pp. 689-692.

tory and religion"; and "higher criticism," to which he refers as having "necessitated in the minds of a majority of Biblical scholars a reconstruction of theology." Thus far, he might have been simply chronicling as an observer a few facts in the development of current thought and opinion; but he proceeds to add, somewhat as an advocate, that these "newer views, in his own judgment, show with far more power the methods of God's working and the glory of His progressive manifestations to all peoples," etc. Then, after a devout and enthusiastic tribute to "the Bible" as "the supreme Book of life for the whole world," adding, "it can never fail," he says, "I welcome this new knowledge as giving us a larger Bible and a better knowledge of the methods of God's progressive revelation," etc.

Just what this somewhat ambiguous language is meant to convey, or how far these "newer views" and "new knowledge" are intended to cover the advanced views of the higher critics, we are left in doubt, but we feel a persuasion that the valued writer of this paper has been erring upon the side of an excessive charity and an over-sanguine hopefulness.

We have watched for fifty years the rapid growth of "higher criticism," and with increasing conviction that it is permeated with rationalism and naturalism, and imperils both sound doctrine and pious practise, and is especially fraught with risk to missions.

To begin with, "the gospel of the Fatherhood of God and the brotherhood of man" is, to our minds, a very elusive, if not delusive, doctrine. That there is a natural relation of man to God as creative Father, there is no

[0101

doubt; for "we are also His offspring"; but our Lord teaches plainly that sin has perverted this natural relationship as that there is alienation and practical destruction of the filial bond, and that instead of God, the Devil is rather the spiritual father of sinning humanity; and hence the need of a new birth from above—a spiritual regeneration-to constitute man the spiritual child and son of God.\* likewise, a new spiritual brotherhood of men is constituted by this new Fatherhood of God in Christ and by the Holy Spirit. We much fear that this preaching of divine Fatherhood human brotherhood. proper lines of discrimination between what was originally natural and creative and what is spiritual and redemptive only tends to exalt and flatter the natural and carnal man and encourage human pride and selfrighteousness; and make Christian character more a development of something already found in universal humanity than the planting of God that He might be glorified. It is those who receive Christ who also receive the right to become children of God.† To teach a heathen that God is his Father and man his brother may lead him to infer that he needs no new and divine birth to make him a child of God, or bind him to other regenerate sons of God in a true brotherhood. What we fear is the exaltation of natural religion and the practical displacement of the supernatural.

As to the "evolutionary hypothesis," whatever it may be considered in the province of science—tho even there not a few of its advocates confess that it is an "unproven theory," and at best

only a "working hypothesis"-in the department of history, and especially of religion, we regard it as not only unproven but as very misleading and dangerous. If there be anything inseparable from Biblical teaching, there are two great positions without which Biblical history and theology fall into chaos: one is that the human race began on a comparatively high level and sank to a lower in the fall of man through sin; and, second, that in Jesus Christ we have a perfect man-the God-man—not a product of evolution, or a sort of exceptional freak of nature in giving us, in advance, a kind of anticipation of the final product, but a divinely perfect humanity due to a vital union of the Spirit of God with the seed of the woman.

These two Scriptural positions are so diametrically opposite and opposed to the teachings and inferences of evolution that it is necessary to choose between them; combination and compromise are simply impracticable and impossible; and it is becoming more and more apparent that between the two there can be no wedlock. If this doctrine of evolution is right, Scripture is wrong, Adam is a myth, and a Simian ancestor must take the place of the first man. And a more serious inference must follow as to the second man. He is not the last Adam, but, however comparatively perfect, only a sort of premature and exceptional development on the way to the final and full-orbed perfection. He was imperfect alike in knowledge and virtue, however much in both respects in advance of his day. This theory is an easy way to account for our Lord's so-called mistakes of ignorance and judgment in teaching and practise; but while it affords an explanation of

<sup>\*</sup> John viii., 44.

<sup>+</sup> John 1:12.

supposed errors, unhappily it is utterly destructive of all His claims to Deity or infallibility and finality as a preacher or even exemplar. His claims as a universal and only Savior from sin become, if not audacious assumptions, at best mistaken self-persuasions.

While Dr. De Forest is so sanguine about these newer views and knowledge as giving a larger Bible and a better knowledge of the methods of God's progressive revelation, and showing "to the whole world the wonderful life of Jesus Christ," we happen to have from all quarters unmistakable testimony to the destructive influence of these views upon the faith of the new converts in heathen lands, and the very existence of the native church. conspicuous missionary in India writes of seeing the rapid decay of faith in the Bible and the deity of Christ where these views are taught. It is a conspicuous fact that when a very prominent higher critic recently visited India he was approached by the most successful Indian evangelist in the presidency and frankly told that the views he taught and embodied in his books were actually undermining the faith of converts all over India. He was so much imprest that he called together the missionaries of the city and locality and besought them not to promulgate these views he had advocated!

We are persuaded that much Biblical criticism in these days is reckless on the one hand, and distinctly rationalistic and naturalistic on the other. No one can study its history without seeing that it is very largely led by profest unbelievers and skeptics. There has been, at bottom of it, a determined purpose, or at best an

unconscious bias, in the direction of a desire to eliminate the supernatural in both prophecy and miracle. inate this is to reduce the Bible to the level of other books and make it no more, at best, than the foremost human product of religious literature. And it must not be forgotten that the high claims of the word of God to divine authority, if unsupported, only sink it to a lower level than other books by the collapse of its unsupported assumptions. How can it be the supreme human book if at bottom its claims are either imprudently arrogant, or mistakenly confident, or fraudulently false! If Moses was a myth and the whole Levitical order a post-exilic invention and fabrication; if there is no proper prediction in the Old Testament beyond a sagacious human forecast; if the Old Testament miracles are folklore or traditional exaggerations of natural occurrences; if Christ taught as He believed and was taught, but was Himself a victim of prevailing ignorance and popular tradition, then the Bible ceases to be the final authority in faith and practise, and each man's reason and conscience become the final arbiter of truth and duty.

How these "newer views" and "new knowledge" can advance missions we are at a loss to comprehend. We had always supposed that the unique claim of missions was based upon the infallible authority of Christ and the Scriptures on the one hand, and the indispensable proclamation of His salvation on the other. If all even of His teaching were marred by uncertainty and error, and all religions are simply steps and stages in evolving a final faith and character, why expend thousands of lives and millions of money in carrying the gospel to the ends of the

earth! Why not let the race evolve toward perfection!

Before dismissing this theme we are constrained to add a few facts which are very significant:

- I. Some prominent advocates of evolution have actually become its antagonists. There has been a marked reaction against it as a "scientific certainty."
- 2. Every new discovery in the line of archeology has confirmed and vindicated instead of impairing and condemning the Scripture statements. When the stones cry out, it is as a witness for the Word of God even where it was supposed that mistakes were most obvious.
- 3. Wherever the "higher critical" views most strongly obtain there has been a loss of spiritual power. Especially do we know of no missionary whose impulse toward the world's evangelization has been quickened by the reception of these newer views.
- 4. The constant tendency of our day is toward loss of all external authority in religion; and toward a kind of intellectual and moral anarchy where, as in the days of the Judges, there is no king to command and compel, but every man does that which is right in his own eyes.

How anything but evil can be the outcome of such teaching we can not imagine, except as good is developed by compelling more intelligent and independent search into truth and more persistent and consistent opposition to error and evil. Perhaps too much of our faith and conduct have been the result of tradition. We have believed because others have believed and done what others have done before us. We have not known for ourselves what we believe and why we

believe it. We have not looked to original sources for our knowledge, but depended on what Bacon called the "idols of the den"—the scholarly teachers, or the idols of the theater—the popular orators. Nothing will do so much to correct misleading views of Scripture as a devout and prayerful habit of close Bible search; and nothing so exalts Christ to the rank of Deity as experimental acquaintance with Him by fellowship.

Particularly do we feel convinced that the motive and impulse which, since Paul's day, have constrained the greatest evangelists of all ages, and has driven the hosts of missionaries to the ends of the earth, have been the solemn acceptance of the twofold declaration of Scripture that "death passed upon all men for that all have sinned"; and that he that believeth in the Son hath everlasting life, "neither is there salvation in any other."

For ourselves, the religion taught by Jesus Christ is good enough for usand having tasted the new wine, we can only say "the old is better." So long as the editor-in-chief has anything to do with shaping this REVIEW, it will stand for an uncompromising advocacy of plenary inspiration, vicarious atonement, the supremacy and sufficiency of Christ and His salvation, the universality of sin and need, the personality of the Holy Spirit and His indispensable work in regeneration, and the duty of an immediate and world-wide proclamation of the gospel. To all who hold such truths the pages of this Review will be welcome, whether as contributors or readers. If jealousy for such truths shall limit either our circle of writers or readers, we shall still hope to have One with us who is a majority.



# KAMIL, THE MOSLEM PAUL

BELLE M. BRAIN, SCHENECTADY, NEW YORK Author of "Adventures with Four-footed Folk," "All About Japan," etc.

Among those who have laid down their lives for Christ in Arabia, none is more deserving of honor than Kamil Aietany, the Syrian convert from Islam, who appropriately took the name Abd El Messiah, "servant of Christ." His brief but effective service gives him rank with those heroes of

the faith, Ion Keith, Falconer, Bishop Valpey French, Peter J. Zwemer, and George E. Stone, whom God called to be pioneers in Arabia for short terms of service before they were called to their heavenly home.

Of Kamil's early life nothing has been recorded save that he was reared

<sup>\*</sup> From "Arabia the Cradle of Islam." Fleming H, Revell Co.

in a Moslem home, spent seven years in a Moslem military school, and was for a time a government employee in Beirut. His father, grandfather, and great-grandfather were all Moslems, and the father, a venerable sheikh of



SCHOOL AT SUK-EL-GHARB

the most fanatical and intolerant type, had performed the pilgrimage to Mecca no less than three times.

Despite all this, the faith of Mohammed gained but small hold in the heart of the boy. In a letter to his father, written after his conversion, he says: "You know, dear father, that I neglected all religion and cared nothing about it. I devoted none of my time to the worship of God."

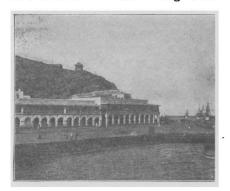
But a time of awakening came. One day, while out walking, he met a young Maronite priest, to whom he spoke of his desire to learn the French language. Being advised to go to the Jesuit College, he did so, and soon after began a course of study there. This proved to be the first link in the chain that bound him to God.

While at the college one of the Jesuit teachers gave him an Arabic Testament, but when his father found him reading it at home, he took it away and threw it in the fire. Next day the young man was given another copy and was advised by the Jesuits to tell his father that he had bought it in order to write a tract refuting its doctrines.

This greatly shocked Kamil. So strong were the ties of affection between himself and his father that the very thought of deceiving him was abhorrent. "What! lie to my father?" he cried. "Never!" and laying the book down, he went away.

But his soul was not at rest. He had discovered that he was a sinner and needed a Savior, and he must have help. Having lost faith in the Jesuits, he determined to seek the truth elsewhere.

Accordingly, on the morning of February 10, 1890, he presented himself at the door of Dr. Henry Jessup's study, having been sent there by Dr. Van Dyck, of the American mission. So bright was his face and so courteous and winning his manner, that Dr. Jessup was attracted at once. In response to questions, the young man related his experiences at the Jesuit College, and then added: "Sir, I want to know just what you believe about Christ and the way of salvation. I am not at rest. I find nothing in the



MOSQUE ATTENDED BY KAMIL'S FAMILY IN BEIRUT

Koran to show me how God can be a just God and yet pardon a sinner."

Pointing to an Arabic Bible which lay on his table, Dr. Jessup told the voung seeker after God that all he wished to know was in that and he might read it for himself. "If your father objects to your taking a Bible home," he added, "you are welcome to use my study daily, as many hours as you choose."

Then, opening the New Testament, the good missionary read passage after passage showing Christ as the only Savior from sin, Kamil listening From this time on he was an almost daily visitor in Dr. Jessup's study. His progress was rapid and to both teacher and pupil the time spent together was helpful and precious. "It was a great privilege to hear his exclamation of joy and pleasure as he read one chapter after another in the New Testament," says Dr. Jessup. "It was all new to him and he drank it in



BEDOUIN WOMEN AND CHILDREN

with the eagerness of one hungry and thirsty for truth.

"How do you pray?" he presently asked. By way of reply Dr. Jessup at once offered prayer. As he poured out his heart in fervent petitions to God, the young Moslem knelt by his side and repeated the words after him. "I never heard this kind of a prayer before," he said at the close. "It is talking with God. We repeat words five times a day, but we have no such prayer as this." On the evening of the next day he came again and spent two hours in reading the Scriptures and prayer.

as if he had found a cool crystal spring in a burning desert. And I, too, was conscious of a blessing whenever he came."

Tho Kamil loved the entire Bible, the gospel by John gave him especial comfort, and he often sat far in the night reading it from a little pocket Testament that Dr. Jessup had given him. But presently his father began to suspect that he was being led away from the faith. One morning, while listening at Kamil's door, he heard him praying, and entering the room, took him to task for saying "Our Father," declaring it wrong thus to

address Allah. But Kamil assured him he was doing no harm, and the incident closed without trouble.

Not long after, his father kept him reading the Koran in the tajweed tone\* until nearly midnight, so that there was no time for reading any other book. On hearing this, Dr. Jessup urged him not to wound the feelings of his father unnecessarily and never to forget the affection and respect that were due him. "I never will," was Kamil's response, and to the end he kept this promise, even when his father curst him.

At the end of a month, so rapidly had he grown in grace, Kamil deliberately decided to accept Christ and devote his life to preaching the gospel. This latter resolve necessitated a systematic course of religious instruction. This at first seemed impossible, but presently God opened the way. Suk-el-Gharb, ten miles from Beirut, on a spur of the Lebanon Mountains, there was a training school of the American Presbyterian Mission, under the care of the Rev. O. J. Hardin. As Kamil understood Turkish he was engaged to teach it in this school, he himself meanwhile receiving instruction in the Scriptures.

His father having given his consent, Kamil left Beirut to fill his new position on March 20, forty days after the memorable morning on which he first entered Dr. Jessup's study. At first the students regarded him with no little suspicion. He was a Moslem and they were not sure he could be trusted. But his intense love for the Bible and his consistent Christian living soon disarmed this suspicion, and ere long he became a leader in the

religious life of the school. But presently rumors reached that he had become a Christian, and his father wrote him tender and loving letters expressing intense anxiety at his reputed change of faith. pleaded with him, in the most touching way, not to bring his gray hairs in sorrow to the grave, and at length warned him that if he became an apostate and continued obstinate in his error, it might be necessary, in accordance with Moslem law, for him to take his life.

Notwithstanding his great love for his father, Kamil stood firm, answering the letters in terms of affection and respect, declaring that he was not doing wrong, but was merely trying to please God and keep His commandments.

As the summer vacation approached, Kamil began to seek for some way to serve his Master. He thought it best not to go to Beirut lest some fanatical Moslem should take his life, so he decided to go on a preaching tour among the Bedouin Arabs in the vicinity of Hums and Hamath, in company with Jedaan, a young Bedouin convert, who was his fellow student in the school and with whom he had formed a very strong friendship.

Starting out on July 28, the two zealous young disciples pushed rapidly northward until they reached the great plains dotted with the black goat's-hair tents of the Bedouin. Here, during the next two months, they went from one encampment to another, reading the Scriptures to hundreds of Arabs and sowing broadcast the good seed of the Kingdom. They returned to Suk-el-Gharb toward the end of September, and once more they took up their studies in the school,

<sup>\*</sup> A sonorous intoning, almost like chanting, of which the Moslems are extremely fond.

As the months passed by Kamil's influence grew stronger and stronger. He had not yet made a public confession of faith, for it was thought best to keep him for some time on probation, but early in January, 1891, in a letter to Dr. Jessup, he said: "We have been reading Acts 8:34-40, and would ask, 'Who shall forbid that I be baptized?'" There being no reason for further delay, the rite was administered on January 15, much to the joy, not only of Kamil, but of Dr. Jessup\* and the other missionaries.

Almost immediately after his baptism, Kamil left the school to begin work in Arabia, his interest in that long-neglected peninsula having been inspired by the Rev. James Cantine, of the Arabian mission of the Reformed Church in America, who was in Sukel-Gharb when Kamil first went there. Mr. Cantine took a great interest in the young Moslem convert and a warm friendship sprang up between them.

Toward the close of 1890 Mr. Cantine and his colleague, the Rev. Samuel M. Zwemer, who had joined him at Suk-el-Gharb for language study, left Beirut to inaugurate the work in Arabia. Soon after reaching Aden they wrote to Kamil, urging him to join them there.

This came to Kamil as the call of God, and he at once decided to obey. After spending a few days in preparation in Beirut, he sailed for Port Said and on February 7, 1891, landed at Aden, where he at once began to preach Christ to the Arabs. The special work assigned him was among the caravans that were continually arriving with coffee, dates, spices, and

wool. From the first his work was crowned with success, not only on account of his winning personality and wise methods, but undoubtedly also because on the other side of the globe there was a fellow worker praying constantly for him—a farmer in Sioux County, Iowa, who had assumed his financial support.

On March 18, less than six weeks after arriving at Aden, Kamil started on a missionary journey in company with Mr. Zwemer, along the south coast of Arabia. The carefully kept journal he sent to Dr. Jessup after returning to Aden shows that this journey, which occupied more than three weeks, was marked by peril and danger, both on land and on water. Yet the two zealous young workers went bravely on, comforting one another in times of greatest distress by recalling the sufferings of Christ and the early apostles.

In many ways the journey proved successful, for hundreds of copies of the New Testament were sold and Christ was preached wherever there was opportunity—to the boatmen on the water and the people of the villages, to the wanderers on the plains, the robbers who threatened to molest them, and the women and children who tried to steal their food.

The little stock of medicines which Mr. Zwemer carried with him did much to win the hearts of the people, and they listened with delight when Kamil read the gospels in the tajweed tone of which they are so fond. Great, indeed, was the amazement of these fanatical Moslems when the young Syrian quoted to them passage after passage from the Koran, commending the character of Christ and referring to the Tourah and the Injeel (the Old

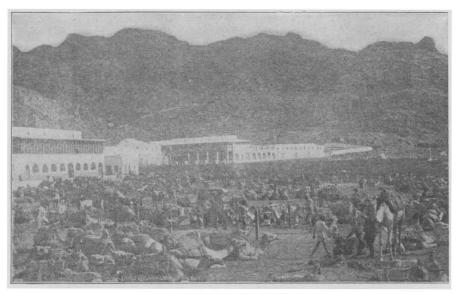
<sup>\*</sup>In his recent work, "Fifty-three Years in Syria," Dr. Jessup declares that the conversion of that "beautiful Moslem youth, Kamil," was, perhaps, the brightest event of his entire career.



JEDAAN THE BEDOUIN, A FRIEND OF KAMIL

and New Testaments) as books given by God. Having made a thorough study of the Koran, Kamil was able, like Paul, to reason with them out of their own Scriptures.

On Saturday, April 11, the two missionaries reached Aden again, rejoicing that God had preserved their lives and had permitted them to speak dently written by a learned Moslem sheik, in which the Scriptures were attacked in a bitter and venomous manner, and Kamil himself was curst and assigned to hell as an apostate. This well-nigh broke the young man's loving heart. So intense was his sorrow that an attack of chills and fever came on, and a severe illness fol-



THE MARKET AT ADEN, ARABIA

in His name to those who had no true knowledge of Him or His word.

In spite of Kamil's interest in his work, his heart was ever burdened for his father, and it was his constant prayer that he might win him to Christ. With this end in view, he began on Sunday, March 26, while on his journey with Mr. Zwemer, a correspondence in which in a most skilful yet loving and respectful manner, the son set forth the errors of Islam and endeavored to show his father the truth. At first his father answered his arguments in letters as loving as Kamil's, but presently one came, evi-

lowed. Yet he never thought of recanting. In a letter to Dr. Jessup he wrote as follows:

I know that your tears will flow with mine over the great sorrow that has befallen your son Kamil. Alas! what can I do to please my dear father? For while on one hand I am bound to obey and honor him, and go to him and comfort him, yet this is impossible now, as I am busy in the vineyard of the Lord, who is greater than all. I can not leave my blessed, holy, joyous work to which the Lord Jesus Christ, Lord of the vineyard, has set me apart. Oh, my perplexity and sorrow! Oh, thou merciful and everlasting God. help me, comfort me, look upon me, compassionate me! Oh, my Savior, be gracious to Thy disciple, Thy soldier, Kamil!



THE BIBLE SHOP AT BUSRAH

I beg you, dear sir, to write me at once and comfort me with words from your own mouth. Even as my father according to the flesh has grieved me as to my earthly life, so comfort and rejoice my heart according to my spiritual and everlasting life.

About the middle of September, in company with Istefanus Mukkar, a zealous young colporteur of the British and Foreign Bible Society, Kamil made brief visits to Obock and Jabuti, on the African coast. Here as elsewhere he was greatly blest in reading the Word of God and preaching Christ to the Arabs.

On his return, Messrs. Cantine and Zwemer having selected Busrah, at the head of the Persian Gulf, as the head-quarters of the mission, he was asked to work with them there. Willing to go wherever God called him, he at once answered "Yes," and on December 10 set sail from Aden.

Busrah was, on the whole, a good location for the mission, but the work there proved to be difficult. The place

was under Turkish rule and there was less religious freedom than at Aden. Nevertheless, from the very first Kamil found wide doors of usefulness opening before him. Not only the Moslems, but Oriental Christians of various sects, came in large numbers by day and by night to hear him read the Scriptures and preach the Gospel. His wise and tactful methods and his beautiful spirit of love did much to prevent persecution, yet his journal tells of some opposition, and a letter to Dr. Jessup, dated March 4, 1892, shows that he was not without fear for his personal safety. Yet he bravely kept at his post until, suddenly, God called him home.

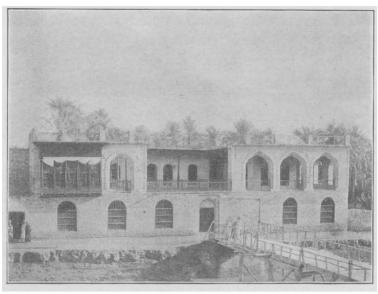
On the morning of Friday, June 24, 1892, on going to Kamil's house, Mr. Cantine was surprized to find him very ill. Dr. Riggs, the medical missionary at the station, tho too ill to go in person, sent him medicine by his servant, but at five in the afternoon Mr. Zwemer was met by a native

[November

Christian with the news that the beloved Kamil had passed away. On reaching the house he found it occupied by Turkish soldiers and mollahs, who had seized Kamil's papers, sealed his room and were preparing his body for burial according to Mohammedan customs. Mr. Zwemer protested that Kamil was a Christian and would wish Christian burial, but all to no purpose. That night the body was secretly

says Dr. Jessup. "We know that he was faithful unto death. It mattered not to him who buried him or where he was buried. He was safe beyond the reach of persecution and harm."

His loss to the mission was almost irreparable. "Only the day of days will show what he accomplished for Arabia," says Mr. Zwemer. "In controversy with the Moslems he was the strongest man in the mission."



THE OLD MISSION HOUSE AT BUSRAH

buried and his grave has never been found.

So suspicious were the circumstances surrounding his death that there seems no doubt he died a martyr by poison. According to Moslem law "a male apostate is liable to be put to death if he continue obstinate in his error," but as no autopsy could be held, the truth will never be known. "The Lord Himself, the chief Shepherd, knows whether his loving child, Kamil, is worthy of a martyr's crown,"

But Kamil's work did not end with his death. In a very special manner "being dead, he yet speaketh." The story of his life, written by Dr. Jessup, and pronounced by Sir William Muir the best thing next to the Bible, that can be circulated among the Moslems, has been translated into German, Dutch, Danish, French, and Arabic. At the present time the Arabic version is having a wide circulation in Egypt. God grant it may lead many souls out of the darkness into the light.

#### INDO-CHINA-A VAST UNOCCUPIED FIELD

BY REV. JOHN H. FREEMAN, CHENG NIAO, LAOS Missionary of the Presbyterian Church, U. S. A., 1895

Probably no part of the world is less generally known, or less understood, than the peninsula of Indo-China. With the possible exception of the Sudan, I doubt whether there is anywhere in the world so large a continuous and well-populated area wholly untouched by Protestant missionary effort as in French Indo-China, and the part of China's southern provinces that is, so far as races and languages are concerned, practically one with Indo-China.

Fourteen years of missionary service among a kindred people in northern Siam had prepared the writer to make observations during months which he recently spent in Tonkin and southern China. Familiarity with the Tai speech, which in its various dialects is in use through most of this territory by a considerable part of the inhabitants, gave a key to conditions there that has not always been at the command of those who have written on Indo-China. The Tai is the language, or group of languages, that is spoken in almost every port of the area we are considering, but usually the people with whom the writer talked had never heard a foreigner who could speak their tongue. Yet, save for the unfriendly attitude, or open opposition of the French Government to missionary effort, the whole country is open to one who speaks the language of the people and deals with them kindly and courteously.

In speaking of Indo-China, I do not include Burma west of the Salween. Both races and history there are measurably distinct. East of that river, the peoples of Indo-China are

mainly four: the Annamese, the Cambodians, the hill tribes, and the Tai (or Dhan) peoples. It is among these last that my life work is being done, and it was to study them as they are found in Tonkin and southern China that my journey was undertaken. Incidentally, I saw much of the other three and shall speak of them briefly in their relation to missions.

- I. The Annamese occupy the delta of the Red and Cambodia Rivers, and a narrow strip of coast line a thousand miles in length between the mouths of these two mighty streams. The area they occupy is not large, but it is far more densely populated than any other portion of the peninsula. French authorities estimate their numbers at eighteen millions, and altho there are local variations of speech from Hanoi on the north, and Huein in the center, to Saigon in the extreme south, they are still one people, with a fairly reliable history reaching back nearly 2,000 years. Their language is written in both the Chinese character and in a Romanized script, and a large part of the men can read. The Roman Catholic Church has been at work among them for two hundred years. and claims 800,000 adherents, but save a little work by colporteurs of the British and Foreign Bible Society, no Protestant work of any sort has been done among them-eighteen millions and no missionary. A courteous, hospitable, kindly people, ready to purchase and read Christian literature, entirely open to missionary effort, as the success of Catholic missions show. they demand our efforts.
- 2. The Cambodians, lying between the Annamese on the east, and the

Siamese on the west, are now under French rule, but their relations with the Siamese in the past have been close and long continued. The Siamese differs from other Tai forms of speech, largely by admixture of Cambodian words, and most of the Cambodians speak more or less Siamese. However, the Cambodians are not Tai, but a distinct race with a speech and written character of their own. probably number less than two mil-No Protestant missionary work has been done among them, and but little by the Catholics. As Christian work progresses among the Siamese, they ought to evangelize these, their next-door neighbors.

3. The Hill Tribes of Indo-China consist partly of the aborigines who were driven into the hills by the Tai invasion 2,000 years ago, partly of tribes who have come in more recently. Their languages are legion, but are said to be mainly of the same general character. All are without a writ-They number altoten character. gether less than a million, divided into many district tribes, of whom the Kah Mook of French Laos, said to number 100,000, are probably the most numerous. So far as I am aware, no work has been done among them by the Catholics, and by Protestants only by the Baptists in the Shan States for the Moosuh. Work was begun by the Presbyterians for the Kah Mook in French territory, but has been entirely forbidden by the French.

4. The Tai or Shan races. The Siamese are the best known, but by no means the most typical of the Tai peoples. The Laos of northern Siam and the Lao and Tai Dum (Black Tai) of French territory are more typical, but the same race and the

same speech occupy most of Tonking outside the delta of the Red River. and are to be found in all parts of Kwangsi and Kweichau provinces of China, as well as in many parts of Yunnan and Kwangtung provinces and the island of Hainan. In his recent journey, the writer made a vocabulary of four hundred words belonging to farm and home life, and of these, by actual count, five words in six (335 out of 402) were readily identified with words in every-day use in Chieng Mai, a thousand miles away to the south and west. These words represent the dialect of the Tho and Nawng, who number (French Government estimate) 200,000 on each side of the Tonkin-Kwangsi border, or 400,000 in all. They have no written character. They are not Buddhists, and so have not the religious and polite vocabulary of the southern and western Tai. Still, it was not difficult to converse with them in regard to the farm and the market, the home and the chase. Farther east, I saw some of the Chwang people who form the bulk of the population through northern Kwangsi, and parts of Kweichau. They did not seem to me to differ much from the Thos. save that those I saw used more Cantonese words. This is probably not true where, as in northern Kwangsi, they form the bulk of the population. fact, vocabularies I have seen, taken in Kweichau province, would indicate this. To make a long story short, the original home of the Tai race in China's four southern provinces still the home of a very considerable part of that people. Throughout Kwangsi and Kweichau, in the island of Hainan (the Loi people), and in some other parts of the province of

Kwangtung, in eastern and western (but not central) Yunnan, they form a large part of the population, Roman Catholic writers say one-half. one-fourth, and you still have over five million of the Tai in southern China, and for these, as for the two millions of them in French territory, no Protestant missionary work in their own tongue (with slight exceptions of which I will presently speak) has yet been attempted. There is a very successful work among the and promising beginnings among the Loles, but among the Tai, far more numerous than either, practically none. Also very few of them have been reached through work in the Chinese dialects, or by the Catholics. The political boundary between Tonkin and China makes no racial division. All Siam, French Laos and Tonkin, the Shan states of Burma, and China's four southern provinces are alike Tai territory. The six to eight millions of Siam and the halfmillion or more in Burma, are measurably within the reach of the Presbyterians in Siam and the Baptists in Burma, but at least two millions in French and five millions in Chinese territory are beyond the reach of present organized mission Adding to them the eighteen millions Annamese, two million Cambodians, and a million of the "hill tribes," we reach a total of twenty-eight millions in continuous and fairly well-populated areas at present wholly untouched by Protestant effort in their own tongue. These figures may not be correct, they are only estimates, but where else will you find an equal number of people approaching these in intelligence, yet beyond the reach of any present missionary work?

A little work is being done. Its centers are as follows: 1. At Song Khon, on the lower Mekong, there is a single station of the Swiss Church. with two missionaries and perhaps fifty adherents. They are at work among the Tai Lao. 2. Mr. Clark, of the China Inland Mission in Kweichau. 800 miles north as the crow flies, has studied the Chwang dialect. and translated Matthew, printing it in a Romanized character. His ordinary work is in the Mandarin, but he has baptized a very few of these Tai people-four, I think. It is utterly impossible to represent the Tai speech in Romanized characters. Probably this is one reason for the present slight results of his efforts. Whether it prove wise in the end to prepare a literature in Tai character or not, a missionary familiar with the language and written character of the literate Tai farther south and west would have a very great advantage in acquiring the Tai dialects in China. 3. A Scandinavian mission working in a district south of the city of Canton (500 miles from the last) has begun work among the Tai there. 4. Altho the Tai districts of China have less missionaries even proportionally than the more densely populated areas of the empire, yet in several districts a small number of adherents are found, among the Tai who speak Cantonese, notably in Lungchow and Nanning, Kwangsi. But it is just those missionaries who are closest in contact with the Tai who realize how fruitless effort for this greatest of the non-Chinese races in south China is likely to be, unless it be through the medium of their own tongue. Is it not possible that God has delayed effort for this race in China, till a concerted and intelligent

effort based on a knowledge of the language and written character in use among the Tai in Siam could be begun?

The Annamese are wholly under French rule; diplomatic pressure may be necessary ere the door shall open wide for work among their teeming millions, yet that door, too, shall open. But in southern China, in districts where work for other races is already in progress, is a wide-open door among a most kindly people, deemed difficult of access only because they naturally hold aloof from what comes to them in the language or garb of the Chinese, who have been their enemies and oppressors for two thousand years. Through the millions of Tai in China, the door may soon be opened to the other unreached millions in French territory. The key to all may be the Tai language and the Laos

character, in which that language is already written and printed for the millions of Siam, Burma and western Yunnan. In such a systematic effort, the Presbyterian Church and its missionaries who are familiar with the Tai language must be in the van, but the task is too large for one church. They should seek and receive the hearty cooperation of all agencies already at work in South China, or in those parts of it where the Tai are a considerable part of the population. But in whatever way, and by whatever agencies, the problem may best be solved, let us not forget to count Indo-China and southern China with its twenty-five to thirty millions of unevangelized Annamese, Tai, Cambodians and hill tribes, one of the greatest "unoccupied fields" for which the Church is bound to pray, to labor, and unitedly and prayerfully to plan.

### HOW GOES THE BATTLE?

BY FRANCIS E. CLARK, D.D., LL.D.

A hurried journey around the world gives one a bird's-eye view of the progress of the kingdom, which a more leisurely journey or a longer stay in the different countries, tho more valuable in many ways, might obscure.

Hastening from one country to another one sees only the outstanding peaks of progress, to be sure, but it is worth something to see these Himalayan outposts of advancement, and to become convinced from actual observation that there is no withdrawing of the army of the Lord into even temporary winter quarters.

This round-the-world journey, the

fifth I have made during the last seventeen years, was undertaken primarily for the sake of attending the World's Christian Endeavor Convention at Agra, India, but it has taken me to Cairo, Rangoon, Batavia, Manila, Canton, Nagasaki, Kobe, Osaka, Kioto and Tokyo, as well as to several centers in India, besides Agra. In all these cities I have seen the missions and the missionaries, the schools and the native workers, and have had some unusual opportunities to learn of their encouragements and discouragements in this year of grace.

Indeed, our experiences in mission lands began before we reached the

nearest great outpost of missions in Egypt, for at Funchal, in the island of Madeira, we found a little band of Methodist missionaries holding the fort in the midst of an intensely Catholic community. Their commodious and comfortable headquarters face a beautiful park in the best part of Funchal, and here a faithful company of Portuguese converts gather from week to week to hear the purer gospel.

Madeira is not only Protestant missionary ground to-day, but she has sent out her evangelists to other lands, for from Funchal, some fifty years ago, went the honored and beloved Dr. Calley, driven from Madeira by strenuous persecution to Brazil, where he founded the first permanent Protestant mission in that great empire, now become the great republic of the South.

The Congregational Church that Dr. Calley founded in Rio de Janeiro is still flourishing, and has been the mother of several other churches, and a missionary society called "Help for Brazil," which has extended his influence far out toward the boundaries of the republic. Tho Dr. Calley has been dead for many years, I found, when in Brazil three years ago, that his memory was still kept green by the Protestant Christians, and Madeira was considered the birthplace of their faith.

In Egypt, as is well known, the United Presbyterians have the field largely to themselves; and splendidly do they cultivate it. All things considered, there is, perhaps, no more flourishing mission in the world than this.

Its schools, its churches, its hospitals, its distinctive evangelistic work, stretch far up the Nile, and dot the

Land of the Pharaohs with blest lifesaving stations. The great Arabic school in the busy heart of Cairo, attended by hundreds of young men and boys, might almost rank as a university, and yet, large as are the numbers enrolled, and popular as is the curriculum, its faculty does not forget that it is a Christian mission school, established by the prayers and the money of devout men and women, whose great desire was not that the classics and higher mathematics should be taught, but that it should always be a Christian college, where the Bible is the greatest of all text-books, and there a Christian manhood should be developed.

In my opinion the great danger of higher education in non-Christian lands, to which not a few institutions have succumbed, is to minimize the Christian teaching, lest the popularity of the school be endangered with non-Christians. Surely, this was not the design of those who gave their hard-earned money to found these schools, and, so far as this temptation is yielded to, the result is a misuse of trust funds.

A beautiful building for the women's college of the mission is just completed, and, in desirability of location and fine architectural proportions, it holds its own among the palaces of Cairo.

I addrest on two occasions large audiences, and was struck with the intelligence of the students, drawn from several nationalities and from all walks of life in Egypt. Our party of Christian Endeavorers bound for India were particularly gratified to learn that the number of Endeavor societies in this mission has grown, within the last year or two, from seventeen to sixty, and that more and

more the missionaries were using the organization as one of their chief methods of evangelization.

After Cairo, Bombay was our next stop, and here we received a hearty welcome from the native Christians, prominent among whom are Mr. and Mrs. Karmarkar, well known in Amer-



TICKET TO CHINESE CONVENTION

ica, who are doing so much for the uplift of their own people.

However, we did not tarry long in Bombay, but hurried on to Agra, where was held the fourth World's Convention of Christian Endeavor Societies—in many respects the most memorable of all the series. Former world's conventions have been held in Washington, London, and Geneva, Switzerland, but this was the first time

we had ventured upon purely mission-Indeed, it was the first ary soil. world's Christian convention of any kind that had ever been held in India, and by far the largest representative gathering of Christians from many lands that had ever been held anywhere on missionary soil. Four thousand native Christians, four hundred missionaries of all denominations. nearly one hundred Americans, and representatives of a score of nationalities, who spoke more than thirty different languages, were there; and, at the consecration meeting, the roll was called not by societies or districts, but by languages, and, one after another, they responded, singing the praises of Zion, or repeating the promises of Scripture, in more than a score and a half of tongues; a prophecy of the glad day when every nation and tribe and kindred and tongue shall acknowledge the rightful sway of the King of kings.

The convention met in a great "white city" of more than four hundred large tents, the Vice-Regal encampments, which had been kindly loaned by the Viceroy of India. The addresses were given in two of the largest tents, which, when crowded to the utmost, would hold some two thousand people each. One of these tents was devoted to the English speakers, and the other to the Hindustani speakers, the two chief languages of the convention.

Great as was the spiritual uplift of the meetings, their intellectual quality was of a high order. Such speakers as President King, of Oberlin; Dr. Robert Hume, of Ahmednagar; Drs. Anderson and William Carey, of Bengal; the Bishops of Lahore and Lucknow, who both spoke most brotherly words in favor of unity and fellowship, besides other eminent missionaries from Burma and southern India, contributed addresses of earnestness and power.

In spite of a single depressing note of despondency, from a high-church missionary from England, regarding the defection from Christianity of the educated Indians, the whole tone of course, greatly to the outside interest of the convention, and pointed or illustrated the moral of more than one of the addresses.

As in Cairo, we were gratified to learn of the rapid progress of the Christian Endeavor movement throughout India.

The eight hundred societies which we knew existed, had grown to 1,339



This is the society of the Presbyterian High School at Teng Chou fu, Shantung. There is a great demand for these graduates as teachers all over China

the convention was cheering and optimistic. There are evidently few discouraged hearts among the Christians of India.

The vicinity of the Taj Mahal, the most beautiful structure in all the world, whose marble dome soared into the air in full view of the convention camp, less than half a mile away, and also of the magnificent Pearl Mosque a little farther away, in the heart of the native city of Agra, added, of

within little more than a year, and the prospect of still larger growth, under the leadership of the twenty new native secretaries for whom the convention provided funds, are most encouraging.

Great credit is due to the general secretary of Christian Endeavor for India, Rev. Herbert Halliwell, and to the noble body of missionaries of many denominations who have rallied around him for the success of this

convention, and of the work throughout the great peninsula.

Our next meetings of importance were held in Rangoon, in the fine new Cushing Hall of the Baptist College, which was crowded with bright-faced Burmese and Karen students, and others who composed as attractive an audience of nearly two thousand as I ever saw.

The Baptist mission throughout Burma has been wonderfully successful, especially in its work for the Karens, and its history should be a constant encouragement to Christians the world around, proving, as it does, how persistent, faithful evangelism can leaven a nation with the truth.

A Sunday at Insein, as a guest of President Smith of the theological school, whose father was the beloved author of America, showed me the source of much of the power of this mission, for here are in training for the ministry more than a hundred bright, alert, consecrated Karen and Burmese young men. As I saw them on Saturday on the baseball-field, as eager and strenuous as any of our own college boys, and, the next day, in their chapel, earnest, reverent, devout, I felt that much of hope for the strong races that inhabit Burma was found in the theological school of Insein.

Manila, after Rangoon, was the next port, where we saw much of Christian work, and here, too, the outlook was distinctly encouraging. Together with the evils which have come with the American occupation of which we hear so much in some quarters, there has come more of good. Protestantism every month is gaining a securer hold; the power of the friars is waning in spite of what many con-

sider the unworthy truckling of our Government to them; and especially are American schools, under the care of a multitude of brave and devoted "Yankee school-marms," spreading the best kind of American ideas throughout the island.

The Presbyterian Church, under the care of Dr. S. B. Rossiter, is not only a spiritual power but a social rallyingplace for Americans of no small value. The Young Men's Christian Association, in its new and remarkably beautiful quarters, is also of great value to American young men. Right here I am glad to bear my testimony to the sterling quality of the Y. M. C. A. workers I have met in many places on this journey. I rejoice in the splendid equipment of the association in some of the cities I have visited, and in the moral, social, and educational influence of the organization abroad, as well as at home.

In Hongkong we had time to visit only the important mission of the American Board under the care of Dr. C. R. Hagar, and in Canton the girls' school of the same mission carried on by Rev. Mr. Nelson, and the great Presbyterian mission with two important centers in different parts of Canton.

Large, intelligent and earnest congregations greeted us in both these cities. Of Dr. Fulton's remarkably successful work I will speak a little later.

In Japan we enjoyed a succession of large meetings, and found the student population and the people of the churches most responsive to the Christian appeal and the Christian ideal.

The welcome to the large party of Americans from the steamer *Cleveland*, of which the Christian Endeavor

contingent was only a portion, was particularly cordial and hearty in Japan. In no other country were we received with such open arms of hospitality. The very children and the babies upon their mothers' backs lined the streets and shouted "Banzai." At every door American and Japanese flags were intertwined and every municipality, through its mayor or its chief officer, gave a formal address of welcome.

Of course, this was a national welcome of the people of one friendly country to another; but, whenever it was possible, the Christian welcome was no less hearty; and as the representative of a distinctly Christian organization, which has some 5,000 members in Japan, I was accorded the high honor of an audience with His Majesty, the Emperor.

What, then, to summarize, is the outlook for the cause of our Master from a journey around the world in this year of our Lord?

In the first place, I was imprest with the increasing place accorded to the native Christian worker. More and more we are all coming to see that if a country is to be evangelized it must be through its own people; Christianity can not always be an exotic, if it is to grow strong and vigorous in any land. It must root itself in the soil. For many years this has been foreseen by the wisest missionaries, and they have been willing to decrease that the native Christians might increase.

Rev. A. A. Fulton, D.D., of Canton, one of the most successful missionaries whom China has ever known, told me that for the cost of one foreign missionary he could equip and set at work twenty native workers,

and that these twenty could do a hundred times as much evangelistic service as the foreign missionary could do. Of course it will, however, be necessary to send missionaries to most countries for some years to come.

In Japan the missionaries have long foreseen that their work must be largely advisory and supervisory, and that, more and more, the Japanese must be the preachers and teachers, the evangelists and pastors.

In India the native races are, by nature, more dependent upon the foreigner than in other lands, but even there the native worker is ever coming into a larger and larger inheritance.

In this disposition of the missionaries, and in this wisdom of the governing boards at home, I greatly rejoice, for I believe there is no other possible hope for the evangelization of these nations except through their own people. No nation in all the history of the world has ever been Christianized but by its own Christians, nor, I believe, will this law ever be reversed.

Another gratifying feature of the Christian life in these lands is the growing unity of the denominations. How small and paltry do the denominational names sound in these far-off lands! What does a Japanese care whether he is converted by a member of the Methodist Church, North, or the Methodist Church, South; whether the missionary whom he honors is at home called a Congregationalist or a Quaker?

Far more rapidly than in the home land are unworthy and unnecessary denominational distinctions disappearing, while all the great, vital distinctive truths that have called the denominations into being are maintained or so blended into others that the sum

total of religious truth is not diminished.

As an illustration of this greater fraternity of these modern days on the mission field, Bishop Harris, the honored Bishop of Japan before the amalgamation of the Methodist forces in that country, and now the Bishop of Korea, told me that in his present field of Korea the Methodists had just transferred to the Presbyterians, for geographical reasons, thirty-one of their churches, and had received nearly as many into their mission from the Presbyterians.

A quarter of a century ago, I venture to say, any such transfer on either side would have been impossible.

Bishop Bashford, of China, has allowed at least some of the Epworth Leagues in his field to join the fellowship of the other young people's societies, as Christian Endeavor societies.

The Epworth Leagues of Japan have become "Wesley Christian Endeavor Societies," and Bishop Warne, of the Methodist Episcopal Church of India, generously pledged himself personally for the support of a native Christian Endeavor secretary. All these brotherly acts point in the same direction.

Indeed, as I look over the whole field, so briefly visited, and especially as I compare what I have seen now with the impressions of my first visit seventeen years ago, I can only repeat with joy the words of the Psalmist and say:

His name shall endure forever; His name shall be continued as long as the sun;

And men shall be blest in Him; All nations shall call Him Blest.

Blest be His glorious name forever; And let the whole earth be filled with His glory.

#### **EVOLUTION AS A MISSIONARY ASSET**

BY REV. DELAVAN L. LEONARD, D.D.

Many times in the gospels the kingdom of heaven is likened to a seed, tiny and seemingly lifeless, but possessing a capacity for growth and wondrous transformation. First the blade appears, then the ear, then the full corn in the ear. Tho a mere seed, when planted and watered it sends forth roots, stem, branches, leaves, blossoms and fruit. The divine method is substantially the same in all realms; whether physical, political, social, intellectual, moral or religious. The kingdom of heaven was not launched until after long centuries of preparation through the law the prophets, even Egypt and Persia, Greece and Rome, making important

contributions. And when at length Christianity was introduced, it was but in seed form, as the New Testament abundantly proves. How crude were the conceptions of not a few is apparent on well-nigh every page of the Acts and Epistles. Advance, enlargement, came seemingly by chance. What multitudinous schisms heresies. The truth progrest but slowly, and only by continual warfare with error, while the movement was from the simple to the complex, from unity to diversity. In like manner, when through Luther the Reformation came, it began as an infant, with cradle and nursing necessary to life and growth. What amazing progress

has ensued since the day the hero without flinching faced the magnates of Church and State at Worms. Moreover, religious liberty, republican institutions, all the good things possest by the twentieth century, were wrought out only by sweat and blood.

#### The First Missionary Society

In tracing missions to their origin, as the term is now understood (that is, a definite, systematic, and widespread effort to carry the glad tidings to every creature), we have need to go backward not much more than a century; tho, as there were reformers before the Reformation, so also there were missionaries by the score and hundred all through the centuries back to Pentecost. In other words. missions began October 2, 1792, in Kettering, England, in Widow Bebee Wallis' back parlor, when twelve humble men brought into being the Baptist Missionary Society, the first of its kind the world ever saw. If anybody inquires in what sense that exceedingly inconspicuous act was the seed which already has produced a worldwide harvest, an adequate reply is at Until then, through all the hand. centuries, from Paul's day down, all efforts had been put forth by individuals and had ended with their lives; or else were carried on by such methods and under the sway of such forces that converts were Christian scarcely more than in name. A11 honor, indeed, to the Moravian Church, which even yet has no equal for devotion and readiness to suffer and die for Christ's sake and humanity's sake. But Carey did what neither Zinzendorf nor his successors have ever done, for he planted a seed so pregnant with vital force that ever

since it has gone on growing continually, multiplying its kind, kindling and shaping the evangelizing activities of every considerable body of Protestant Christians. This was Carey's supreme service to Christendom and to humankind. To be sure, in a sense "all things were now ready." Wesleyan revival had made a widespread general preparation. And besides, the great world of darkness had just been revealed and made a reality by the voyages of Captain Cook; while it was soon to be brought much nearer, made far more easily accessible, for Watt had already fashioned his steam-engine, Fulton even now was busy improving methods of water transportation and travel, while Stephenson, inventor of the locomotive, was a lad of eleven years. these forces, so diverse, were destined to work wondrously together.

That the movement of the Baptists to organize, as they did under Carey's insistent urging, was timely and commended itself as rational and feasible. is seen in the fact that, almost at once, at least soon after Carey's letters began to reach England, other similar organizations began to spring into existence; the London Society in 1795, in Edinburgh and Glasgow the next year, the Church Missionary Society in 1799 (composed mainly of members of the Established Church, but then and ever since manifesting a spirit wholly catholic and fraternal). while two years before the movement had reached the continent and the Netherlands Society had come into existence. During the next decade not much development was made, the Napoleonic wars so absorbing thought and feeling. However, in 1804 the British and Foreign Bible Society

was organized, purely missionary in design (tho when the agitation for it first began the design was simply to supply Wales with the Scriptures in the vernacular), and since it has become an instrumentality second to none for the world's redemption.

In the New World, Eliot, the Mayhews and David Brainerd had carried the gospel to the Indians, tho only to those of their immediate neighborhood. But in 1806 occurred the epoch-making haystack meeting which two years later bore fruit in the organization of the American Board. fashioned substantially after the Carey pattern. The American Baptists followed in 1814, and the British Wesleyans the same year, the Basle Society in 1815 (first of German bodies, tho located upon Swiss soil), the American Bible Society in 1816; in 1819 the American Methodists joined the goodly company, and the Berlin Society the same year. Seven date from the second decade. twenties, four were added; in the thirties, nine; in the forties, fifteen; the fifties, twelve; sixties, nine; seventies, eight, and four in the eighties. If great and small be reckoned in, since Carey's epoch-making experiment was launched some two hundred societies have begun to be in Christian lands, of which about fifty each are located in the United States, Great Britain, the Continent, and other regions (Australia, West Indies, etc.). This is a part of the worldharvest which, within a little more than a hundred years, has been reaped from Carey's planting. But only a part, as we shall see.

It may seem to some, at the first glance, that when Carey and his fellow Baptists organized upon lines purely

sectarian, not even inviting the cooperation of Christians of other names. they showed themselves to be narrow. bigoted, and hence lacking in one of the fundamental virtues. But, if we take all the facts of the case into consideration, it may appear that instead they did just what was wisest and best. This is a part of the preamble to their resolution to organize: "As in the present divided state of Christendom. it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called the Particular Baptist," etc. It was a matter of judgment rather than of preference. And that they judged wisely is curiously supported by the fact that in the first two attempts made to organize upon a union basis (the London Society and the American Board), the union lasted but a few years, all but one withdrawing.

Of course, it could not be that such a radical revolution could be wrought in the thought and life of Christendom except in the face of objection and opposition. Such, for example, in the General Assembly of the Established Church of Scotland, when it was proposed to organize a missionary society, a debate followed, Mr. Hamilton, seconded by Dr. Carlyle, contending that "to spread abroad the knowledge of the gospel among barbarous and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." The proposal to appoint a collection for missions "would be no doubt a legal subject of penal prosecution." But one saint wiser than his generation was present: for then the venerable Dr. Erskine arose, and calling to the moderator, "Hand me that Bible," read the closing verses of Matthew's Gospel, "Go ye into all the world, and preach the gospel to every creature!" Something similar occurred on this side of the ocean when a shrewd, thrifty, conservative Yankee of Boston objected to missions on the ground that the stock of piety was so small it was all needed at home, there was none to spare for export. his mouth was shut by the counter suggestion that Christianity was such a commodity that the more of it was given away the more remained to enrich the giver.

As further evidence of the forlorn condition of Christendom even in lands where intelligence and gospel light were most abundantly diffused, the fact is to be recalled that for near a generation no man of high official standing in the Established Church of England took any part in founding missions or securing needed funds, nor did a single clergyman offer himself as a candidate for missionary appoint-And hence the Church Misment. sionary Society, for many years, secured its representatives from other countries, in the main from Germany, And Sydney Smith, rector, prebend and canon that he was, could put to paper in the Edinburgh Review a screed against missions, heaping ridicule and scorn upon "consecrated cobblers" and all soft-hearted and sentimental souls who essayed to transform respectable Hindus into hypocritical and sneaking saints. Certainly, there was crying need of some movement which should rouse Protestant Christendom from its slumber or stupor, and stimulate to activity for the spiritual betterment of the millions perishing in the lands of darkness. It was Carey's high privilege to be called to perform just this service, to start a process, to fashion an instrumentality, which within a century should bring to pass such magnificent results as we are able to chronicle, the certain prospect of steady and accelerated advance until the kingdom is established in every clime among every people.

# Women's Boards

But, not only has the fashion become universal of each denomination organizing by itself, differentiation of another kind has come to prominence, by Christian women setting up societies of their own to work in their own way for the redemption of their sex in the lands of darkness. Carev and Morrison and their successors had not labored long abroad before the fact became evident that, on account of their rigid seclusion, the women of the Orient could be reached with the gospel only by their sisters from the But at first the "regular" boards had no thought of commissioning any except men, and were controlled and managed wholly by men. If women went out, it was only as wives, and because the missionary must needs have a home. The first unmarried woman to be commissioned was Fidelia Fiske, who was sent to Persia by the American Board in 1843. But by this time the situation began to be seen and felt. No action was taken, however, until after the visit home of Rev. David Abeel, of China. Halting in England, he made a touching plea

for the "misjudged and neglected sex" in the Celestial Empire; and almost at once the Society for Promoting Female Education in the East was formed. Since then two others have been added, the Church of England Zenana Missionary Society and the Zenana Bible and Medical Mission.

The same appeal was made in this country, but without producing any results. However, in 1860, Mrs. Doremus, of New York City, was moved to agitate until the Union Woman's Missionary Society was the result, undertaking both to raise money and to send out representatives of the sex. It was ten years later before the first woman's board auxiliary to a "regular society" came into being, which ever since has been invaluable cooperation with the American Board. Then almost at once similar bodies began rapidly to multiply, all the land over and in other countries, until now well-nigh every considerable society has associated with it a body of earnest women. In some cases the two organizations are in close sympathy and act in harmony, while in others the women do their own work in their own way, in some cases with considerable friction resulting. on the whole, there can be no sort of doubt that this form of division and specialization has been greatly to the furtherance of the gospel, both by increasing the receipts and the number of toilers in the field. Some years since Dr. Dennis estimated that the forty-two women's societies in the United States were receiving contributions annually to the amount of nearly \$1,500,000, and were represented abroad by 1,233 missionaries and 2,339 ordained and unordained native workers.

#### Bible Societies

Such is the confusion of tongues under the sun that the languages and dialects approach the multitudinous. And every soul reached and redeemed by the gospel must needs be supplied with the Word of Life in the vernacular. The task of translation is most difficult, and for the most part must be performed by missionaries. Carey was a pioneer in this form of service, and has had no equal either in the extent or importance of his work. After translation comes the printing, an expensive undertaking, to further which Bible societies were soon called into existence; as we have seen, one as early as 1804. The National Bible Society of Scotland followed in 1809, and the American Bible Society in 1816. These three are also the most important representatives of their class, but at least fifteen others have followed, upon the Continent, in South America, India, etc. The number of versions in which the Word, wholly or in part, has been printed is 425, and the number of copies issued annually is upward of 2,500,000; of these about 100,000 being Bibles, 230,000 Testaments, and 2,225,000 Portions. British and Foreign Bible Society has reached an income of \$1,140,000, and in all has issued more than 200,000.-000 volumes, while the American Bible Society, with an income now of \$500,-000, has printed 80,000,000.

#### Other Publishing Societies

The American Tract Society has given most substantial aid in furthering the diffusion of the gospel by publishing, for use upon the foreign field, not less than 5,000 books and tracts, in upward of 150 languages. The Religious Tract Society of London sends

abroad to mission lands not less than 10,000,000 every year, and in 230 tongues. In addition, other similar organizations located in India, China, Japan, Korea, South Africa, etc., are doing important work. The Christian Literature Society of India circulates books and tracts by the million, as also does the Society for the Diffusion of Christian and General Knowledge among the Chinese. The grand total of books and tracts thus distributed amounts to 15,000,000 every year.

#### Medical Missions

Strange to say, for some reason, during nearly a generation Carey's epoch-making venture, both at home and upon the foreign field, at one point both the spirit and example of the Model, the divine Missionary, were wholly unheeded, were seemingly unthought of. Missions were designed to save men's souls, while with their physical well-being it had nothing to do. Whereas, with Jesus, from the beginning to the end of his ministry, the presence of disease and suffering appears to have saddened and pained even more than that of moral evil. At least, healing was always coordinate with teaching. And yet, in spite of this patent fact, the first medical missionary was not commissioned until 1816, when the American Board sent Dr. Scudder to India; but he had not been sought for, instead he had offered himself for service. However, more and more as one field after another was occupied, the woful condition of the sick and afflicted in every non-Christian region, whether in Moslem lands, in China, India, Africa, or the islands of the sea, made itself deeply felt among all the friends of missions. Therefore, before long,

medical missionary societies were formed; with training schools, both at home and abroad, in order to secure physicians of both sexes, to train up native physicians also, and as well to build hospitals and dispensaries. that to-day not less than 800 are ministers to the sick in the foreign field. two-thirds of whom are men. number of hospitals has reached 370, and of dispensaries more than twice as The number of hospital patients reaches about 2,250,000 annually, while the number of treatments reaches about 5,500,000. these are to be added nearly 100 leper asylums and hospitals, with 30 schools and homes for the blind. Nothing amazes and impresses the non-Christian world so much as this phase of missionary toil. By it suspicion and dislike are soon disarmed, with gratitude and affection taking their place. And we are learning that the gospel makes mightily for the betterment of the entire man, whether body or mind. soul or spirit.

### Schools and Colleges

Educational missions have also been evolved by observation of the intellectual needs of all unevangelized lands. The well-nigh universal ignorance of the masses, more utter and amazing than we at home can at all imagine, presently made it evident that intelligence as well as piety were essential to the betterment either of the individual, or society, Besides. native workers of both sexes must be trained for the performance of their Therefore, schools of almost every kind and grade have been established, from Robert College at Constantinople and the Syrian Protestant College of Beirut down through every

grade. Nearly 100 colleges have been established, of theological and training schools at least 350, of boarding-and high-schools nearly 1,000, for industrial training 150, scores of medical and nurses' schools and kindergartens and elementary day-schools nearly 20,000.

In this connection mention must also be made of the really amazing development of missionary literature for home use, not only in the amount, but also in the quality. Claudius Buchanan's "Star in the East," and Melville Horne's "Letters on Missions," on which our fathers feasted, would act to-day as soporifics rather than as stimulants, tho the volume first named kindled to a flame Judson's faith and That generation was feasted upon the lives of David Brainerd, Harriet Newell and Henry Martyn. But since those primitive times mission literature has been revolutionized as to its character, and as to quality has increased a hundredfold. is, of course, vastly more to write about after a century of missions in every land. We are abundantly supplied with history and biography, books general and books special, relating to all the more important fields, and to every phase of missionary work. Not a few of the authors rank high for ability and fame. So that in our time there is no possible excuse for either ignorance or lack of interest. almost easier to be well informed than ill informed.

# Industrial Training

This phase of missionary activity was early thrust upon the attention of those who went forth to the lands of darkness to lay foundations for the kingdom of heaven. In tropical re-

gions, like much of Africa, and the Pacific islands, the natives were lazy and utterly shiftless, toil was to them an evil and disgrace, while their dwellings were comfortless, and of clothing at best they had next to none. Nor were they possest of tools or of mechanical skill in the slightest degree. Paul's principle was proved to be sound, "If any will not work, neither let him eat." In other countries, like India, to become a Christian was to become an outcast, and to be deprived of all means of support. In cases not a few it became apparent that trades should be taught, and means be provided whereby a decent livelihood could be gained. And hence it has come to pass that nearly 140 industrial training institutions and classes have been established

#### Other Forms of Activity at Home

The Young Men's Christian Association, beginning in England in 1844 and entering this country in 1851, in 1889, organized a foreign department, which has since moved forward until it is to-day found active in almost every land, in 43 cities in China, 54 in Japan, 151 in India, 20 in South America, etc. The Young People's Society of Christian Endeavor has penetrated to the ends of the earth, has organized its tenth legion to strengthen missionary finances, and this year held a World Convention in Agra, India. The time would fail me to speak of the Student Volunteer Movement, launched at Mt. Hermon in 1886, tho not fully equipped until two years later in the same place, when 100 put themselves on record as willing to enter the foreign field if the way was opened. These significant movements have been blest with such ideal leaders as Clark, Mott, Beach, Wilder, Zwemer, and Ross Stevenson.

In some respects by far the most significant development of all is found in the latest phase of activity, the Laymen's Movement, engineered so ably by J. Campbell White, looking primarily to a twofold, tenfold increase in giving, so that the world's redemption may be brought near. Successful business men, connected with great business enterprises, known far and wide for their ability and energy, are enlisted, who also would apply business methods for the furtherance of this by far "the greatest work in the world."

Carey and his friends, with but £12 2s. 6d., set out to bring the world Tho launched with ento Christ. thusiasm, at the end of the first year the American Board had but \$999.52 in its treasury. Probably the annual giving of Christendom has now reached \$25,000,000. But with the experience of a century to direct, with so many instrumentalities fashioned and tested, with the whole world made known and easily accessible, and the manifold uprising in the Christian world during the passing generation, men and women offering themselves as never before, the hope and expectation are by no means absurd or extravagant that the day of redemption is near at hand, that by a great host fully equipped the final assault upon the errors and wos of the unevangelized will ere long be made. Such, certainly, are the signs of the times.

#### Summary of Growth

A statement of the harvest already reaped from the seed which Carey sowed, in order to be at all complete, must include, in addition to the sum mentioned above as representing the zeal of Christendom for the world's redemption, nearly \$5,000,000 received annually from the mission-field. number of ordained missionaries has risen to nearly 6,000, and of unordained to nearly 3,000, while of wives there are approximately 6,500, and of unmarried women 4,400; a total of 20,000 who are making proclamation of the glad tidings in the world-field. Their efforts are reenforced by the cooperation of 5,000 ordained natives, and of unordained natives so many as to raise the total to nearly 100,000. The force in the field numbers, then, nearly 120,000; quite an army, indeed! And further, as abundant justification for the life-toil of such a force, with the expenditure of a sum so great, nearly 1,300,000 children are receiving instruction in nearly 30,000 schools; the adherents (those who "adhere" to the missionaries, or put themselves under their instruction and care) number not far from 4,300,000, and the church - members aggregate 2,000,000, of whom upward of 164,000 were received to membership last year. Think of it! There is an average of 3,000 in heathen lands who confess Christ every Lord's day!

# THE PRAYER OF CHRISTIAN SOUTH SEA ISLANDERS

A German missionary heard the following prayer repeated by Christian South Sea Islanders at the close of the service. "Grant, Oh Lord, that the good words to which we have listened be not like unto the beautiful Sunday clothes, which we lay aside speedily and put away until the Lord's Day comes again. But let these truths be like the tattoo-marks upon our bodies, which can not be removed while we are alive."

# HOME MISSIONS—NEW AND OLD

BY J. ERNEST MC AFEE

Associate Secretary of the Board of Home Missions of the Presbyterian Church

There are some things we have learned how to do. Extending the Church into new country is one of them. Of course, knowing how and actually doing the work may be two very different propositions. With all of their knowledge, the home mission forces have in some instances come far short of actual achievement.

There is the case of San Francisco. Credible reports give the Protestant church-membership in that city of 400,000 as 10,000. Even that figure, it is said, allows for the padding of some church rolls. Nor is the Catholic Church more than a nominal factor in the spiritual forces of the city. The moral and civic conditions in San Francisco have certainly been exploited sufficiently in the secular press of the country. The plain historical fact is that San Francisco was terribly. grossly neglected by the home mission forces during its formative period. The home mission agencies knew well enough, doubtless, in 1850 and during the decades following, but they certainly did not do, and to-day, well as we know how, the business is not being done at many points where great and influential centers of population are forming.

But we do know how. If we did not we certainly should be dull pupils in a school of long experience. This has been the one perennial, persistent task of the American Church: the following of our ever-expanding American civilization in its century-long conquest of new country. The problem of church expansion, as a problem, has been solved. To gain adequate results there need only be a working out and along the lines where enterprise has proved successful.

Times change, and methods of pioneering are to-day vitally different from those of the past generation. But methods of church extension can be readily altered to fit the conditions. The fathers shouldered the ax and blazed the trail for civilization through the virgin forest, or trudged on for almost endless days behind the slowpaced oxen and the prairie-schooner. We go pioneering these days in Pullman coaches and 60- and 100-ton freight-cars. The home missionary astride his saddle-bags and plodding horse can not keep up with to-day's procession, but the change may be made by him as well as by other pioneers. He may climb aboard the Pullman car if the expense is not too great. Money will solve that simple problem, and money is plentiful these days with other important leaders and ought to be with the home missionary.

There is now not even the excuse of a blunder for failure of the Church to keep pace with our national expansion. Failure is a plain unromantic crime.

The real problems of to-day's home mission enterprise begin to emerge where our civilization folds back on itself. The place to seek the hopeless look, the bewildered countenance, the despondent spirit, is among the so-called home mission fields of the older sections of the country. Conditions of life are easier on these fields, far easier as many are inclined to reckon them. Cities are not far away, with all their manifold attractions; the public library is perhaps immediately

around the corner; the trolley-car gong clangs within hailing distance. Even if the village is six miles from the railroad, what are six miles with a good horse? These home mission fields of the East and Middle West are comparatively "easy berths," but for the wo-begone feelings and for hopeless drudgery go to these "easy" The men in the "hard" fields fields. of the frontier are the fellows who wear the cheery countenance, move with the springy step and are sure there is a God in the heavens-however pessimistic they may be over His present reign on earth.

Several superficial reasons for this difference are advanced with more or less finality. It is asserted that the very hardness of the frontier holds the secret, that the "easy berth" is too easy, and by the very virtue of its easiness makes a weakling of the "incumbent"; human nature likes to triumph over difficulties, finds its deepest joy in doing so. Such explanations may satisfy some observers, but the reasoning is really very superficial. The hard nut to crack in the line of spiritual enterprise will be found today not far beyond the suburbs of our large cities.

Again, it is often concluded that the difference pointed out above is due to the finer stuff in the sturdy fellows who seek the frontiers. These hopeless plodders of the older sections are natural-born weaklings. I am far from accepting the explanation as final. I have seen a great deal of the men in both sections of the country.

Others claim that it is a matter of atmosphere. The very air of the West is full of hustle. The missionary can not fail to imbibe the ozone of enterprise and push from the circumambient

atmosphere. The stagnation of the East saturating the air fills the missionary's lungs no less than those of his neighbor. All of which is, perhaps, a statement of fact, but it does not finally offer the explanation sought, even tho it may embody a generally accepted truth. In so far as the statement is true, it turns the tables and demonstrates that the stagnant Eastern community is the hard field and the frontier the "easy berth."

Some time ago I received a letter from a young man who had just completed his theological course and had assumed charge of a church in a backeast, stagnated community. nounced: "I can not stand this. devil is so little active here that the work is not even entertaining." went West in a few months to a section where the devil wears red paint and whisks his tail till the atmosphere fairly scintillates. The truth is, the young fellow fled the hard field and sought the easy. The former field was somewhat more than twice as hard, for there was a double task: he must first stir up the devil and then fight him. The first half of the task is often even more trying and delicate than the second. The biggest devil the home missionary of to-day has to encounter is stagnation. Once get the old fellow to daub on his red war paint and to lashing his tail, and the battle is half won.

The general run of theology is more conservative in the West than in the East, but the difference does not finally count for much in the present reckoning. Fortunately or unfortunately, there is not a great deal of theology being preached either East or West. It might be easy to find the explanation of the greater conserva-

tism of the new country. Perhaps the young fellow going West from the seminary finds little occasion to readjust his theological beliefs; he uses the pat formulas supplied him by his theological tutors and text-books. These are accepted as a matter of course by his hearers, who feel the need of little theology, and who are rather disposed to take that little in the conventional, stereotyped form. So the minister never really finds occasion, in the press of other more urgent concerns, to reconstruct his theology. But whatever be the facts here, divergences in theology do not account for the difference, certainly the formulas of theology do not; the conservatism of the Westerner does not hearten him, and the liberalism of the Easterner does not unnerve him. There is a profounder significance still in the situation.

The exactions of method are different in the East from those of the new country. Few of the frills of church enterprise are needed under the more primitive conditions of the frontier. Their lack is supposed greatly to jeopardize the success of church work in the longer-established communities. The old and hackneyed naturally palls upon the satiated attention of the communities where the Church is an old story. The difference is real here, tho the analysis of causes is superficial. It is true that simple, hackneved methods of church work meet with better success in some sections of the West than they do in the East. All the conditions in new country are more or less primitive. The senses of people are less jaded. In localities where the mere preaching of a sermon is a sensation by the very virtue of its infrequency, the preaching creates a sensation, and the inhabitants turn out in numbers. No particular "attractions" are needed to make a Sunday-school go where a Sunday-school is of itself a curiosity. At least no great art is demanded in getting it started. The sky-pilot of an isolated camp needs no surplice, no pulpit, no choir, no side attractions whatever. The very fact of a strong man speaking strong, confident words on a neglected but important theme is its own attraction, and draws the crowd.

But even such an analysis does not carry one far, for he reaches only the discovery that raw, unspoiled ungodliness has less jaded senses than the other sort. The prospect still appals when the senses of this unspoiled nature no longer respond to the simple Close students are not attractions. satisfied with the conclusion that the "plain preaching of the simple gospel," as the phrase runs, is the panacea for the ills of the stagnated home missionary community of the older sections. For the most part, those who work that phrase to a weariness either demand primitive conditions for demonstration or else notably fail in the demonstration when the results are scrutinized.

It is not certain that the demand for the social as distinguished from the individualistic interpretation of the gospel completes the analysis and lays the proper emphasis for the new home missions, tho the recognition of that demand may clarify conceptions to a degree. An individualistic interpretation of the gospel naturally does find a readier acceptance in new country than it does in the older sections. In a land where society itself is saturated with the doctrine of "every fellow for himself and the devil take the hind-

most," the gospel must conform if it would "attract." The great social vision of Christianity is only a grotesque specter to such a community, and its individualistic phases or half truths are distorted into what serves for the whole substance. It is a lamentable truth that the social vision of Christianity has not yet dawned upon all of its ministers. The average young minister, trained in the average theological seminary, is prepared to preach a gospel of individual salvation with all the cogency and assurance of long tradition. He, herefore, has an inadequate gospel for the real needs of the home mission field in the older sections. He must get the vision, or strike out for a region where individualism is the accepted and every-day working creed, or else fall into the round of the dull duties which blight the soul of many a minister of the older East. It is true that the need of social salvation is rising at least to the sub-consciousness of our older sections, and all the ringing of changes upon the salvation which redeems men "one by one" fails to satisfy this distinct need or to repress the full consciousness of it.

But all is not yet said. A serious difficulty is, that many who are supposed or suppose themselves to have the social vision have only seized upon a social formula. Institutional methods are thought to solve the problem of home missions in the older sections. But they do not. The solution still waits, with all of our assiduity in extending institutional methods to our smaller or more isolated churches. Sometimes they work, but so frequently they do not that their success would seem to be little more than chance. The trouble with institutional methods

is that they are methods. Usually they are just what somebody, theorist or other, has precisely cut out and hung up to dry. They are formulas which have worked somewhere, have happened to work, or which some intelligent soul devised to work under certain specific conditions. Then a hundred other blundering souls commit the sacrilege of applying them to very different conditions. But the so-called institutional church is no panacea for all fields, because no method can be a panacea. No formula can take the place of brains.

This brings us to the heart of the matter-or to the head of it-brains must have the emphasis of the new home missions, sanctified brains. Home missions have always had heart in them, but to-day and to-morrow they need brains to give direction to the power of the heart-beat. And the brains need to be at the task every day in the year. The three cardinal graces of this ministry, as of all human character, are faith, hope and love. But the three technical graces are mixableness and sticktoitiveness and gumption, or, to couch the ideas in more refined phrase, sympathy, perseverance and ingenuity—and the greatest of these is ingenuity. At least it is one of most pressing demand just now. How to get out of the ruts and not suppose that cheap sensations will do the work is the test of to-day's saving grace.

The home missions of the frontier are commonly more successful than those of the older sections for the reason stated: by dint of a long and toilsome experience we have learned how in new country, certain generally accepted methods are applicable; formulas of theology which have come

down the line and which have been put into the mouth of the average minister, serve all the purposes calling for formal theology; and so the good work goes on-until the conditions change. In the older sections the conditions have changed, and they change on the frontier also, change so rapidly as to take one's breath. Certainly there has come a vital and fundamental change in the older sections. Certain self-appointed diagnosticians loudly prescribe the application to conditions from which they themselves are careful to keep aloof-"the plain preaching of the simple gospel!"which do dispute the gospel by restricting it to a particular method of presentation. From another quarter vital change is met by the prescription of another method claiming favor from its newness, namely, the method of institutionalism. In the meantime the home missionary of the stagnated community of the older country wears a hopeless look and despondent countenance.

The new home mission emphasis falls upon no method or formula, new or old. It changes its method and its formula, changes them as promptly as conditions change. It sanctifies the divinely scientific spirit which accepts the great eternal principles, and reckons nothing else sacred while it applies those redeeming principles to the actual conditions of need. It seeks the young man who will throw off the shackles of mere tradition or pet prescription and will, in the fear of God and the enlightenment of His spirit, ask and answer just one question about the "charge" to which He goes: "What does this community, what do these people, need for its their, redemption?"

The "older sections," now so rapidly spreading over our land, are exceedingly uninteresting as home mission territory—as the common run of missionary enthusiasts view the case. It is usually very difficult to work up missionary enthusiasm unless there is a cowboy or a case of stark physical need thrown in to furnish "color." Young ministers, the majority of them, avoid the old, stagnated home mission fields, or try to, as they would avoid contagion. But when the new emphasis has been well placed no enterprise will so throb with interest. The young fellow who can try out his brains on a community where all traditional methods have played out, where the old homogeneous population has given place to a cosmopolitan aggregation gathered from the ends of the earth-a spectacle which many an Eastern community now presents will find the chance to get so fully at the sheer essences of human life and of the divine redemption that he will run in where now he runs away. This is now the region where outworn formulas show threadbare and the real thing in spiritual values is compelled to demonstrate itself. You can not be sure elsewhere but that tradition is being made to serve for truth, can not be sure but that what seems vital is simply the incident of some other man's success.

We shall reach the realities of the gospel when we solve this new home mission problem, for the genius of the gospel is redemption, reconstruction. Elsewhere we are only at the primitive spiritual task of construction. God's crowning work is not creation but redemption. This new home mission task will be profoundly thrilling when we partake of His deeper counsels.

# THE INDIAN NO PROBLEM \*

BY GEN. R. H. PRATT, U. S. A., (RETIRED)

From a magazine for October, telling about some Indians, I abbreviate as follows:

Fred Big Horse, a Sioux Indian, is now an extensive ranch owner in South Dakota, having taken up this work after leaving the government service as additional farmer. In a letter recently received from him, he says: "I am interested in Christian Society work; I am now president of the Brotherhood Christian Unity. This organization is the largest among the Dakotas, and has over \$1,000 invested in its work. The organization has become a recognized power for good."

Mr. Reuben Quickbear is at present leading a delegation to Washington, D. C., to confer with the Secretary of the Interior on certain treaties. He has been a delegate to Washington several times before. Mr. Quickbear has been clerking for the Jordan Merchandise Company. He has a good home and excellent stock. He is secretary of the General Council of this reservation. It is through the influence of this council that the old chief's influence is dying out and the influence of progression is taking its place.

Chauncey Yellow Robe has been doing well, and is at present instructor in farming at the Rapid City school.

Clement Soldier married a young lady who was a student, and is considered one of the most progressive men on the reservation. He is at present doing clerical work in the agent's office.

I knew these when, as boys and young men, they made their start into civilization from the condition of purely camp Indians, living in teepees, unable to speak or understand English, brought up on wild meats, berries and roots, thinking only of the chase, the dance, and war. The great change was wrought quite entirely through a trip out from the reservation among the whites, that lasted some years, during which they were under civilized educational and industrial train-Had their education and industrial training been carried further, and their civilized environment been prolonged even to permanence, the results would surely have been a complete transformation. Practically the same

presentation of results, from the same cause, can be shown in every Indian tribe in the United States.

Carlos Montezuma is a full-blooded Apache Indian. When he was thirteen years old he was captured by the Pimas and brought to their camps. where he was offered for sale, a horse being the price asked. A traveling photographer, who happened to be in the Pima camp taking photographs, became interested in the boy and offered \$30, the price of a horse, which the Indians accepted. He brought the boy East, and had him with him in his gallery in Brooklyn, Boston and Chicago. He sent him to the public schools, and finally, through the interest of a lady of means, he entered the Illinois University. He developed special aptitude for chemistry, and when he graduated a place was found for him in a drug store near the Chicago Medical College, where, as a clerk, he supported himself earned the means for carrying himself through a course in the college. He graduated in 1888, and under the advice of friends, put out his sign in Chicago. After a year or so he yielded to the request of the Commissioner of Indian Affairs, and served most creditably for several years as agency and school physician under the Indian Bureau East and West, but returned to Chicago, and for a dozen or more years has been in successful practise in that great city. He knows nothing of his native Apache language, nor is there a trace of Apache superstition or custom to be found in him.

Civilization is Only a Habit.—One of the principal men of the Comanches is the son of a white mother and a Comanche father. His mother belonged to one of the first families of Texas, and lived in the central part of the State. The Comanches, in one of their raids, captured her when she was about fifteen years old. She became the wife of a young Comanche

<sup>\*</sup> Reprinted from "Proceedings of the Delaware County Institute of Science."

of some importance, had a number of children, forgot her mother tongue, and was lost to her people for many years. Finally, she was discovered and induced to return to her childhood's She spoke only Comanche. Her habits and dress were entirely those of the Comanche Indians. relatives were very kind, and drest her in the garb of civilization and treated her with every mark of affection. She was not long with them before she showed discontent, and finally disappeared, and alone traveled the hundreds of miles between her relatives' Texas home and the Comanche camps, to be with her husband and children. These facts I had from Horace P. Jones, a most reliable white man, who lived with the Comanche Indians from 1856 until his death in the late eighties. I have known the son forty years. . . . I have known scores of such cases.

Savagery is Only a Habit.—America stands preeminent for the unity of races and the personal freedom of the individual, and it has established beyond peradventure that the real problems are methods and systems, and not man himself.

The assimilating and utilizing of all people within its jurisdiction is both the prerogative and duty of the nation, because national preservation requires it. To leave or to build any race or class as special or alien to the general welfare hinders growth, multiplies expense and fosters anxiety and violence.

There really is no problem in the Indian himself; the difficulties we contend with in our efforts to unify and utilize him as a man and a citizen are of our own creation. Long experience with Indians confirms my text. The Indian is rather raw material in the forest, mountain and plain to be brought into and put through the proper refining influences of our civilization mills of to-day, wrought into shape and then sent to work on the great oceans of our industry and thrift.

History, our own experience and

common sense ought to have shown us decades ago that if we really wanted to civilize the Indians, we were pursuing a course designed to exactly frustrate our wishes.

Our success in Americanizing, if not entirely assimilating, black savages forty times more numerous now in America than our Indians, and our success in reaching happy results on the same line with foreigners from almost every land, and our failure after centuries to accomplish any material like results with the Indians ought to have led us to hunt the reason and adopt different methods long ago. Bringing negroes from many tribes in Africa here and scattering them, even under the heel of slavery, ended their gibberish and gave them the richest language in the world, and made them a valuable part of our industrial population, and where there have been wide individual opportunities they have risen to respectable place and prosperity. With all their limitations, they are ten millions of rapidly increasing people, a nation in numbers, saved by the brotherhood of contact to usefulness and civilization. On the other hand, the very existence of the tribesmen from where they were taken hangs in a balance because of the disabilities of their ignorance and degeneracy, due solely to the lack of brotherhood and the greed of civilized countries.

The first great barrier to be thrown down in all work of assimilating and unifying our diverse populations is the barrier of language. The process of giving the American language to foreigners who are willing to disperse among us, is so simple and effective that it gives us no concern; scarcely, in fact, attracts attention. No school is needed, no special teacher or organized effort. It simply does itself. Is there not a lesson in this?

We organize and force upon the Indian, through our sustaining of the tribal relation by the segregating system of Indian reservations, a condition exactly the reverse of this, calculated to not only discourage but to en-

tirely prevent his obtaining a usable knowledge of the American language, life and industries except in the impractical way we choose to dispense to him by theoretical schools established in his communities.

The foreigner, while getting the language through freedom of association, continues also to obey the decree of the Almighty—"In the sweat of his face shall man eat bread"-and thus without school or special teaching imbibes and absorbs all the vital principles of our America, and accommodates and unifies himself with them. On the contrary, all our work for Indians, including Indian schools on the reservations, is weak and inefficient because lacking in the essential elements of practical experience, association and competition. It is, therefore, not calculated to beget in the Indian the courage and ability to struggle, but rather educates in him a fear of these conditions and makes him shrink from the very competition necessary to enable him to reach his place as an independent man and citizen.

Suppose we should take twenty thousand of the assisted emigrants landing on our shores, belonging to any nation under the sun-England, Scotland, Arabia, Hungary, Italy or Africa—and put them on a reservation in South Dakota, as we have the twenty thousand Sioux, who have been there under our care for four decades, place over them agents with a few employees and establish among them schools for their own children only, make them amenable to a bureau in Washington to the extent that they can not leave the reservation without its consent, issue rations and annuities to them and treat them as tho they were a separate nation, would they ever develop into capable Americans? Would not these very conditions hold them to their past?

Why then is it worth while for us to expect a contrary result from Indians so placed?

Are not the conditions we have forced upon and maintained among and about the Indians entirely the cause for their non-acceptance of our civilization? Is the fault at all theirs? We make a great pretense of helping, and do give inordinate sums of money in purchase of land and for their support, their schools, for their agricultural and other necessary development in preparation for citizenship, but does it accomplish the purpose?

None of our Indian tribes, and very few individual Indians, have been favored with anything like the same opportunities to acquire the true spirit of America, which we at once freely give to foreign emigrants. Many individual Indians have risen far above what their privileges would imply, and all Indians within my knowledge are fully up to their opportunities. I can therefore safely say, "The Indian is No Problem."

The United States Government has expended in material, machinery and instruction in agriculture for the Sioux Indians a sum that will exceed many times in value the amount that could have been realized for all they have ever raised, due entirely to improper and inefficient control and meager instruction remote from practical examples.

In twenty-six years we paid forty million dollars for support of the Sioux, and almost as much more for lands purchased from them, and army expenses to keep them on their reservations.

Suppose one-fourth of this vast sum had been expended in the proper education of their children in the surroundings of our American thrift and in encouraging and helping them, old and young, to emigrate into and distribute and make themselves useful throughout our communities, can there be any doubt that the Sioux would now be English-speaking, intelligent, useful, self-supporting citizens?

Of the many demoralizing influences we have devised for our Indians, we can count upon money annuities and the payment to them per capita of large sums for lands ceded by them as among the most fruitful and disastrous.

This system was adopted early in our intercourse with them, and has grown in volume through the years, until now it is not uncommon to pay to one tribe millions of dollars. . . .

Money never has and never can settle the obligation resting upon us toward this Indian brother of ours. What he has always needed, and needs now, is fraternity and its privileges. We forcibly made ourselves our Indian "brother's keeper," and he always has had far more right to rise against us in judgment, and greater cause to condemn us, than the negro ever had.

General Milroy, agent for the Miamis and Pottowatamies in Indiana, in his annual report in 1847, gave a picture of the drunkenness, debauchery and crime produced by the payment of the annuity he had made that year to those Indians, and statistics to show how by the hundreds, year after year, they had murdered each other when under the influence of drink procured from designing white men with the money we gave.

He stated that probably in the history of the human family there was no other parallel case where a whole nation had actually destroyed itself by assassination. General Milroy's picture is applicable to-day and bears on

many tribes.

We have not only turned our own hands against them to destroy them with violence, but we have led them and continue to lead them, to destroy them-Inviting the Indians to always look to the Government for support instead of continuing to rely upon their own right arm, is another of the great evils of the system. Be the amount ever so small, the receiving of it is to them the greatest of all the events of the year. The payment of \$4.00 or \$5.00 per capita brings a whole tribe together at the agency, bag and baggage, men, women and children, teepees, dogs and ponies, to the entire neglect of their farm patches. Immediately they get their money they turn it over to the authorized trader, who, taking advantage of

his exclusive privileges and their vanity and necessities, teaches improvidence through trusting them to the amount of the payment, and too often with goods at inordinate prices. The stubborn fact remains that we have scarcely any Indians in the United States free from bureau control, and the evils named, and many others consequent upon our bureau system of sustaining and forwarding tribal conditions, are in the way of any complete, individual development and growth into real citizenship. . . .

The arguments and devices we resort to, to keep up these tribal organizations, are unworthy of our civilization. Any careful examination into these conditions will prove that the Indian is to be exonerated from being dependent and worthless, and that we are entirely the guilty cause of his

slow progress in civilization.

The early death of the "Freedman's Bureau," with its "forty acres and a mule," was an infinite blessing to the negro himself and to the country as well. Far better for the Indians had they never been placed under such a bureau system. Then the great law of necessity and self-preservation would have led the individual Indian to find his true place, and his real emancipation would have been speedily consummated.

What I contend for in part is that the small number of Indians in the United States, especially the Indian children, shall have privileges beyond the tribe, the privilege of seeing and learning what the United States does for other men, and may do for them.

Reservations for Indians mean now, and always have meant, reservation from experiences and from opportunities for right education and civilized industrial development. The policy is wrong. We should not only be willing but helpful to get the Indians, and especially the children, out into the active life of the nation. Help them less in tribal education and help them more to come into individual relations with our general industrial and educational systems.

1910]

We do not hesitate to take a million foreigners into our country in one year, and at once disperse and citizenize them. We count it righteousness to invite and persuade the boys and girls of all countries to abandon their homes and languages and come here to become a very part of our popula-We give opportunity for the boys and girls in the slums of New York to escape from their surroundings of ignorance and vice, and enter the well-to-do homes of our people all over the country. . . . Left in the slums of New York they would probably never have reached any such usefulness or distinction. Taken into better influences, they become great and good men.

We compelled the negro, and invite the Huns, the Italians and every one else, to come and live with us. Why hesitate to be equally generous and invite the Indians to full enjoyment of the same chances?

We have only 270,000 Indians outside of Alaska. If instead of forcibly holding them together on reservations and in tribes, our every influence helped them to opportunities away from the reservations, their interests and ours would soon be assimilated, and that would be the end.

"The contact of peoples is the best of all education." Thousands of instances prove that Indians, by association with our own people, become in all respects like them-in thought, speech and usefulness. Schools exclusively for Indians are just as well calculated to build and keep the Indians intact as Indians, as church schools are to build and keep churches intact. Under federal principles we have established the public-school system, where people of all races may become unified in every way and loyal to the Government.

We do not separate the people of each nationality into schools exclusively for themselves, but we provide that the youth of all our people may go into all schools.

We shall not succeed in Americanizing the Indian until we work on

him in exactly the same way.

The Missionary Among the Indians. The missionary goes to the Indian; he learns the language; he associates with him; he makes the Indian feel he is friendly and has great desire to help him; he even teaches the Indian English; but the fruits of his labor have been too often to strengthen and encourage the Indians to remain separate peoples. Those Indians who desire to become civilized and to live like white men, who would with little encouragement go out into our communities, are the first to join the missionary forces. They become his lieutenants to gather in others.

The missionary must necessarily hold on to every help he can get in order to forward his scheme and plans so that he may make a good report to his Church, and in order to enlarge his work and make it a success he must keep his community together. Consequently, many who would care to get out into the nation and learn from actual experience what it is to be civilized, what is the full length and breadth and height and depth of our civilization, are led to stay and help the missionary.

The operation of these tribalizing missionary systems has been disastrous to any individual escape from the tribe, has vastly and unnecessarily prolonged the solution of the question, and has needlessly cost the charitable people of this country large sums of money, to say nothing of the added cost to the Government, through prolonged supervision and the delay in accomplishing their civilization and citizenship.

If, as sometimes happens, the missionary helps one go out and get these experiences, it is only for the purpose of making him a preacher or a teacher or help of some kind, and such an one must, as soon as he is fitted, and much sooner in most cases, return to the tribe and help the missionary to tribalize his people. . . .

The missionaries dictate what our policy shall be with the tribes, and their dictations are always along the lines of their colonies and church interests, never toward citizenship, and the Government must gage its actions to suit the purposes of the missionary, or else the missionary influences are exerted to defeat the purposes of the Government. Thus, the Government in paying large sums of money to some churches to carry on schools among Indians only builds hindrances to Indian citizenship. . . .

We make our greatest mistake in feeding our civilization to the Indians, instead of feeding the Indians to our civilization. America has different customs and civilization from Germany. What would be the result of an attempt to plant American customs and civilization among Germans in Germany, demanding that they shall become thoroughly American before we admit them to the country?

It is equally a mistake to think that the Indian is born a savage. He is born a blank, like all the rest of us. Left in the surroundings of savagery, he grows to possess a savage language,

superstition and life.

We, left in the surroundings of civilization, grow to possess a civilized language, life and purpose. Transfer youth from our highest civilized families to savage surroundings, and they will grow to possess a savage language, superstition and habit. Transfer the savage-born youth to the surroundings of civilization, and they will come to possess a civilized language and habit.

These results are inevitable and established over and over again beyond all question, and it is also well established that those advanced in life, even to maturity, of either class, soon lose the already acquired qualities belonging to the side of their birth, and gradually take on those of the side to which they have been transferred.

No evidence is wanting to show that the Indian can become a capable and willing factor in our industries, if he has the chance. What we need is administration which will give him

that chance.

The highest purpose of all Indian schools ought to be to prepare the young Indian to enter the public and other schools of the country, and immediately he is so prepared, for his own good and the good of the country, he should be forwarded into these other schools, there to temper, test and stimulate his brains and muscles into the capacity he needs for his struggle to secure the good things of life in inevitable competition with all our other people.

The missionary can, if he will, do far greater service in helping the Indian than he has done, but it will only be by practising the reality of the

brotherhood he preaches.

As his work is to lift into the higher life the people whom he serves, he must not, under any pretense, give the lie to what he preaches by discouraging any individual Indian from going into higher and better surroundings; but, on the contrary, his duty is to encourage and help the Indian to do that. If he fails in thus helping and encouraging the Indian, he is false to his own teaching and stands in the way of progress.

Investigation proves that no Indians within the limits of the United States have acquired any sort of capacity to meet and cope with the whites in civilized pursuits, who did not gain that ability by going among the whites and out from the tribes, and that many have gained this ability by so going out. Theorizing citizenship ability into a whole body of people segregated away from citizens is a

slow operation.

The Indians can never come to understand or use American citizenship theoretically taught to them on Indian reservations. They must get into the swim of American citizenship, and like ourselves feel the touch of it day after day, until like us they become saturated with the spirit of it, and thus like us become equal to it. Then and then only they will become civilized.

### THE CONVERSION OF RAINISOA

"This my son was dead and is alive again; he was lost and is found."

AFTER THE GERMAN OF PASTOR KOPP, BY REV. LOUIS MEYER

Near the outskirts of the populous village of Ankorona, almost in the center of the great island of Madagascar, stood a little Protestant church. It had been built of turf and sod and covered with straw, and presented in its decaying state an altogether pitiful spectacle to the eye of the beholder. But far more pitiful and far greater than the decay of the building, was the spiritual decay of the members of the little Protestant congregation of native Christians which was wont to worship in it. The Mpitandrina (native pastor of the church) still held regular services on every Sabbath, but very few members came. Once five were present, and when fifteen came at one time there was great rejoicing. During the week the house of God was used for secular purposes. Rice was thrashed in it, the carpenter used it as a most convenient work-shop, and no one, not even the Mpitandrina, objected. At long intervals, Raba, the native evangelist to whose circuit Ankorona belonged, came to the little village, but he never attempted to change matters.

Then came the great revival among the native Christians of Madagascar. Raba was filled with new zeal, and many of the congregations under his care were revived, but Ankorona remained without signs of spiritual life, and Raba considered its case as hopelass.

Near to the decaying church there stood the shop of a butcher, Rainisoa by name. He was a notorious drunkard, ill-famed because he maltreated his mother, his wife, and his only daughter, whenever he returned to his home drunk. Naturally, he did not attend the services at the church, upon whose rôle of members his name was still found. Raba, the native evangelist, pitied the man, who seemed to be spiritually dead, and often went to him, bought a piece of meat from him, and sought to draw him into conversa-But Rainisoa kept silence, answering only with a scornful look

and a satirical shrug of the shoulders. The evangelist, filled with true zeal, did not become discouraged, but renewed his loving efforts to reach the stony heart of the butcher. All his attempts seemed to be vain.

One day the butcher asked the amazed evangelist to visit his home.

"Man," said the evangelist, "you are strong. Do you know whence your strength came?"

The quiet, surprizing answer was,

"God gave it."

Some time later the evangelist was again invited to the home of Rainisoa, who had prepared a meal for his guest. Again Raba asked a question. "Whence did you get your daughter? Did you buy her?" The butcher quietly answered, "God gave her to me."

Other visits to the butcher's house followed, and at each of them the man of God, touched by the wave of deep revival sweeping over his native land, tried to lead the stony-hearted butcher to meditation over his state and to deep self-examination. Slowly and sparingly he set before the starving soul the spiritual nourishment, that the hunger might be awakened. At last, a desire after higher things sprang up in the soul of Rainisoa. It seemed as if he could no longer live without the kind man. Frequently he had questions to discuss and tried to prolong the visits of Raba.

The Mpitandrina and the other members of the little congregation were at first indifferent to the growing friendship between the man of God and the notorious drunkard. Then they became amazed, and, at last, they indignantly cried out: "What business has the evangelist with such men?" But Raba continued his visits and his loving talks, and lo, Rainisoa began to come to church again. Then the women of his household were amazed, because he ceased to drink, and they no longer feared that he would beat them.

Soon after this Rainisoa became sick, and Raba nursed him back to

health and afterward took him to his Then Rainisoa's eyes were opened and he began to understand what it meant to be a true follower of Jesus. When he returned to his home he was gentle, kind, and loving to his own family; he helped the poor, he nursed the sick, and he dug the grave for those who had died friendless, and buried them. It was a wonderful change. The members of his church and the other inhabitants of the village, many of them heathen and many Roman Catholics, did not trust their eyes when they observed the changed life of the butcher Rainisoa, whom all had despised.

Many a nominal Christian sought for the reason of this marvelous change, and found it. A strange movement started in the little congregation. The old Mpitandrina saw the church filled with an attentive audience but found no answer to the question,

"Whence this zeal?"

Then the Roman Catholics approached Rainisoa, and asked him to join their Church, but Rainisoa refused to listen. They came again, and told him that their Church was the only true Church and far better than the Protestant. It was much easier to pray there, because they could go to confession and get absolution for sin. Rainisoa was influenced by their suggestions as to the ease of indulgence and absolution, and, the he did not join the Roman Catholics, he fell into grievous sin. Raba heard of the fall of his beloved friend and went to him with sorrow in his heart. When he entered the house, he could not speak and the tears ran down his cheeks. At last he said, "My child is sick, dangerously sick. It is in danger of death." Then he left the house.

When he returned in a short time, Rainisoa, as if he did not understand of whom the evangelist spoke, asked, "How is your child?"

"It is still very sick," was the answer.

"Can it be saved?"
"I do not yet know."

Raba left the butcher to his thoughts, and at his third visit Rainisoa broke out into the words, "I know the sick child—it is I!" In humble repentance, in deep humility and sorrow, he acknowledged his sin. From that hour on, he became a true follower of Christ and a blessing to many souls.

In the little native congregation at Ankorona new life commenced. Ratsimandesy, the son of the Mpitandrina, never had attended the services of God's house. He joined himself to Rainisoa and became a pillar of the church. The carpenter, who once used the church building as his work-shop, was converted. The aged pastor became deeply ashamed of his past indifference and remissness, and the whole congregation was filled with new life and zeal.

The dilapidated church building was repaired. Forty large pews were placed in it, but still the large congregations which assembled every Sabbath can scarcely be accommodated.

The new life is not confined to the village of Ankorona. Rainisoa, the butcher, has many friends and customers in other villages, and he does not hesitate to tell them all of the great things which God has done for his soul. He has learned that witnessing for Christ is his solemn duty. His wife aids him loyally. Thus the work of the Lord prospers in Ankorona; believers are being revived, heathen brought to Christ, and God is glorified.

"Joy shall be in heaven over one sinner that repenteth." "He was dead,

and is alive again."



# **EDITORIALS**

## THE EDITOR'S TOUR AND REPORTS

The editor-in-chief has left for a tour of the mission fields of Asia that will probably extend over nine or ten months. He plans to write monthly letters to the REVIEW, giving the results of his observation and investigation. He has prepared a series of fifty questions that will be submitted to missionaries of all denominations and all countries, so that he expects to present not only the result of his own study and investigation, but also the opinions and experience of men and women who have lived and worked We ask the earnest on the fields. prayers of our friends for Dr. and Mrs. Pierson, and Miss Anna Pierson, that their health may be preserved, their way prospered and their mission blest, and that this tour, which crowns fifty years of active service for the Kingdom of God, may accomplish great results in the cause of Christ.

#### THEATER REFORM

A new witness has come to the front, no less a man than the Rev. Charles N. Sheldon, known as the author of "In His Steps." He has described in *The Independent* how he was led to study the theater in order that he might discover whether this popular institution was susceptible of such reform as would make it what Pollok said it might be but never had been—a school of good morals. He thus sums up the character of twenty-seven shows that visited the town:

Five of the twenty-seven were clean and good, had some definite lesson to teach, without a syllable or scene throughout that could offend the most fastidious man or woman. Seven of the twenty-seven were of the doubtful order-that is, they were for the most part good as to acting and such matters, but contained at least suggestive dialog or questionable ethical teach-The remaining fifteen were what could truthfully be called bad in the sense of suggestiveness; or the theme of the play itself revolved about some phase of human frailty, the discussion of which by the theater, as experience shows, does not help to better conditions but rather incites the passions, just as hanging used to do when it was performed in public. It is not a deterrent to evil, but rather a pandering to vulgar things, leaving in the mind a brown

deposit which gradually coats the finer sensibility of virtue or takes the bloom off the necessary innocence of youth.

Dr. Sheldon also discust the effect that the theater has upon the habitual theater-goer, and he concedes that it is not permanent in its incitement to righteousness, but produces a more or less blasé condition of mind. He says:

The theater seems to create an artificial atmosphere. It is glamour and dream life. Young men who are caught by the fascination of the nightly attendance on the theater become dissatisfied with real life. The atmosphere of the play affects them not as an incentive toward the cleaner and more ambitious righteousness but rather acts as as ensational tickling of certain emotional parts of their nature, and there is no question whatever concerning the rousing of certain passions in the inveterate theatergoer which, as far as my observation goes, tend toward demoralization of character.

Our civilized cities are vulgarized by staring billboards which depict women indecently clad advertising theatrical presentations. Very few persons seem to think anything is wrong about this; but if the persons portrayed on the billboards were suddenly to come to life and get down and the billboards. suddenly to come to life and get down off the boards and walk along the street the law of any town in America would instantly arrest them for indecent exposure. same thing is true of the things that are said and done on the stage. Actors and actresses will say and do things on the stage of a theater which could not be said and done on the street or on the sidewalk of any town without subjecting them to arrest. . . . There seems to be one rule for the theater and another for common, everyday life.

Dr. Sheldon says that the trouble with most of those who attend the theater is that they fail to discriminate and so go alike to good and bad without studying to know the character of the actors or the play itself.

He refers to a play given in a university town before scores of college boys and girls. It represents an almost brutal portrayal of the utter selfishness of a man who, to gain his own desire, would sacrifice even his own wife, a play wholly unfit for young girls to see, attended by boys as escorts. And then he asks the unanswerable question, What excuse can any theater offer for putting demoralizing plays before the public simply for the sake of pecuniary gains

which may come to the purses of the managers?

This gives us an opportunity to say what we have often witnessed before, that it is not what the theater might be but what it is that causes the opposition of so many high-minded men and women to the theater as an institution. There must be some reason why, with all the attempts to elevate the theater, it has remained in almost every case so degraded. It is said that Booth sunk a half a million dollars in the city of New York in the endeavor to found a school of the drama where no plays would be represented except those which were elevating and uplifting. We fear that there are not enough people in the community that are of a high tone of morality who are ready to uphold any dramatic institution where no appeals are made to lower propensities.

#### MISSION TO LONDON TAILORS

A humble woman, Miss Angelica Fraser, now nearly eighty-eight years old, has for fifty years conducted a mission among the tailors of the world's metropolis. When Charles Kingsley wrote "Alton Locke" in 1850, the moral and physical environment of this class of working tailors was deplorable and Miss Fraser and her helpers set themselves to the task of improving their lot, and with very marked success, as we know by years of personal acquaintance. To stimulate and encourage like efforts in other directions, we record the main facts in this consecrated career, only premising that this simple-minded woman has no conspicuous intellectual qualities, and belongs to the mediocre class, so that her case presents no exceptional features to discourage any other from "going and doing likewise."

In 1856 she began the mission to tailors, having some years previously removed to Edinburgh. An eye-witness describes his surprize at seeing this little lady, sitting on a camp-stool in the midst of about forty men: "She began by engaging briefly in prayer, and then read a portion of Scripture;

then for about three-quarters of an hour from a book, entitled, "Samuel Budget; or the Successful Merchant." On much the same lines Miss Fraser and her "lady readers" still conduct their work. In 1873 a room was rented in Edinburgh, in which the notorious infidel, Donald MacCallan, was converted, and two years afterward a private prayer union was started. Of the subsequent work of the Tailor's Magazine, for the past eighteen years the organ of the movement, says:

"In 1879 family circumstances led Miss Fraser to London, and she was also attracted by the possibility of enlarging her sphere of labor, and of influencing especially the numbers of young country tailors who annually migrate to the metropolis. Edinburgh was left in charge of Miss Orr, assisted by other 'lady readers,' but Miss Fraser has kept up her connection with Scotland by annual visits, and has even extended her operations to Belfast. The history of the Tailors' Hall is largely the record of Miss Fraser's work in London, a work pursued in her own quiet, tactful, unobtrusive way, until her old friend, Mr. John Williamson, published abroad, in 1906, almost against her will, the fact that she had completed fifty years for tailors, and had, therefore, reached her jubilee year. She still toils on with the same persistence, but with failing physical powers, and the entire trade has reason to have grateful memories of her unfailing goodness."

On the 18th of January, 1909, a petition signed by representatives of all sections of the tailoring trade was sent without Miss Fraser's knowledge to the King, craving from his majesty his royal recognition of her life-work on behalf of this section of his subjects. In reply, his Majesty graciously asked Miss Fraser to accept from him a brooch as a small token of his appreciation of her work.

It only remains to add that the work is not confined to the United Kingdom, but has extended to Australia, India, Egypt, and New Zealand, and we reecho the confident hope of its

venerable founder exprest in her New Year's letter: "We look for . . . increased interest in all departments of the work, wisdom for carrying it on to all connected with it, and ways and means for making it in the future much more useful than ever it has been in the past."

#### COMMERCIAL TRAVELERS

No class of men need looking after by our churches more than this host of men whose business exiles them for most of the time from home and church, with all their wholesome restraints. If some enterprising city pastor would issue an attractive invitation-card, addrest individually those traveling men, assuring them of a welcome at the church of his charge, and mailing it to them personally, the card being to the ushers as a letter of introduction, we believe thousands of these stray visitors to our cities would be found attendants at our houses of worship.

Pertinent to this suggestion, we find a late notice of a dinner, given in New York, to the pastor of the Marble Collegiate Church, Dr. D. J. Burrell, by men who described themselves as "half in and half out of the Church," and who find at that house of worship an occasional home when in the metropolis. One young man from Johannesburg claimed to represent 30,000 who find their way annually to this church of the strangers which, if it be not an exaggerated estimate, implies an average each Lord's day of five hundred such strangers. "birds of passage" presented Dr. B. with a walking-stick and hand-bag, probably in token of their peripatetic habits; and his response was very happy.

He said: "I don't believe there ever has been such a banquet since the world began, and I'm proud to be a man among men. That's what I want to be. I am proud to be a minister, but I wish to be a hearty, honest man. I wear a gown on Sunday. It's the custom of my Church, and I make no protest against it. I have grown to be fond of it. But sometimes I wish I could stand up without it and talk to you like a man among men. I have a mighty parish, with parishioners in every city in the world. When you flit in and out of New York, come in and call me your pastor."

# THE INFLUENCE OF A STOLEN BIBLE

In one of the stations of the Methodist Episcopal Mission in India a Christian convert recently died, by name Jhwian Das. He had been a highway robber, by profession a thug. A native teacher going to a certain village in the exercise of his ministry was attacked by this reprobate and his clothes were taken from his person, as were also some portions of the Word of God which he had with him. The robber took the books to his house where he had a son who was a schoolboy, and who naturally asked his father to let him have the books, which he did. One day the robber recalled the fact that he had had some books in his booty and asked his boy to read to him. The lad began to read in the Book of Numbers. By what we call chance he opened the book at the very chapter (Numbers 32: 23) where the sentence occurs: "Be sure your sin will find you out."

The father had no sooner heard that sentence than he began to tremble and show signs of great agitation. His boy naturally asked him what the matter was, but he got no reply. Some time after, the father took the book himself and began to read, but he fell again on the same verse. Deeply convinced of sin and opprest with fear of its coming judgment, he began to read first in the Old Testament and then in the New, and passed from law to grace and learned of the Savior from sin. He went to the station at Badaon, where he was baptized. He lived an exemplary Christian life to the time of his death and was a thoroughly changed man. Even a stolen Bible may prove the power of God unto sal-

vation.

# GENERAL MISSIONARY INTELLIGENCE

## **AMERICA**

# A Vision of Church Union

The Churchman recently published an article in which the writer supposes 1,000 Christian persons, Episcopal, Methodist, Presbyterian, Baptist and Congregational, were cast by shipwreck on an uninhabited island. He sees plainly that they would all worship together, without distinction and without clashing. He even sees that, if the way opened, they would do missionary work among the heathen people of adjacent islands, without emphasizing denominational differences, telling only the great Scriptural, central, saving truths. He thinks, however, that this union would be possible only on condition that no ministers were among them, for if there were a minister for each one of these groups there would be organized five churches of 200 people each, with much friction and mutual opposition.

# The Laymen's Follow-up Campaign

This year the Laymen's Missionary Movement will lay primary emphasis on the training of ten thousand members of missionary committees. To this end conferences of the committeemen are to be called in the twenty-five cities where meetings were held in the recent campaign. At the first of these conferences held in Greensboro, North Carolina, the members endorsed the following features of the Standard Missionary Church:

1. A missionary pastor.

2. A men's missionary committee.

3. A missionary Sunday-school.

4. A program of prayer for missions.5. Systematic missionary education.

6. An every member canvass for missions.

7. A weekly offering for missions.

# Another Phase of the Laymen's Movement

Says The Interior: "Dr. Charles E. Bradt, central district secretary of the Presbyterian Board of Foreign Missions, issues circulars calling for 10,000 'key men' in Presbyterian congregations to associate themselves as a national bureau for distribution of

intelligence concerning missionary needs in foreign lands. To secure that information, Dr. Bradt and four or five friends propose to travel around the world next year, visiting all the foreign countries where the Presbyterian Board has missions planted. What they learn, circulated by the body of cooperating correspondents, is expected to lift many churches to a higher standard of mission benevolence."

# The Baptist World Alliance

The Philadelphia Committee of the Baptist World Alliance has perfected its organization and is already actively at work. The following officers have been selected: Chairman, Howard Wayne Smith; Vice-chairmen, George D. Adams, D.D., Harry S. Hopper, W. W. Keen, M.D., A. S. Hobart, D.D., E. W. Powell, S.T.D., William H. Main, D.D., John P. Crozer, D. P. Leas; Secretary, Orlando T. Steward; Treasurer Hon. Ernett L. Tustin; Assistant Treasurer, George B. Walker, Esg.

Headquarters have been established at 1701 Chesnut Street, and the meeting of the Alliance has been called for Philadelphia, June 19, 1911.

#### Bible Study for Men and Boys

A survey of Bible classes for boys and men in the leading churches of thirty-three typical American cities has recently been completed by the International Committee of Young Men's Christian Associations. The object was to get at facts with a view to improve conditions and to promote effective cooperation of all the agencies at work in the field of Bible study.

The two most serious problems developed by this survey were (1) that the number of strong, well-trained, and spiritual men in the teaching force is inadequate, and (2) that probably more than ninety per cent of males above twelve years of age are as yet untouched by Bible study, and with present methods are largely inaccessible. The so-called Home Department does not meet the need; the "Extension" Bible class is much more prom-

1910]

The Young Men's Christian Association extension classes in over fifty sorts of places—e.g., camps, car barns, factories, forts, post-offices, shops, wholesale houses-revealed to the leaders in nearly every one of the conferences held the missing link in elementary religious education for boys and men. Among the lessons of the survey are these: There must be cooperation, federated effort. Recent literature on successful methods must be read. Trained teachers and variously adapted graded courses are indispensable. The Bible class should be a center of varied interest, social, athletic, moral, civic. Churches and associations must have a scrap-heap for Notwithstanding obsolete methods. all the inefficiency and inertia "a genuine, pervasive, and abiding revival of Bible study by boys and men is not simply coming; it is here."

# The Country Church in America

At a Conference on Rural Life, held at Amherst, Massachusetts, this year, one of the important topics discust was the rural church. The following interesting and suggestive resolutions were adopted:

- 1. In common with all churches, the country church should emphasize evangelism, moral reform and missions as vital issues in its policy.
- 2. The country church should be a sympathetic center for all the legitimate interests of the entire community.
- 3. The different church organizations of each country community should federate for consolidation somewhere, and cooperation everywhere.
- 4. The country church should make a thorough survey of the community as the basis of its work.
- 5. The country church should promote or inspire:
  - (a) The improvement of schools and their consolidation wherever possible.
  - (b) All movements looking toward better farming.
  - (c) Public recreation through playgrounds.
  - (d) Public health and better living conditions.
  - (e) Cooperation with grange and other community organizations for plans of progress.

- (f) An Old Home Week. Promote active connection with old and former members.
- 6. Within the community the country church should determine its policies by the needs of the marginal man.
- 7. The pastors of country churches should receive salaries commensurate with the present prevailing economic conditions.

If the rural Church would preserve its own life it must work for the sake of the community. It must forget denominational ambitions; it must resist pressure from "officials higher up"; it must surrender its spirit of aloofness.

#### A Navaho Translation of the Bible

The American Bible Society has added to its list of versions a translation of the Book of Genesis and the Gospel of Mark into the language of the Navahos. This is the first publication of the translation of the Scriptures into the tongue of these people. The version has been prepared by the Rev. Leonard P. Brink, of Tohatchi, New Mexico, connected with the Southwest Indian Conference, an interdenominational mission at work in There are said to be that region. 25,000 Navahos in the United States, and there are at present Baptist, Methodist, Presbyterian, Christian Reformed, Gospel Union, and independent missions at work among them. These Scriptures will help in the education of the people, and in the formation of a Navaho literature.

#### East Indians Flocking Hither

A new menace to the country is reported by the San Francisco papers in the rapidly inrceasing number of Hindus coming to America. Until a year ago, a Hindu was a rarity in the West, but during the past year about 5,000 have landed at San Francisco, and they are now coming in at the rate of nearly a hundred per week. immigration inspectors predict that the flow of Hindus will spread to such an extent that the entire Pacific coast will be swamped with the riffraff of India unless immediate measures are adopted by the Federal Government to check its entrance to this country.

Francisco is the only port on the Pacific coast where the Hindu influx is allowed to flow unrestrained. At Seattle this class of immigrants has been prevented from landing on the ground that they were confest polygamists and therefore prevented by the law of this country from getting an entrance. British Columbia has barred them, altho they are also subjects of Great Britain.—Christian Observer.

# Rome Gains, but Loses More

A Roman Catholic statistician is quoted in one of the journals of that Church as saying: "The natural increase of the Catholic population of the United States for 1909 should be one birth in the hundred of population; that is to say, 140,000. The supernatural increase, if we may so name the increase through conversion, is estimated as 30,000. According to the Sacred Heart Review, there came to America in the year ending June 30, 1909, 440,000 Catholic immigrants. That was an off year. The number this year has been much greater. These sums total 610,000 new Catholics added to the population of the United States in one year. But the actual increase as noted in the official statistics of the Church was only 112,-576. Where are the ninety and nine? Where are the 478,424—almost half a million? The statements of fact made above practically amount to this, that half a million Catholics arrive in America every year and are straightway lost to the Church. Most of these are immigrants."

# Surely the Negro is Rising

It may be a matter of surprize to learn that there are at the present time 14,000 negroes in the employ of the United States Government—a larger number than ever before in the history of the country. There are a number who receive salaries of \$2,500 to \$5,000 a year, some as much as \$10,000—the minister to Liberia. Nearly 300 negroes are postmasters, while about 3,000 are connected with

the post-office department. There are a number of high-grade negro clerks in the patent office at Washington. One of these is an expert examiner who has held his position for twenty-two years. He has traced more than 1,000 patents issued to members of his race. In the Government departments in Washington are 5,768 negroes on salaries. There are 48 of them in the Library of Congress, and one of these has identified 6,000 works of negroes in the library.

#### A Chinaman Then and Now

Forty years ago a Chinese boy landed in San Francisco and began his new life as a street pedler. He was like any other heathen Chinese, no better, no worse. After about three years he managed to open a small shop. By and by he began to go to mission meetings in Chinatown, and by the time he had been eleven years in the United States he became a Christian and was baptized. After forty years in the United States, he is a merchant, a member of the company that pays \$100,000 a year rent for its place of business; he is an elder in the Presbyterian Chinese Church in San Francisco; his eldest son is a graduate of the University of California, and a mining engineer of repute, and his second son is a student at Yale.

# Will the Mormons Leave?

Are the Mormons about to abandon. Utah? So declares Hamilton Smith, a priest of the Mormon Church, who has just participated in the closing of a sale of 50,000 acres of land to the Mormons in the State of Coahuila, Smith is authority for the Mexico. statement that President Diaz has assured the Church that polygamy and all other practises of the Church will be permitted without interference in Mexico. Smith also states that his people will abandon Utah and adjoining States in the not far distant future and settle in Mexico, where they will not be persecuted for their religion and its practises. The Mormons already own 65,000 acres of land and have a

well-established colony adjoining the 50,000 acres just acquired.

#### Mexico's Centennial

The month of September was a notable month in the history of the Republic of Mexico. Great centennial celebrations will be held all over the republic. The Protestant churches were deeply interested, taking advantage of the centennial for the advancement of the spiritual life of the nation. American Bible Society has cooperated and has sent to Mexico an edition of its new revision of the four Gospels of 100,000 copies for wide circulation throughout the country. In addition to this, a special and most attractive edition of the Rev. H. B. Pratt's translation of the Proverbs of Solomon in the Version Moderna has been prepared in the vest-pocket series, with the national colors upon the cover, and a special grant of 20,000 has been sent to the agency to be used in connection with this celebration. Members of the International Sundayschool Union made a missionary tour of the country in connection with the centennial.

#### Our Duty to Latin-America

When the Brazil is our Samaria. Savior gave to His apostles the great missionary chapter of the Church, He placed Samaria before the pagan lands of the world. There were geographical and religious reasons for this order. Samaria was the nearest neighbor to the Jew, and her religion was a corrupt and apostate form of the Jewish faith. The Samaritans, too, had in them the making of fine evangelists, and when converted they would be as zealous as their Jewish brethren in publishing salvation unto the ends of the earth. And just so is Latin-America a Samaria to Protestant North America. It lies just at her doors. Romanism, too, the religion of Latin-America, is a corrupt form of true Christianity, and who can doubt, in view of what they are doing for the evangelization of their own peoples, that the Latin-Americans, once brought into the fold of evangelical

Christendom, will make splendid companions in arms for the conquest of the rest of the world for Christ?—S. R. GAMMON, in *The Evangelical Invasion of Brazil*.

# **EUROPE—GREAT BRITAIN**

# The First Universal Race Congress

A Universal Race Congress is to be held in London, July 26-29, 1911, to study the relations existing between the East and the West. The program is to include a discussion of the various races, tribes and nations, anthropologically, sociologically and politically, but no political resolutions will be considered. Many eminent men of all nations have agreed to be present and speak. Religious topics seem to have been omitted in one address on "The Influence of Missions in Egypt," and one on "Religion as a Consolidating and Separating Influence."

# What One Society Reports

According to the last annual report of the London Missionary Society, the total income for last year was £191,-390, including £33,576 received and appropriated at mission stations. The expenditure was £1,857 in excess of This deficiency has that amount. been wiped out since the annual meeting in May by a gallant effort of some good friends of the society. There is, however, an accumulated deficiency of £41,488 "borrowed from the reserve funds of the society." There are 295 European missionaries, with 962 ordained native agents and 4,091 preach-The church membershp is given at 86,494, an increase of 1,668, with 300,052 native adherents, an increase of 4,522. In the day-schools there are 80,453, and in the Sunday-schools 80,408 scholars. In the medical missions there are 38 fully qualified medical missionaries. There are 48 hospitals (including leper asylums) and 33 dispensaries.

Among the specially interesting pages in the book are those referring to the development of the nationalist movements all over the world, to meet

which the society's missions are developing native self-government and native education within the churches. For instance, in Benares, a Hindu pastor has been appointed, and the local church developed along modified Congregational lines. In Amoy, the Chinese churches have met together and formed their local council. They are raising their own funds and developing their own institutional life. India the Church has formed local missionary societies, which send out workers from the comparatively Christian centers into those which are yet untouched.

#### A Movement to Catch Men

The Catch-My-Pal Movement originated in Armagh, Ireland, in 1909. On July 13 of that year Rev. R. J. Patterson, a Presbyterian pastor in that city saw six drunken men lounging in a street near his home. promptly drafted a pledge and these six men were charter members of what is called the great "Protestant Total Abstinence Union." At the first anniversary celebration last July, Mr. Patterson reported that 120,000 men and women were enrolled pledging themselves with a vow, "for God and home and native land to see this thing through." From Ireland the organization has spread into England, Scotland, America and South Africa. One great source of its growth is the requirement that each signer shall bring a friend to sign the same pledge.

# How to Save Money for Missions

We have received a check for £6 6s. 6d, from a friend who desires to be anonymous but who explains the contribution οf his "Saved—By not smoking, 3s.; traveling second class instead of first in the steamer, 7s.; a missed cup of tea, 6d.; an unbought suit of clothes, £4 15s.; as a regular subscription to the society, £1 1s.; total, £6 6s. 6d." We commend the contents of our correspondent's letter to the prayerful attention of our readers.—C. M. S. Gazette.

# THE CONTINENT A Belgian Missionary Church

The Missionary Christian Church of Belgium is small and young. has only 7,000 members and between thirty and forty ministers and evangelists. It is only a few years old, altho the evangelical society of which it is the outcome has had a history of about seventy years. Its ministry and its support are largely alien. ministers are for the most part Swiss, a few are Dutch; only two are native Belgians. The operations of the Church cost about £10,000 annually. Of that sum only £4,000 are raised in the country, the remaining £6,000 being contributed abroad. Switzerland, which is so bountiful in supplying ministers, is also the most generous in monetary support.

#### Buddhism in Europe

The magazine of the German Baptists, Unsere Heiden-mission, reports that the Buddhist priest Nyanatiloka has arrived at Lugano as guest of the publication Coenobium, and for the purpose of founding the first settlement of Buddhists in Europe. His intention is to live the life of a hermit in the middle of some forest. Dutchman and a German student, who accepted the tenets of Buddhism three years ago, are to share his solitude. Later on, Bikkhu Silacca, of Rangoon, India, is also to join them. German followers of Buddha will bear the expenses of the first Buddhist congregation, and an enlargement of it is already planned, an architect of Breslau making the plans for additional hermitages.

It is said that the priest Nyanatiloka is an excellent and famous philosopher and Orientalist. He has published a work entitled "The Word of Buddha," in which he treats the "four great truths."

#### Protestantism in Spain

In a recent report of the Spanish Evangelical Society we find an enumeration of the disabilities under which Protestants still suffer in the priest-ridden land. It seems to be

easier to open an anarchist club in Spain than a Protestant school or chapel, and it is quite doubtful if a declared Protestant could obtain full justice in the courts. He scarcely could obtain a Government post, and the professor's chair is closed to him. Even the press does not like to employ him.

Yet there are 216 places in Spain where Protestant chapels and schools flourish, and the schools are crowded by the children of freethinkers and of Roman Catholics, who prefer their more methodical instruction and better sanitation to the so-called lay schools and the parochial schools. Three Protestant publishing houses also issue devotional, controversial, and educational works at low prices.

We are sorry to learn that on account of lack of funds the Spanish Evangelization Society feels compelled to think of retrenchment and of the closing of some missions. God forbid it!

# Spain's Liberality to Romanism

The Spanish Government pays for the support of the Roman Catholic clergy out of the general revenues of the nation about \$8,000,000 annually, besides other large sums paid Church for other purposes. Besides this direct payment there are indirect contributions, amounting in the aggregate to large sums, in exemption of the very large, fine, numerous properties of the many orders from taxation, either land, personal, or manufac-In some communities the orders come into disastrous competition with the citizens, especially women. The making of elaborate patterns in linen, which formerly gave employment to many outside, has passed largely into the hands of inmates of converts. Men suffer from similar competition of monks. Members of religious orders are not required to pay \$300 tax for exemption from military service as other citizens do. A religious school pays no tax at all, while secular schools pay tax and pay it six months in advance.

# Practical Cooperation of Missionary Societies

The monthly "Reports of the Rhenish Missionary Society" draws our attention to a remarkable case of practical cooperation of two missionary societies. The faithful missionaries of the London Missionary Society have been laboring among the inhabitants of the Samoan Islands, with much blessing for many years. The natives of the islands (about 39,000) are now practically Christian, for the London Missionary Society reports more than 34,000 profest Christians, of whom almost 9,000 are communicants. Among the congregations of the London Missionary Society a lively missionary zeal has begun to develop under the faithful preaching of the gospel, so that the pastors and missionaries began to look around for a field suitable for their effort. attention was directed to the great island of New Guinea, and more especially to the northeastern part of the island, which is occupied by Germany, and is commonly called Kaiser Wilhelm's Land.

The Conference of Samoan Missionaries resolved, a little more than a year ago, to offer to the Rhenish Society its brotherly cooperation by furnishing Samoan evangelists and teachers for the work of that Society in Kaiser Wilhelm's Land, and an invitation was extended that a representative of the Rhenish Society might visit the Samoan congregations and plead for volunteers for northeastern New Guinea. Missionary Hanke, one of the tried Rhenish missionaries, went to Samoa last June, and was gladly received as he spoke in a number of the Samoan congregations.

Rev. Mr. Newell, of the London Missionary Society, also attended the annual meeting of the Rhenish Missionary Society at Barmen on August 3d, and assured the friends of the German Society of the readiness of the missionaries of the London Missionary Society, the English society, to cooperate earnestly in the preaching of the

gospel in Kaiser Wilhelm's Land. It was a living illustration of English and German Christians' willingness to cooperate and unite in preaching the Gospel unto the uttermost ends of the earth!

Nine days later (August 12th), Mr. Newell, who had labored and preached so faithfully in the Samoan Islands, entered into rest. German missionaries laid upon his grave, which is in German soil, a wreath upon whose ribbon was inscribed, "To the memory of the great friend and promoter of missionary cooperation." The cause for which he pleaded so eloquently once more, a few days before his earthly career closed, will not be forgotten, and we expect to see soon Samoan evangelists and teachers cross the wide expanse of the Pacific and the Indian Oceans to aid the Rhenish Society in New Guinea.

# Baptists in Russia

A press correspondent in St. Petersburg writes that Baptists are making headway in the Czar's dominions. A congress of eighty-six delegates met recently in St. Petersburg to discuss the things that pertain to the kingdom of God. Thirty-two men and two women of the delegates had imprisoned for their faith. Ostensibly, religious freedom was proclaimed in Russia in 1905; but, for all that, persecutions are not unknown even to-day. The Orthodox Church, with iron impartiality, treats the Romanist and the Baptist alike. Recently a Romish priest was sentenced to three months' imprisonment for baptizing a Russian baby, and Pastor Pavloff was similarly sentenced for presiding over a conference which had the sanction of the authorities! It is hoped that even now the foundation stones are being laid of the First Baptist Church in St. Petersburg! hope that the seed thus sown in tears and suffering may yet bring forth an abundant harvest to the glory of God! -The Christian.

# ASIA---MOSLEM LANDS

#### Armenian Church Reforms

The Armenian Patriarch, at Constantinople, recently isued a circular calling a council on September 27th to consider proposed reforms in the National Church. In the past, the introduction of changes in the ritual and traditional customs of the Church have caused many quarrels, so that it is feared that the present movement may cause disruption if prest to an extreme. It is a hopeful sign, however, when the head of the Church recognizes the need for reforms, and desires to see them introduced. It is hoped that a systematic effort will be made to educate the clergy and members of the churches, and to prepare them for these reforms.

The religious council of Adrianople makes the following suggestions:

- 1. To abolish hindrances to marriage created by godfathership and relationship by marriage, and to modify those created by blood-relationship.
- 2. To perform the marriage ceremony at any time, in the churches or in the houses, whenever necessary.
- 3. To prepare a new code controlling divorce, dowries, and allowances.
- 4. To allow the widows of priests to remarry.
- 5. To allow priests to remarry without depriving them of orders.
- 6. Not to refuse ordination to a man who has married more than once, or who has married a widow, or who has had no issue of marriage.
- 7. Not to reserve the high offices in the Church for the celibate clergy.
- 8. To permit celibate clergy to marry if they express a wish to do so.
- 9. To determine the maximum and the minimum duration of the litanies, the rites, and the ceremonies, leaving each congregation to choose the longer, or the shorter.
- 10. To leave to the individual believer to determine the time and the nature of his fasts.
- 11. To require a careful examination of the candidate for ordination.
- 12. To classify the sees and dioceses in such a way that the clergy may pass through degrees of promotion according to fitness and experience.
- 13. To prepare laws and regulations for the punishment of the clergy who violate the laws and requirements of the Church.

14. To oblige the celibate clergy to go to the more distant dioceses before they are given positions as Arachnorts of the

sees.

15. To license worthy priests to preach and give them the right to bear the crozier (symbol of authority to preach), reserving to the celibate clergy the right to wear the cowl.

16. To remove the restriction against

marrying more than three times.

17. To require medical certificates from those who ask for licenses to marry.

18. To perform the regular burial service for the unbaptized children of believ-

ing parents.

19. To allow clergymen to officiate at the funerals of suicides outside of the sanctuary.

It is necessary to respect the customs of each community, and allow any change made to be voluntary, because a custom, which may appear strange to the great majority of the nation, may have a vital importance for one of its small parts, and its compulsory removal would be "an occasion for stumbling."

# Uprising of Moslem Women

One of the worst features of Mohammedanism heretofore has been the degradation of woman. Polygamy has been practised extensively for centuries, and women have been regarded as the slaves of man and were supposed to have no rights which a man was under any obligations to respect. But there are evidences that a new leaven has been working in the Moslem world. It has been explained as the "spirit of the times." A better explanation is that it is a result of the propagation of Christianity throughout Mohammedan countries. There has come a new era to Turkey, there has been great discontent in Persia, a new consciousness has come to Arabia and to Egypt, and an awakening among the Mussulmans of India, and in all these lands, according to Mr. Saint Nihal Singh, the editor of Hindustani (Lahore), "men and women are coming into the arena who are fiercely fighting prejudices in order to invest woman with her inalienable rights." It is cited that in Turkey advanced Turkish women aided and

abetted the revolution. In Persia advanced Persian women are doing everything to keep up the spirits of their revolutionary brothers and husbands.

#### Mohammedanism Decadent

Dr. Julius Richter, author of "The Missions in the Near East," writes with authority. He says that of the 225,000,000 of Mohammedans, but 35,000,000 are at present under Moslem rule, while 160,000,000 are under Christian rule. The Sultan, the "Commander of the Faithful," the true head of the Church, rules over 18,000,000, while the Christian king of England rules 80,000,000, the French republic and the King of Holland each 29,000,000, and the Czar of Russia, 14,000,000.

He says there are five causes contributing to this result: (1) Mohammedan governments are incapable of developing the internal economic resources of the countries ruled; (2) they have political incapacity, unable to settle internal or international disputes; (3) is the contradiction between the teaching of the Koran and the facts of permissible deeds; (4) the splitting up of Mohammedanism into sects; (5) added to all this is the moral deterioration that is eating at the vitals of Mohammedan nations.

#### Islam Not Moribund

The political movements of Mohammedanism challenge the attention of the world. The despotism of the Turkish rule was its weakness. new régime grants toleration places itself in many things alongside the advanced nations, but it is more intensely devoted to the new Islam. The unrest in Egypt is not so much against British administration as a demand for the sovereignty of the Crescent flag. In the centers of Mohammedan culture the new spirit is most aggressive. The press has taken the place of the sword and learned men defend the Koran. Missionaries by the hundred go forth from Egypt and Morocco to the pagans of Central Africa. Whole tribes have accepted

the new teaching. In Syria, Persia, and parts of Asia there is a special activity with wonderful results. Christianity is face to face with a new Islam and must gird itself with new power or suffer repulse in the East. In the pride of our missionary success we have overlooked the fact that this great enemy has put on new strength and is more exultant and defiant than for many generations.

# A Missionary Honored

The Sultan of Turkey has bestowed the highest Turkish honor, the decoration of the order of Medjidie, upon Dr. F. D. Shepard, a missionary of the American Board. Dr. Shepard has been a medical missionary in Turkey for thirty years. He was made chairman of the committee that distributed the relief fund of \$50,000 after the Adana massacres, and he is so greatly honored by the Turkish governors of his part of the country (his station is Aintab, 1,000 miles from Constantinople) that they recommended to the Sultan that this decoration should be bestowed upon the missionary. order will admit Dr. Shepard instantly behind any door in Turkey except those of the Sultan.

#### INDIA

# What Keeps Hindus from Christ?

The committee of the Edinburgh Missionary Conference names these hindrances:

- (1) The chief hindrance is not to be found in Christ, but in the heart of men.
- (2) The general absence of the sense of sin as against God. A Vedantist (Swami Vivekananda) deplores that it is "a libel on humanity to speak of men and women as sinners."
- (3) The eating of the flesh of the cow by Christians. "A resolve on the part of missionaries to refrain from eating beef would remove a serious obstacle to the acceptance of the Christian faith by Hindus."
- (4) This process of new caste formation has been going on far more

rapidly since intercommunication has become more complete.

- (5) The ignorance of the great mass of the people is given as "the greatest of all intellectual hindrances."
- (6) The widely diffused influence of pantheistic ideas, with the resultant lack of moral earnestness.
- (7) Another intellectual hindrance is caused by the historical character of the Christian faith. . . . "Is it possible," they ask, "that our faith in God should be made to depend upon the veracity of an historical fact occurring many centuries ago; and that our salvation should be staked upon it?"
- (8) The conception of a suffering God is another serious intellectual hindrance. "In Hinduism a suffering deity is altogether unknown. Christ on the cross is constantly misunderstood by the people of the East. In the myriad incarnations of India not one fails to be triumphant, and not one of them is found to suffer seriously for men."

# The Work of One Hospital

The name and fame of Dr. Wanless, of the American Presbyterian Mission, Miraj, have spread far and wide in India, and the report of his hospital and dispensary work for 1909 is interesting to every one who rejoices in suffering alleviated, altho Dr. Wanless describes report writing as "about the hardest job we have to tackle in the routine of our work." Fifteen thousand six hundred and ninety-five outdoor patients with a total of 36,984 visits and 1,492 in-door patients were treated at the hospital in 1909, the combined number of operations at hospital and dispensaries numbering major, 1,550; and, minor, 1,446. At the two out-stations of Ashta and Vita the total number of patients treated exceeded 11,000. Dr. Wanless says:

"The most pathetic feature of our work is the ever increasing stream of hopeless cases who come for treatment. Attracted by 'cured patients,' these poor hopeless chronics turn up from all over the presidency, and often far beyond; some of them spending,

for them, a very considerable sum to reach the hospital, and then only to be told that nothing can be done for them. Their usual plea is that 'we have heard the name of this place, and we have come a long way of many days' journey, and are we not to be helped, is there really no hope?' Some have spent their all and to no good purpose, and, alas! we, unlike our divine Master, are hopeless to relieve them. Were it not for the many we are able to help, life here would be depressing indeed. There is satisfying compensation in the blind who do see again, in the lame who can be made to walk.

# Christian Lyrics in Bengali

Rev. William Carey, of the English Baptist Mission, Barisal, East Bengal, India, writes asking if any of our readers can help him to obtain a copy of "Christian Lyrics in Bengali," published at Serampore in 1802. Even single hymn sheets published earlier than 1802 would be prized by Mr. Carey.

#### **CHINA**

# The Oldest of Empires

Rev. A. H. O'Brien writes in the Herald and Presbyter: "In antiquity China excels." They say: enough for our fathers, good enough for us." This is seen every day in every walk of life. For instance, the boats, with their square fronts necessitating double the amount of force to propel them as boats of the same size patterned after our modern models with pointed bows. See the mechanic with his tools. He draws the plane to him, as did his fathers before him, while we push it from us. China today beats out her copper and her brass as did Israel long before Christ's time. China is the only great nation that was, and is to-day. Babylon, Assyria, Egypt, Greece, Rome and others have come and gone, while China remains the same. She was before they were, and China is to-day a strong empire, compact and mysterious, and wielding more power among other nations than ever before in her history. did China come from? I do not

know. No one else knows. The doors of history are closed to her beginning. Some say that, away back 2,852 years B.C., Fuh-Hi was the first emperor; but the time is so remote that the theory must depend upon tradition for its support.

#### The China of the Future

English is to be taught in all the higher schools. The Prince Regent, by imperial decree, has made English the official language in all Chinese schools of "modern learning." effect can not but be far-reaching in making English more than ever a lingua franca, a world language; and the indirect help to missions, which are themselves in a very real sense the original cause of the decree, must inevitably be very great also. The necessity of providing some standard medium for education in the sciences and the arts had long been pressing in China. A memorial of the Ministry of Education, on which the Prince Regent bases his decree, expressly recognizes the inadequacy of Chinese to render technical and scientific terms, notes the incongruities that have arisen through the rivalries of foreign trained instructors, and says the time has come for uniformity. English, it continues, was the first of foreign languages introduced in China; it is most widely used there and in the world. Most imported text-books are in English.

# A New Anti-foreign Movement at Hangchow

The anti-foreign movement in China has assumed a new form at Hangchow. A few months ago a quarrel arose with some Japanese shopkeepers, which eventually led to the closing of the Japanese shops and the removal of their owners to a spot outside the city. Encouraged by this success the gentry and prominent men of Hangchow proceeded to draw up regulations which they proposed should in future govern the renting of property by foreigners, including missionaries. According to these proposals no

foreigners will have the right of renting houses excepting (1) those employed by the Chinese Government; (2) teachers employed in Government schools or industrial establishments, and mechanics; (3) consuls of every country and their assistants; (4) missionaries and missionary physicians, who, however, must produce passports showing that they are engaged in benevolent and not lucrative occupations. Moreover, it is said that even in these cases so many safeguards, restrictions and penalties are prescribed that few Chinese landlords are likely to incur the trouble and risk incurred in letting premises to a foreign tenant. The most serious feature of this movement, according to the North China Herald, is that the Hangchow Chamber of Commerce is the body mentioned in the regulations as the arbiter in all the negotiations between landlord and tenant, and the authority for whose approval agreements must be submitted, and with whom all questions of punishment or recommendation for punishment are to rest. Chinese officials are ignored, indeed they appear to stand in some awe of the agitators, and it will be exceedingly difficult for individuals, or the representatives of missionary societies to secure property in Hangchow.—The Church Missionary Review.

#### Results of Missions in China

Back of the extension of Chinese commerce, the traveling prominent citizens in western countries, the education of her sons in occidental institutions of learning, and the influences of the struggle of Japan, all of which have been credited as being contributory factors in the awakening of China, is the work of the Christian missionaries, who have given the Chinese object-lessons in Western Bishop Graves of the civilization. Protestant Episcopal Church, after thirty years' residence in China, concludes that there is no doubt about mission work being worth while.

"I can recall when foreign education in China was an unheard-of thing,"

said Bishop Graves, "when it was considered absolutely unnecessary to educate women, when there were no Chinese physicians, and when the Chinese press existed for only the official few. The Chinese have seen the efficiency of mission schools, mission hospitals and missionary physicians, and they have served as models for the Chinese to build their schools, hospitals and the basis of their practise of medicine. Government officials have even come in and actually measured desks, seats and other equipment of missionary schools to be used in establishing government schools. Missionary work is touching the Chinese national life in vital points, and is providing the impetus to the present moral awakening."

# What a Photograph Says

The frontispiece in the July issue of the Chinese Recorder is a group of 24 young Chinese men, and we venture to say that no one would look at the picture without having their attention arrested in more than usual de-The photo is taken in Japan, and includes one Chinese pastor and 23 other Chinese Christians, of whom the inscription tells us that "practically all of these have been baptized in Tokyo during the past year." They are members of the Chinese Union Church in Tokyo, which numbers considerably over 100 members, practically all of whom were not Christians before going to Japan. few have already returned to China and borne faithful witness to the power of the gospel in their own lives.

#### Chinese Evangelists

Experience gained at Nanking has led to the holding at Soochow, China, of a series of tent meetings, under Anglo-Chinese and inter-mission auspices, with results that are truly noteworthy. From the first gathering to the close, the tent, capable of holding at least a thousand people, was crowded. All classes of Chinese attended — merchants, scholars, and coolies. Over 1,600 persons signed

cards expressing desire to understand more about the gospel, or as the expression of a definite wish to acknowledge the Lord Jesus Christ as Savior and Lord. At almost every service many made public profession of accepting the Savior. But, certainly our readers will be specially interested in this statement concerning the personnel of the conductors:

"One thing, if not the thing, to be noted about these meetings was the work done and the responsibility borne by the Chinese Christians and The preaching was done by a splendid trio of pastors and evangelists-Li, Yu, and Tsa. They were ably assisted by local pastors and helpers. Only one sermon was preached by a foreigner. A large corps of ushers and personal workers, all Chinese, were present at each service, and did most efficient work. A foreigner led the singing, and foreigners 'kept the door,' but the greater part of the work was done by the Chinese. They are now having the difficult task of following up, by personal visitation, the work thus begun."

#### Honor Bestowed Upon Missionaries

The Prince Regent of China has bestowed the Star of the Double Dragon on the Revs. Arthur Sowerby and Evan Morgan, and on Dr. E. H. Edwards and Dr. B. C. Broomhall, all of whom are connected with the English Missionary Society. Sowerby has received that of the third rank in the second class, and the other three that of the fourth rank in the third class. All these brethren are Shansi missionaries, tho, as is well known, the Rev. Evan Morgan is now associated with Dr. Timothy Richard in the issue of Christian literature in Shanghai. It is wonderful to reflect that it is only ten years since the Boxer tragedies in Shansi, when every British missionary society missionary who was in the province was put to To-day the Imperial Court death. graciously recognizes the good service rendered to China by the missionaries.

#### KOREA

#### Korea from Henceforth

The treaty by which Japan has annexed Korea has been made public. the cause being given as the inability of Japan to maintain peace and stability in Korea in any other satisfactory manner. It is announced that "His Majesty the Emperor of Japan will accord to their Majesties the Emperor and ex-Emperor and His Imperial Highness the Crown Prince of Korea and their consorts and heirs such titles, dignity and honor as are appropriate to their respective ranks, and sufficient annual grants will be made for the maintenance of such titles, dignity and honor." Also that appropriate honor and treatment will be accorded all other members of the imperial family; that proper recognition in titles and money grants will be made to such Koreans as are worthy of special honors; that as far possible Koreans will be employed in the public service of Korea, and that, in consequence of the aforesaid annexation, the Government of Japan will assume the entire government and administration of Korea and undertake to afford full protection for the persons and property of Koreans obeying the laws there in force, and to promote the welfare of all such Koreans.'

#### Christian Unity in Korea

Bishop Harris, of the Methodist Church, writes home: "The seven missions at work in Korea, representing seven communions, are in thorough and most brotherly understanding one with another. No more remarkable sight has been offered in the Christian world than that which appeared last autumn, when, through a rearrangement of boundaries between Presbyterians and Methodists, scores of congregations and thousands of converts were transferred from one to the other communion; the whole movement being achieved, not only without loss of prestige, but with an actual gain of emphasis upon the Korean Church's heart-union oneness of purpose in Jesus Christ.

Korea is now plotted out into great parishes worked by the different communions with the greatest possible economy of force, and therefore the largest efficiency."

#### Home Missionaries in Korea

A missionary of Seoul, on the way home from a service outside the East Gate, overtook a couple of women with their Bibles and hymn-books tied about their waists climbing one of the On asking one of them, whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Altho the hill was rather steep, the women did not seem to notice it, and when we stopt, after some puffing on my part, I asked their ages. The one said sixty-six, the other sixty! "Does not this walking tire you?" I asked. "Oh, no," they replied, "for we go so often, and much farther than this." "Oh, you are Bible women?" "No; we go to read and pray with the women, for we want them all to know of our happy faith," was the answer, with such bright faces as carried conviction of their joy. With such home missionaries, is it any wonder Korea is becoming a land of Christians?—Missionary Herald.

#### School for Deaf and Blind

It is estimated that there are about 14,000 deaf-mutes in Korea. must live lives of perpetual silence and can not know of the gospel until ways have been found for giving them the instruction. This work has engaged the thought of missionaries for a considerable period and Korean teachers were sent to China to prepare to teach the Korean deaf-mutes. There is now a school for the deaf at Pyeng Yang which has made an encouraging beginning. During a tour in China we had the privilege of visiting the remarkable school for the deaf at Cheefoo in charge of Mrs. Annett T. Mills, and there met Mr. and Mrs. Yi, who were attending the school to receive training preparatory to instructing Korean deaf-mutes. We note that Mr. and Mrs. Yi are now at Pyeng Yang in charge of a similar school, and have already seven pupils—four boys and three girls—who are making most encouraging progress. The Koreans think the results of the instruction almost too wonderful for belief.—Missionary Herald.

#### **JAPAN**

# Anti-Christian Forces in Japan

Bishop Honda (Methodist Episcopal), the first Asiatic Christian to be raised to this ecclesiastical rank, has been spending a few months in this country, and gives the following figures showing the hold which Shintoism and Buddhism have upon Japan, and how they form the very warp and woof of the social fabric. The number of Shinto temples is 117,818, and of Buddhist temples 109,739; a total of 227,557. The number of priests and preachers is 199,751, of whom 78,787 are Shintoist and 120,-964 Buddhist. Many priests are graduates of American and European universities. A new Shinto sect called "Tenoikyo" was started by an old woman, and is now sweeping the coun-With a history of only about twenty-five years it numbers not far from 3,000,000 adherents, making appeal mainly to the superstition and avarice of the masses.

#### Progress of Christianity in Japan

The Christian churches in Japan are subject to the same influences as in England and America. The people read books and keep themselves informed of all new movements. But I may say that the great crisis of doubt has been successfully passed through, and the Christian churches have emerged from it greatly strengthened. The tendency of the Church leaders is to encourage evangelical enterprises. Some of these leaders who were formerly very radical in their theological views are now becoming very strongly conservative. The Japanese Christians are absorbed in aggressive efforts to evangelize the whole country. The churches are becoming more

spiritual, more aggressive, more evangelical. It is true that the Protestant churches only number 100,000, after fifty years of effort. But you must understand that you can not take Japan by storm. The Japanese see Christianity as a great religion, and to the Christian missionaries they say, "Yes, we admit there is much in the claims of your religion. But we are very busy, and we have not had time to consider it fully. You must be patient with us. It took us 600 years to appropriate Buddhism. We must accept Christianity intelligently, with reverence and permanence." I don't know of a scholar in Japan who is anti-Christian. I have lived there thirty-seven years, and it has been a revelation to me how Christianity has permeated the life of the nation. It is evident in all walks of life. Japanese statesman recently said to me, before my departure for Europe, "Say that Christianity in Japan is moving forward slowly but very surely. It is not blazing at the tree-tops, but it is in the grass and the undergrowth."—A. P. G., in Methodist Times.

#### **AFRICA**

# The Religious Census of Uganda

The census of Uganda taken in 1909 shows the number of Protestant Christians in twenty centers to be 159,-830, Roman Catholics 182,682, Moslems 51,729, and heathen 273,146. Thus Protestant Christians number one-fourth of the population.

# Sleeping Sickness Decreasing

The annual report of the principal medical officer of the Uganda Protectorate for 1909 states that the preventive measures enforced against sleeping sickness in 1908 continue to show most encouraging and satisfactory results. During the past year a total of 23,996 persons were removed from contact with the fly, and altho it is to be feared that many of these persons are already infected, it is to be hoped that further infection among them will be either prevented or be of quite exceptional occurrence.

From the statistical tables which deal with the kingdom of Uganda we learn that the yearly total of deaths from the disease has decreased from 1,723 in 1908 to 925 in 1909, or nearly fifty per cent; also, that the total of deaths on the mainland has decreased from 550 in 1908 to 231 in 1909, and the total on the islands from 1,173 to 694 during the same period. No cases or deaths from sleeping sickness have been reported from Ankole or Toro.— Mercy and Truth.

# Christian Convention in Natal

Arranged primarily for the Natal stations of the South Africa General Mission, the scope of the convention held at Ntabamhlope on August 4-6 was subsequently enlarged, and invitations were sent to at least twelve native churches within a thirty-mile radius. Besides the native evangelists present there were representatives from the Lutheran and Presbyterian churches. The meetings began with a prayer-meeting on the Wednesday evening. Each day a sunrise service was held, when informal talks were given and much prayer made for blessing on the day's work.

Sunday was begun with a well-at-

tended early prayer-meeting, and at noon a united communion service was held, followed by an open-air meeting attended by about 400 people. At the after-meeting in the church, some ten souls profest conversion, and many came forward to dedicate themselves afresh to God. The attendances right through the whole five days were excellent, showing that even ignorant native Christians are hungry for the kind of teaching that was provided. On the last day a thank-offering was taken; it amounted to thirty shillings. tho this is famine time for many of the people.

# ISLANDS OF THE SEA

Good Tidings from the Philippines Missionaries are able to send home such good tidings as these: derful changes have taken place in these islands since American occupa-

tion twelve years ago. The govern-

ment is better, sanitary conditions are very much improved, the intellectual and educational conditions are making much progress. Five hundred thousand children are studying English in the public schools every year. A large number have entered higher schools, and many are now holding positions of honor and responsibility, who made their start five, eight and ten years ago.

"Progress is being made in means of communication and transportation also. Good roads are being built, concrete bridges are being constructed, contracts for five or six hundred miles of railroad are being pushed through. About four or five hundred miles have been constructed, and regular trains are running. Telegraphs, telephones and regular mail service are being established over the islands. About 150 missionaries are at work. The Presbyterians were the first to enter; the Methodists and Baptists soon followed. The Episcopalians, Congregationalists, United Brethren, and Christians have taken up work since. territory has been divided up among these denominations, all of which are doing aggressive work. There is very little overlapping.

"During the ten years, about 50,000 converts have been brought into evangelical churches. Ten thousand members have been gathered into Presbyterian churches. Hospitals, schools, seminaries and churches have been established here and there on almost all the larger islands."

#### **OBITUARY NOTES**

## James L. Humphrey

The Rev. James L. Humphrey, M.D., who fifty-one years ago baptized the first Methodist convert in India, passed away at his home in Little Falls, New York, Monday, September 5th, in his eighty-second year. With his death there passed the last member of the first party of Methodist missionaries who went out to join Dr. William Butler in building up a Methodist Church in India. Dr. Humphrey was assigned to Bareilly in February,

1859, after the Sepoy Rebellion. Perceiving the need for medical mission work in northern India, he took up the study of medicine and continued his training in the Albany Medical College during his first furlough. Upon his return to India Dr. Humphrey became active in training young men and women for medical work, and at the same time ministered to the physical and religious needs of multitudes. He retired from active service finaly in 1900, since which time he has resided in Little Falls, N. Y.

## Alexander Sutherland, D.D.

Canadian Methodism has suffered a great loss in the death of Rev. Alexander Sutherland, D.D., who for thirtyfive years had been a leader of foreignmission work in that church. Alexander Sutherland was born in Guelph, Ontario, September 17, 1833. early years were spent amid the hardships of pioneer life, with very meager opportunities for education. At thirteen he was forced to leave home and earn his own living, and for seven years he was a printer, but continued the process of self-education which had been begun in his childhood. nineteen he was converted and joined the Methodist Church. Three years later he entered the ministry, and in 1858 he enjoyed one year of college training at Victoria College, Cobourg.

In 1874, at the first General Conference of the Methodist Church of Canada. Dr. Sutherland was elected to the office in which he was destined to do his greatest work—that of general secretary of the Missionary Society of his Church. Since that time he has traveled from Newfoundland and the Bermudas to British Columbia; has three times visited Japan; has for several years published the Missionary Outlook, and has succeeded in increasing the annual income of this Society from \$118,000 to nearly \$600,000. To him more than to any other man does the Church owe the success of that mighty movement which culminated in 1883 in the union of all branches of Methodism in Canada.

# FOR THE MISSIONARY LIBRARY

THE INDIAN AND HIS PROBLEM. By Francis E. Leupp. 8vo. \$1.50, net. Charles Scribner's Sons, New York, 1910.

This is a calm, sagacious and judicial discussion of one of the six greatest practical problems which perplex American statesmanship, and perhaps not less difficult of solution than the kindred problems of the negro, the wage-worker, the socialist, and the drunkard. Happily the writer of this book, himself identified with the promlems of which he treats, brings to the consideration of them the mature conclusions of a close observer who is gifted with a judicial mind.

We have been greatly imprest in reading this book with the intelligence, moderation, impartiality, and wisdom which it displays. It seems to us a permanent contribution to the whole question of the treatment of the Indian by the Government and by the people. He seems to understand the idiosyncrasies of the Indian character. He has made himself familiar with the Indian's history, habits, and tendencies. He has looked carefully into the whole system by which he has been defrauded of his rights, or turned into a practical pauper, or prevented in his true development. We have been greatly imprest with the sound sense and sanity of the whole book, which has not, so far as we have discovered. a line in it that seems not to have been well considered. The reader may not agree with all of the conclusions of the writer, but he can not but admit that the writer knows a great deal more about the subject upon which he is treating, and has had a great deal wider opportunity for a sagacious and judicial conclusion. We commend the book especially to the students of the Indian question and those who are interested in the wild Red Man of America. It is refreshing to note how the attitude of the Government toward these wards has changed since the Indian Commissions were appointed, and how a new and merciful policy has been inagurated since the minds of first-class men have been directed to the solution of this perplexing enigma.

RECENT CHRISTIAN PROCESS. By Lewis Bayles Paton. 591 pp. \$3.50, net. Macmillan Co., New York.

In this volume is embraced a little library of nearly ninety essays and treatises, prepared by almost as many different writers, each regarded as, in his department, an authority and a leader. These papers, of course, cover a wide range of themes from Semitic philology and Oriental archeology, through all the branches of Biblical study, including the apocrypha; then the modern churches, their creeds and politics, the pulpit and pastorate, worship, work, administration; the Sunday-school, public school, press and its products, family and social life: the various organizations of young people, and the home and foreign mission fields.

In its way the book is encyclopedic, and will be consulted by those who wish information and inspiration along the lines of the various matters discust.

Some of these papers are rather highly flavored with "higher criticism" to be palatable to conservative believers, but others are moderate, reverent, and eminently practical. Dr. Bishop's paper on "Public Worship," Dr. Stimson's on "The City Church," Dr. Barber's on "Temperance Work," are examples of the practical themes treated; and the dozen papers on the foreign mission fields are of special value.

An Oriental Land of the Free. By Rev. J. N. Freeman. 12mo, 200 pp. 50c, net. The Westminster Press, Philadelphia, 1910.

This volume is especially welcome because of the scarcity of missionary books on the Laos of northern Siam. This is the exclusive mission field of the Presbyterian Church in the United States. The people are simple-minded subjects of Siam, France, England and China. They call themselves *Tai*, or "The Free," and number about three million. The description of social and religious customs is interesting, but the chief value lies in the story of missionary work—the touring, hospitals,

schools, and growth of the native Church. There is an open door among the Laos, the outlook is encouraging, but the need for more workers is urgent. Questions in the appendix make the book well adapted to study classes.

CHANGING CHINA. By Rev. Lord William Gascoyne-Cecil. 8vo, 342 pp. 10s. 6d. James Nisbet & Co., London, 1910.

This interesting volume is the result of visits to China in 1907 and 1909. Lord Cecil describes the awakened China—its national characteristics, foreign relations, railway and river development, anti-opium movement, woman's advance and educational He takes up the religions progress. of China and the work of Roman Catholic and Protestant missionaries, the effect of the spread of Western literature, medical missions and Ango-Saxon ideals. It is a thoughtful study of China as it is to-day and well worth a careful reading.

Lord Cecil holds that the two causes for the awakening of China are (1) Christianity, and (2) the new national movement. Both of these are important, but it would be difficult to separate them entirely. None can estimate the effect of the long and patient years of education of Chinese children in mission schools and the steady and increasing flow of literature throughout China from the mission presses. The shock that brought China to a right-about-face, march! was no doubt the series of disasters and blows to national pride and conservatism in the China-Japan War, and the Boxer rebellion, followed by the gleam of hope in the victory of her neighbor, Japan, over Russia, the great European power.

Lord Cecil believes that the only hope for China, and for the Western nations who may find themselves in conflict with an awakened giant, is the building up of Christian morality and ideals that will enable China to adopt reforms and come abreast of other nations in such a way as not to menace her neighbors and rivals.

One of the greatest difficulties in

persuading the Chinese to accept Christianity is the prevalence of immoral Westerners in treaty ports. The Celestials not unnaturally conclude that Christian civilization does not produce morality and they are not able to distinguish between Christians and others from Christian lands.

There is no doubt, as the writer maintains, that a great crisis is before us in China. The nation containing nearly four times as many people as the United States and Great Britain together is adopting Western civilization with all its power. If this movement is to be for good and not for evil, China must also adopt the religion of Jesus Christ, with its morals, its benevolence, its aggressive progress for peace and righteousness.

Over Against the Treasury. By Rev. Courtenay H. Fenn. 12mo, 100 pp. 60 cents. The Westminster Press, Philadelphia, 1910.

This short story, if thoughtfully read, may start a revival in many a church. It describes a vision of Christ sitting "over against the treasury" at the time of the annual missionary offering and the results that followed. No one can estimate the new life and joy that will come into all the activities of the Church when the presence of Christ is realized in daily life. Mr. Fenn has spent fifteen years as a missionary in China, and gives a brief for foreign missions that can not be withstood.

There is inspiration in this story for every pastor, and for every Christian. It reminds us of Dr. A. J. Gordon's "How Christ Came to Earth." Read the vision; it is worth while.

STUDENTS AND THE PRESENT MISSIONARY CRISIS. The Rochester Convention of the S. V. M. 8vo, 614 pp. \$1.50. Student Volunteer Movement, New York, 1910.

Those who attended the Rochester convention will never forget the deep impression made upon them by such addresses as those of Robert Speer, Sherwood Eddy, J. Douglas Adam, Bishop McDowell, Samuel M. Zwemer, Alfred E. Marling, and others. It was impossible to attend all the meetings, but they are here given in a

full report of the conference. volume makes not only a volume for reference and information, but for inspiration as well. The reports are well edited and are supplemented with a valuable bibliography of valuable missionary books, to which are added some on Bible study and of a devo-The index makes tional character. the countless number of topics treated available for ready reference. convention was necessarily limited, but the influence of these reports need not be so circumscribed in time or space.

THE RELIGIONS OF EASTERN ASIA. By H. G. Underwood. 12mo, 268 pages. \$1.50, net. The Macmillan Co. 1910.

We have not here a scientific study, but a more popular and practical study of the religions of eastern Asia. The religions here described are Taoism, Chinese theistic worship of the Lord of Heaven; Shintoism, the hero worship of Japan; Shamanism, the spirit worship of Korea; Confucianism, the ethical and political philosophy of western Asia; and Buddhism, the ascetic religion of the East.

The most unique and valuable portion of the book is the concluding chapter giving the comparison between the Eastern theistic religions and the religion of the Old and New Testaments. The most advanced religions are Confucianism and Buddhism, but their failure is evident to any traveler.

THE GEORGE JUNIOR REPUBLIC. By William R. George. Illustrated. 12mo, 326 pages. \$1.50, net. D. Appleton & Co., New York. 1910.

The story of how a gang of city hoodlums has developed into an orderly, working, law-making, law-abiding, self-governing and (theoretically) self-supporting citizens of a miniature republic is of fascinating interest. There is both romance and reality in the enterprise which is no longer an experiment but a success.

The account of this work as told by Mr. George, the founder and "daddy" of the republic, reads more like a novel than a history. It is full of human interest, and of incidents both tragic and humorous. Boys will be interested in the story as they have been in making the history, and students of boys and girls will find here valuable hints on the prevention of crime and practical uplift of waifs of the slums.

THE FOREIGNER. By Ralph Connor. Illustrated. 12mo, pages. \$1.50. Fleming H. Revell Co., New York. 1910.

Ralph Connor is always an interesting story-writer, and he has here taken a dramatic plot that stirs the heart. The story deals with a family of immigrants who settle in the Canadian northwest and find the conditions of the new world different from the old; but they bring with them much of the grinding toil, the bloody feuds and the loose morality that prevailed in the old world. The picture presents a strong claim of the need for Christian work among these foreigners, and no picture can paint it too vividly.

THE ARMENIAN AWAKENING. Leon Arpee. Illustrated. 12mo, 235 pages. \$1.25, net. University of Chicago. 1909.

The Armenian Church has an ancient history. Mr. Arpee here gives us that portion of it relating to the years 1820 to 1860. It is claimed that the Armenians were Turkey's pioneers of enlightenment and liberty. The author advocates a Protestant Armenian Church—the original policy of the missionaries in Turkey. We read this volume with growing interest in the Armenians, and a growing hope that their Church may become enlightened and spiritually guided and empowered.

MISSIONARY METHODS FOR SUNDAY-SCHOOL WORKERS. By George H. Trull. 12mo, 267 pp. 50 cents. Sunday-school Times, Philadelphia, 1910.

Many missionary enthusiasts do not realize what a tremendous field for cultivation lies in the Sunday-schools. Here is the source from which we must secure our future missionary leaders, our writers and speakers, our intercesors, our givers and our re-

cruits. It is also true that Sundayschool enthusiasts do not realize what a great stimulus and strengthening may come to Sunday-schools through a wise use of missionary facts and interest. Let both classes of workers examine and use Mr. Trull's second edition of his book on missionary methods and they will be convinced. They will find hundreds of suggestions and places, a graded list of books and The exmany missionary charts. perience and methods of many schools is given in full. This book will furnish the ideas, schools must furnish the workers—then results are sure to follow.

# **NEW BOOKS**

A BLUE STOCKING IN INDIA. By Winifred Heston, M.D. 12mo, 226 pp. \$1.00 net.

Fleming H. Revell Co. 1910.
RECRUITING FOR CHRIST. By John Timothy Stone, D.D. 12mo, 224 pp. \$1.00 net. Fleming H. Revell Co. 1910.

THE SCIENCE OF POETRY. By Hudson Maxim. Illustrated, 8vo, 294 pp. \$2.00 net. Funk & Wagnalls Co. 1910.

CHINA MISSION YEAR BOOK. By Rev. D. MacGillivray. 12mo, 400 pp. \$1.00 and \$1.50. Christian Literature Society, Shanghai. 1910.

FROM HAUSALAND TO EGYPT. By Dr. Karl Kumm. 16s. Sudan United Mission, 16

New Bridge Street, London, E.C.
THE EXPANSION OF CHRISTENDOM. By Mrs. Ashley Carus-Wilson, B.A. 6s. Hodder

& Stoughton, London.
SALVATION IN HINDUISM AND CHRISTIAN-TY. A Comparison and a Contrast. By Wilhelm Dilger. Translated from the German original into English by Miss Louise Aehler. 8vo, 537 pp. Basel Mission Book and Tract Depository, Mangalore. 1910.

ECHOES OF EDINBURGH, 1910. An Account and Interpretation of the World Missionary Conference. By W. H. T. Gairdner. 12mo. \$1.00 net. Fleming H. Revell Co.

1010.

THE REPORTS OF THE COMMISSIONS OF THE WORLD MISSIONARY CONFERENCE. 9 vols., nearly 3,400 pp. 75 cents net per volume, \$5,00 net complete set. Fleming H. Revell Co. 1910.

TWENTY YEARS AT HULL House. By Jane Addams. Macmillan Company, New

York. 1910.

WITH STEVENSON IN SAMOA. By H. J. Moore. 12mo. Small, Maynard & Co., Boston. 1910.

SKETCHES FROM THE KAREN HILLS. Alonzo Bunker. 12mo. \$1.00. Fleming H. Revell Co. 1910.

BILLY TOPSAIL AND COMPANY. By Norman Duncan. Illustrated, 12mo. \$1.50. Fleming H. Revell Co. 1910. Down to the Sea. By Wilfred T. Grenfell.

Illustrated, 12mo. \$1.00 net. Fleming H.

Revell Co. 1910.

GEOGRAPHY AND ATLAS OF PROTESTANT MISSIONS. By H. P. Beach and James S. Dennis. \$4.00. Student Volunteer Movement, New York, 1910.

ARMENEN ERNST UND JETZT (Armenia Past and Present). By C. F. Lehman-Haupt. 8vo. 14 marks. B. Behrs Verlag, Berlin-

Zehlendorf, 1910.

THE DECISIVE HOUR OF CHRISTIAN MIS-By Dr. John R. Mott. 12mo. Young People's Missionary Movement, New York, 1910.

Tramps in Dark Mongolia. By J. Hedley. Illustrated, 371 pp. 12s 6d, net. Fisher

Unwin, London, 1910.
SERVICE ABROAD. By Bishop H. H. Montgomery. 188 pp. 25 6d. Longmans, Greene & Co., 1910.

CHILDREN OF ARABIA. By John Young,

CHILDREN OF AFRICA. By James B. Baird. Illustrated. 12mo. 15 6d, net, each. Oliphant, Anderson & Ferrier, Edinburgh, IQIO.

Advance in the Antilles. By Howard B. Grose. 12mo. 35 cents, paper; 50 cents, cloth, net. Young People's Missionary cloth, net. Young People's Missionary Movement, New York, 1910.
QUIET DAYS IN SPAIN. By C. Boque Luffman. 8vo. \$2.00. E. P. Dutton & Co.,

New York, 1910.

An Artisan on the Zambesi. (Wm. Thomas Woddell). By Rev. John Mac-Oliphant, Anderson Connachie. 12mo. & Ferrier, Edinburgh, 1910.

THE LIVING ATONEMENT. By Rev. J. B. Champion, D.D. 12mo, 346 pp. \$1.25. Griffith & Rowland Press, Philadelphia,

EXPANSION OF CHRISTENDOM. By Mrs. O. Carus Wilson. 338 pp. 6s, net. Hodder & Stoughton, London, 1910.
PROTESTANT MISSIONARY DIRECTORY FOR

India, 1910. Compiled by Joseph Inglis. Scottish Mission Press, Ajimer, India.

MISSIONARY METHODS FOR SUNDAY-SCHOOL Workers (new edition). George H. 35 cents. The Sunday-Trull. 12mo. school Times, Philadelphia, 1910.

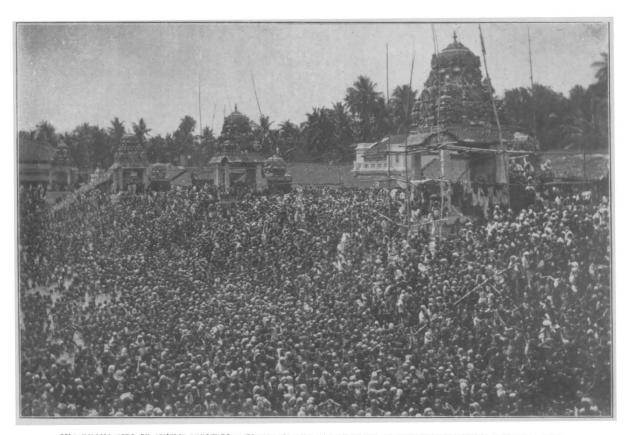
#### **NEW PAMPHLETS**

Korea for Christ. By Geo. T. B. Davis. 6d. Christian Worker's Depot, London. Concerning Hunan and Changsha. By Marshall Broomhall. 6d. China Inland Mission, London.

REPORT ON A SECOND VISIT TO CHINA, JAPAN

AND KOREA. By Rev. Arthur J. Brown. Presbyterian Board of F. M., New York,

China and the Gospel. Report for 1909. 1s. China Inland Mission, London, Philadelphia and Toronto.



THE THOUSANDS OF HINDU DEVOTEES BATHING IN THE SACRED TANK AT THE KUMBAKONAM FESTIVAL, INDIA

# The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),

Vol. XXXIII. No. 12 Old Series

DECEMBER, 1910

Vol. XXIII. No. 12 New Series

# SIGNS OF THE TIMES

# THE SITUATION IN ASIA

"Crisis is the key-word" as to the situation in Asia, says Rev. Charles W. Briggs, of Iloilo, "and crisis fraught with most tremendous possibilities for either death or life, depending upon the way the crisis shall turn."

Confucianism and Buddhism and Shintoism have in their day exercised tremendous moral restraint over the Chinese and Japanese millionshundreds of millions. The growing skepticism destroys all this moral restraint. The people are left without character, without ideals, without motives that will preserve them from ruin and extinction. The doom of Confucianism, Buddhism, and Shintoism has already come. The question is, are China's 400,000,000 souls to have ethics, or to have salvation? The same is true in Japan. Shintoism there, like Confucianism in China, has endowed the people with some self-control, reverence for heroes and heroism, loyalty to the emperor and to parents, and has inculcated selfsacrifice till it is one of the commonest virtues. But contact with the West is rapidly overthrowing all this; the people are becoming unpatriotic, lawless, selfish, materialistic, and are without hope, except as Christ can be incarnated in their midst as their ethical teacher, and eventually become their divine Savior.

In magnificent Buddhist and Confucian temples the grass is growing up, the idols are tumbling to decay. Missionaries are frequently offered these cast-off temples as school and preaching-places; the old religion has gone. What will the evil spirit find, after being cast out and wandering in desert places? If he find the place empty, nothing is more certain than his early return with seven other devils worse than himself. These others are already entering into all the Orient. What a demand for obedience to the great commission!

# JAPAN AND CHRISTIANITY

"Japan's attitude of receptiveness toward the Christian faith makes it a strategic time and one to be grasped," says Rev. J. L. Dearing. Okuma said recently: "Iapan is athirst for moral and religious guidance. The vital thing is to give her the right food. Tho not a Christian, I have received great help from Christianity." Such sentiments are pregnant with meaning. The extent to which Christianity already influences Japan is seen in the remark of Sir Ernest Sato, for many years the British ambassador in Tokyo, who recently said, "In Japan, Christianity is now recognized as a very great moral motive in the national Hon. S. Shimade, M.P., recently remarked: "Japan's progress and development are largely due to

the influence of missionaries exerted in the right direction when Japan was first studying the outer world."

The kind of religion being to-day preached by native preachers is illustrated by the remark of a Japanese pastor, who said: "What we must preach is Christ, the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen, the living Christ the only hope of Japan."

As a result of the coming of Christianity to Japan a change has been wrought in society which expresses itself in several ways: (1) A higher estimate or value placed upon the individual life; (2) beginning of recognition of equality of all men; (3) the elevation of the status of women; (4) substitution of ideas of mercy and justice for old ideas of vengeance. Some expressions of these principles may be seen in a concrete way in the treatment of the Russian prisoners; relief of famine and earthquake sufferers; rescue work for ex-prisoners and fallen women; caring for the defective, e.g., lepers, and blind, and sick; activities of Red Cross Society; general tolerance imperially granted to all religions constituting the embodiment of one of the highest Christian principles.

# THE SITUATION IN CHINA

"Paul's description of his work at Ephesus tallies exactly with the religious situation in China," says Rev. Joseph Adams, of Hankow. "(1) A wide open door; (2) demands for great efforts; (3) many opponents.

"Politically, China is an immense kerosene oil-tank. She will either enlighten the world and lead the van in progress in the Far East, or she will blow herself to pieces. It all depends on how she is handled by her friends and her foes. The times are dangerous, and yet full of hope. We need to pray for China and Japan especially at this time."

China has taken the second step toward representative government. The first was taken some twelve months ago, when the provincia lassemblies were formed. Now the second body is called the Imperial Assembly, and contains the nucleus of a future parliament. Its duty will be to prepare for larger popular liberties in the near For the present, these two assemblies are drawn from the ranks of the aristocracy and the official classes, but it is foreshadowed that, in a few years, the people of China will be experiencing the fact of an elective Parliament. The remodeling of the Empire upon Western lines must affect the politics of the whole wide world. In a very special manner, this is a golden opportunity for the advancement of the Kingdom of God in these vast dominions.

# BETTER DAYS IN KURDISTAN

A few signs point to a better day in Turkish Kurdistan, and to the part the women are to play in ushering in that day, says E. W. McDowell, of Persia, writing in *Woman's Work*.

One sign is growing recognition and appreciation, by the men, of the service rendered to the country by missionary education of their girls. A few years ago men scoffed at the idea of a girl learning to read. Now there are women teachers in Kurdistan, whose ability and work are commanding the attention and respect of discerning men, Moslem as well as Christian.

One Bible woman and teacher in G— was educated by her father,

an humble Protestant preacher. She learned to read fluently the ancient Syriac language, and later was married into the family of the district chief and, after a few years, was left a widow. The missionaries recognized her capabilities, and she was appointed a teacher. Instead of being a widow-drudge, this woman has acquired a position of recognized influence in the village, and her school is a lesson which is being pondered even by neighboring Kurds.

Women teachers are proving themselves more capable, more enterprising and more painstaking than the men teachers. There are several of them whose work is affecting not only the small group of children taught by them, but also the life of the village, and some Kurdish communities are being touched by their influence.

#### THE AWAKENING IN ASSAM

Cheering reports come from the district of the Lushai Hills, inhabited 30 years ago by wild savages. The gospel has gained wonderful victories among them, especially through the labors of Dr. Fraser, of the Welsh Calvinistic Methodist Church, who two years ago, surrendered a lucrative position in Wales and went out with his wife to live and labor among these people. "Since then," we are told, "the work among the Lushais has been victory after victory. Several chiefs have set free their slaves and whole villages have turned to Christ." One village sent a deputation to the missionary asking for the gospel, which, they said, had never been preached there. They said that their chief could read, and as nothing else could be done at the time, a copy of the Gospel of John was sent. Three months afterward, a message, written on the fly-

leaf of that same Gospel, was received at the mission-house, which ran as follows: "Can you, yourself, come and stay and teach the children? Your real self, come and stay. If you can stay we will be very glad. We are longing for God's word very much." In response to that pathetic appeal. Dr. Fraser's assistant, Mr. Roberts, went to the village, accompanied by "a few schoolboys." Large crowds came to hear the good news. One elderly man said, "We have always believed that there was a God somewhere, but it is quite a new thing to us to be told that He has revealed Himself to man. We never knew this until you told us now." Three Lushai young men have gone to work in this district. This is one of the loud calls for more laborers.

#### PROGRESS IN SOUTHWEST AFRICA

A remarkable movement toward Christianity is reported by the Rhenish Missionary Society in German Southwest Africa. Missionary Fenchel, of Keetmanshoop, writes that the difference between heathen and Christian is now outwardly scarcely discernible. The heathen have no longer idolatrous services, nor witchcraft, nor other marks of difference from native Christians. They attend church like Christians and many of them attend even the classes for inquirers, without being even inquirers, so that it almost seems as if it is counted a disgrace to be considered a heathen.

Missionary Dannert, of Omaruru, tells a similar story, concerning the Hereros. Large numbers come to the classes and there is a pressing of men toward Christianity as never before. The explanation for this, Mr. Dannert finds, in the fact that the Gospel seems

to keep alive the national consciousness by the use of the national language in song and prayer in the house of God on Sunday. Whether or not this is the reason, it is evident that there is a movement toward Christianity, and it is most encouraging at this time when the Hereros, who suffered much during the uprising against Germany, are beginning to increase again in numbers.

# THE GOSPEL IN GREECE

There are rumors of a threatened revolution in Greece; these have been especially frequent since the National Assembly was dissolved in October. It had been elected chiefly for the purpose of undertaking a revision of the constitution, but caused much dissatisfaction. The grievances of the Greeks are many, and include overtaxation on account of the heavy budget, extravagance of royalty, and unsatisfactory suffrage laws. The yoke of royalty is galling to the descendants of the ancient Hellenists, and it would not be surprizing to see that kingdom also enter the ranks of the republics.

Under these circumstances it is interesting to learn that the Gospel, as proclaimed by the lips of a few Protestant preachers, is making encouraging progress in spite of political unrest and difficulties. In the Dutch newspaper De Nederlander we find a letter of one of these Protestant workers, Mr. H. Devine, of Athens, who writes that gentlemen of great prominence and much influence have been attending the evangelistic meetings for some time. These gentlemen are doing some missionary work among their friends, and have assured Mr. Devine that his hall will soon be too small for the accommodation of the expected hearers.

#### THE OUTLOOK IN SPAIN

There are rumors of a revolution in Spain as a direct result of the successful overturning of the monarchy and the papacy in Portugal. There was apparently an understanding between the republican leaders of Portugal and Spain and a plan for a concerted uprising, but the assassination of Dr. Bombarda, a republican leader, hastened the crisis in Portugal. Premier Canalejas was prepared to put down an insurrectionary movement, and by the placing of troops at the special danger-points prevented an outbreak. At the same time, it is realized that the situation is critical because of the disaffection that has been created by the clericals and persistently fostered ever since the disagreement with the Vatican. The premier has warned the Chamber of Deputies that manifestations of Catholics, on the one hand, and of anti-clerical workmen, on the other, would be likely to stir up civil war. He asserted that the complaisance of the Spanish public authorities in the past to the Papal Church had resulted in the total absorption of the State by the Church's clericalism and had destroyed civic liberty and freedom of conscience. The people, he said, "were obliged to begin a supreme battle against clericalism, but to pretend that we seek religious conflict is iniquitous."

The rupture of relations between the Spanish government and the Vatican resulted from differences of opinion on two points. The first has to do with the monks, the other with Protestant churches.

The various religious houses have awakened great jealousy in Spain because of the serious dislocations they cause to the economic life of the coun-

try. They shelter great business enterprises: the manufacture of liquors, of soaps, of chocolates, of sweetmeats. As they are burdened neither with rents nor taxes, and as the wages they pay are of the lowest figure, they are easily able to beat down all competition. The many conventual schools of all types crush out lay schools. Outside workers-sewing-women, laundresses, teachers, tailors and many more-hard prest by a remorseless competition, which, while depriving them of work, enriches great ecclesiastical corporations, give utterance to constantly more wide-spread and more bitter protests. Of these protests the government has at last taken cognizance.

Freedom of worship was promulgated by the Spanish revolution of 1868, but this liberty was lost in the reaction of 1876. Protestant Christians are indeed allowed to meet together, but no notice or symbol of any sort is permitted on the building. The only public invitation to worship which is possible is the sound of the singing of Christian believers. Now the government has granted to Protestant churches the right of placing on their walls notices which state the hour of meeting and the character of the meeting-place. Because of this the Vatican has withdrawn its Madrid nuncio.

Henceforth Spain, like all civilized countries, will have Protestant churches, on the walls of which appear the emblems and notices of worship. This it is against which the clericals protest in the full light of the twentieth century!

Spanish Protestants, on whose account the agitation has arisen, are few and poor and scattered. But their leaders determined to take advantage of this wide-spread movement to ex-

pose the grievances of their churches before the nation and to plead for emancipation. It was arranged to send a delegation of speakers from city to city for this purpose. The undertaking has been directed by the "Union Christiana de Jovenes" (the Y. M. C. A.) of Madrid.

Altho the evangelical speakers knew that the bulk of their audiences had little or no sympathy with any form of Christianity, they, nevertheless, frankly and firmly, without circumlocution or euphemism, expounded the evangelical principles on which they based their claims for religious freedom.

The great gathering in the Barbieri Theater, Madrid, formulated its demands as follows: Full liberty of worship, neutralization of the schools, secularization of the cemeteries, relief of the soldiery from the obligation to attend mass, reform of the clericalized administration of the hospitals, suppression of delays and disabilities attaching to civil marriage.

# IRRELIGION IN GERMANY

A depressing picture is unrolled before the eyes of the Christian reader of the last annual report of the City Mission of Berlin, which deals largely with the rapid increase of a spirit which boldly refuses to acknowledge either human or divine authority, especially among the members of the younger generation in the German capital.

The Berlin City Mission, founded thirty-three years ago, now employs seventy-one workers. Its extensive work includes many different agencies, but it lays especial emphasis upon house-to-house visitation. Many of the doors are closed in the face of the city missionary, and a spirit of bitter hostility to all religion is shown by many of the children who answer the doorbells.

Whence this awful atheistic spirit in the German capital and alas, to a certain extent, throughout the Fatherland! The fault lies practically with the parents, from whose lips the children continually hear statements like, "The Church makes fools of the people," "The preachers themselves do not believe what they preach," and "Science has disproved all statements of the preachers." The parents deride and ridicule before the child all that seems pure and holy to its unsophisticated mind, until it becomes atheistic or prejudiced against all religion. Many children are forbidden to attend Sunday-schools, where formerly they received at least some religious training.

Germany is full of immoral literature. An official investigation has proved that its printing and its sale have reached an extent of which none dreamed, for more than 8,000 independent shopkeepers and more than 30,000 colporteurs are employed in selling literature which poison the minds of its readers. The sales of trashy literature amount to more than \$12,000,000 annually throughout the German Empire. This literature is one of the chief reasons for the increasing atheism, for the spirit of boldness and criminality among the young.

Many Germans are beginning to realize this and the Berlin City Mis-

sion is trying to unite the Christian forces for a definite battle against vulgar literature. In Hamburg the Government has had the courage to enter upon a campaign against bad literature. The school-teachers throughout Germany, who are naturally best acquainted with the fearful religious and moral decay of the youth, have been engaged in the war against vulgar literature for some time, and now the Government is beginning to realize the danger and may take steps to curb the pernicious trade.

But what Germany needs, after all, is the prayerful preaching of the gospel to young and old and a revival of religion by the gracious blessing of God.

# TEMPERANCE REVIVAL IN IRELAND

A great movement in Ireland, unequaled since the days of Father Mathew, has been sweeping over Ulster County, and in less than nine months over 50,000 people have been brought into the ranks of total abstainers. It is a remarkable fact that wherever a temperance movement advances it is followed by a religious one distinctive-In a miners' village in Wales, during the great revival, a pledge was laid on the communion table and signed by over 270 men; then those who had pledged themselves to abstain from drink came up on a subsequent Lord's day evening and signed with their own hand in the pulpit Bible, on the fly-leaves, a covenant with Christ to abstain from sin and follow Him as leader.



Copyright by S. Arakelyan

A FEW OF THE DELEGATES AT THE AMERICAN BOARD CENTENNIAL

In the center of the group stand President Harada, of Doshisha University, Japan; Dr. J. L. Barton,

President Capen and President H. C. King, of Oberlin

# BETWEEN TWO EPOCHS

# THE CENTENNIAL OF THE AMERICAN BOARD OF FOREIGN MISSIONS

BY REV. SYDNEY HERBERT COX Pastor Central Congregational Church, Philadelphia, Pa.

# The Anniversary Environment

For the seventh time in a hundred years the beloved and powerful American Board met in Boston, the inevitable scene of its great centennial. Punctually at two o'clock on Tuesday, October 11, in Converse Hall of Tremont Temple, President S. B. Capen, LL.D., let fall the gavel which opened the long-looked-for historic occasion. For fifteen years that gavel has pounded out the fact that home and foreign missions are one grand field for evangelism, for the gavel is made from the wood of an apple-tree planted by Marcus Whitman, patriot and martyr, near Walla Walla, Washington. At Dr. Capen's side stood the little mahogany table, the veritable

first board, around which, one hundred years ago, the first commissioners sat in annual meeting at Hartford on September 5, 1810. From the gallery fronts hung the great names identified with the origin and management of the oldest of the great missionary institutions of America. Over the big organ hung the dynamic motto: "ONE IS YOUR FATHER, ALL YE ARE BRETHREN." An impressive little placard at the side of the platform pointed to the "Prayer-room." The American Board began in a prayer-meeting, sheltered from the storm by a haystack. The harvest of souls can only be gathered as the American Board continues on its knees-"till the knowledge of the

Lord shall cover the earth. . . ." Nearly three thousand men and women filled the seats, while hundreds more lined the walls even to the faroff top gallery. Across the street, the old Park Street Church was also crowded to the doors with a throbbing multitude. What a contrast this was to the little group at Hartford a century ago; a group of men suspected by the churches, ignored by the nation, unknown to the world, on all sides condemned, unheard, as fanatics with new-fangled ideas of preaching the gospel!

Boston, in 1910, was a marvelously different environment. The city itself literally gleamed with tablets and monuments, the products of the last half-century, in an attempt to recognize part of the immense debt to the Pilgrim and Puritan prophets, saints and martyrs, in the front ranks of whom stand the men and women who gave birth to the American Board. The Old South Church, the old Park Street Church, and a score of other spots have clustered about them fragrant memories of unforgettable hours and notable deeds. The victories upon the foreign field were vividly imprest upon continuous throngs for two weeks, by the notable exhibit displayed in Park Street school-rooms, as part of the much larger world pageant of missions to be held under the direction of Rev. A. M. Gardner next spring. In Chipman Hall, at Tremont Temple, the eye and heart of crowds were further imprest by twelve illustrated lectures on all parts of the foreign field. Parts of two exhilarating days were spent at Andover, Bradford, Plymouth and Salem, each a pilgrimage for power. Link all the externals of the environment together, and one realizes the thrilling interest that was awakened in the great host who gathered to celebrate the centennial.

As the ceremonies were formally opened, Dr. Capen, the president of the Board, was surrounded by notable men. Near him stood Dr. Arthur H. Smith, of China, first vice-moderator of the National Council of Congregational Churches.

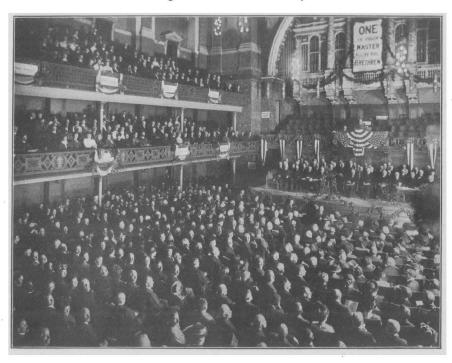
# The American Board's Possessions

From the opening words of Treasurer Wiggin to the close of Dr. Capen's magnetic address, the first session presented an amazing panorama of the material wealth of the Board's achievements. The income for the year, almost a million dollars, stood in great contrast to the first year's receipts of less than \$1,000. The first legacy ever received was \$500 from a servant-girl in New Hampshire.

One of the first donations was \$1.25 from two widows-a mustard-seed of foreign missionary gifts! The first large legacy of \$30,000 was also from a woman, and startled the country by its magnificence. The century has closed with the Board entirely out of debt, for an auditor paid the deficit! The total gifts of the 100 years reach \$40.161,789, not including native gifts of over \$3,300,000 in the last twenty years. This is admitted to be an incomplete tabulation, for millions of dollars more have gone direct to the Board's fields from other countries. and many millions have been given for relief in famine and disaster. What a debt of gratitude is owed to the Board's five treasurers from Evarts to Wiggins, to say nothing of the debt to finance committees plodding patiently for Christ's Kingdom! The assets of the Board to-day are worth more than five million dollars, half of the property being on the foreign fields. This does not include the gifts announced at the centennial of \$1,300,000 toward the two-million-dollar endowment fund for the Board's higher schools of education in foreign fields.

dollars in a century? Four battleships cost more, and last less than a decade for effective use!

Twenty-eight thousand automobile owners in Massachusetts have recently spent \$56,000,000, or sixteen millions more than the Board's receipts for a century. "We can do it if we will," said the Haystack missionaries. The



THE CENTENNIAL MEETING OF THE AMERICAN BOARD IN BOSTON

Dr. Wardlaw Thompson, Dr. C. H. Patton, and Dr. Capen are seated in the front row on the platform

For the fifth time in its history the Board's charter has had to be amended, the alteration now allowing the increase of real estate holdings from one to four millions of dollars, and personal property to ten millions. How soon will the charter need another such amendment? The rate of progress has been greater in the last decade than in any of its predecessors. Yet what is forty million

apportionment plan of giving has brought the churches within \$84,000 of the amount asked by the Board. It is believed that the Laymen's Movement will more than reach this goal. The churches able to give to the Board, but not yet contributing, have been reduced to a small number. The per capita gifts are the highest in the last decade with the exception of a single year. The Edinburgh Con-

ference last June showed that only one-tenth of the Christian churches give to foreign missions.

The material possessions of the Board do not indicate its immense political and educational, as well as its religious power. Its missions occupy the area of the world's greatest unrest to-day: Spain and Portugal, Italy, Turkey, Asia Minor, India, China and Japan are a continuous line of vast movement caused by the dynamic Gospel of Jesus Christ.

Three missionaries like Mrs. D. C. Greene, Rev. H. N. Barnum, D.D., and Miss C. Shattuck, who have each gone "home" in the past year, do not spend an average of forty-three years in Turkey or Japan without sowing seed which will bring rich harvests. In the last year the Board has commissioned forty-eight recruits, the largest number in its history.

The great possessions of the Board are not its visible properties, but its magnificent and invaluable army of 503 missionaries. At its seventy-fifth anniversary in 1885, these numbered 422, and half a century ago 287. In 1830 there were but 46 all told. Since 1860 the ordained missionaries have increased from 136 to 173, and the mission stations from 88 to 102. The reason why these increases are not larger is that in recent years the Board has exercised a wise policy of concentration. Isolated stations have been transferred to other bodies, able to manage them with greater economy, and central stations have been reenforced, with a result of multiplied efficiency. The true increase, therefore, is to be seen in the fact that the native workers have increased from 640 in 1860, to 2,183 in 1885, and 4,718 in 1910. Likewise the churches have

jumped from 89 to 292, and then to 568, in the same years.

Church-members have increased from 3,000 in 1860 to 23,000 in 1885. and 73,084 to-day. The schools, which had 4,770 pupils in 1830, doubled in the next thirty years, and shewed 35,561 in 1885, after seventyfive years' effort; to-day enroll 70,451. China alone, one of the most difficult fields, has, during the last quarter century, seen the school pupils, the church communicants, and the native workers multiplied by ten! This is practically a hundred per cent increase every year for a decade! Even these glowing figures do not indicate such facts as that the native workers to-day are superior to those of years ago, because of collegiate training.

The gifts from the natives have risen in the last twenty-five years from \$21,000 to \$262,000. This latter sum reveals the extraordinary fact that, if the American supporters of the Board had given on the same basis as the converted foreigners did in their joy, the American Christians would have had to give \$14.50 per capita, instead of the \$1.00 that was actually given! Yet ignorant writers talk of "rice-Christians" on the foreign fields. Again, if the American dollar had only the same purchasing power as the money of these "rice-Christians," the American Christians would have had to give \$145.00 per capita, instead of one lone dollar! "The love of Christ constraineth us." This explains the devotion of the Board's converts from heathenism. petus is to be increased by the \$2,000,-000 additional endowment of twentyfive collegiate institutions. have \$700,000 invested funds now. Of the extra two millions, over onehalf has been secured quietly from ten givers. As Dr. Barton announced this achievement, he read a telegram from Dr. Daniel K. Pearsons, of Chicago, adding \$100,000 more, unconditionally, to be paid next April. When the \$800,000 balance is secured, as it must be and will be, it will mean \$120,000 income for education in Christian civilization, and will also release \$70,000 for evangelistic work.

Other faiths may propagate, but they do not evangelize. Christianity alone has an evangel! The task of the Board has only just begun. Of its parish of 75,000,000 foreigners who need Christ, only one out of every thousand is yet a communicant of the Christian Church.

# From Birthplace to Centennial

The birth of the American Board was a long travail. It began at the haystack, continued at Andover woods, and became a reality in heroic sacrifice at Bradford. It was no wonder that natives far across the seas wanted to participate in the joyous anniversary, and no moments of the centennial scene were more impressive than those in which Dr. Herrick, of South India, put in Dr. Capen's hands \$1.000 from the Madura people: another followed with 4,000 gold rupees from Ceylon natives, in which even non-Christians had been eager to show their tribute; the list of gifts closing with \$25,000 brought by Dr. Doremus Scudder from a lady in Hawaii.

After such a first day, it was an enthusiastic crowd of pilgrims who wended their way to Andover. Five hundred had been expected, nearly three times as many went, needing two special trains instead of one. Up the historic hill from Andover station the

excited throng moved, until they reached Rabbit Rock. Here, on the edge of the Missionary woods, through which Judson, Newell and Mills, and their earnest chums had tramped and prayed, a stone weighing seven tons had been set up, marking the spot from which the four students walked to Bradford and back, twenty miles, in order to appeal to the Massachusetts Association to send them out as ambassadors for Christ to the world. The bronze tablet on the stone was unveiled by Rev. J. A. Richards, of Mount Vernon Church, Boston, the grand-nephew of one of the seven named on the tablet. Prayer was offered by Rev. A. Hall, grandson of Gordon Hall. Prof. Hincks, of Andover Seminary, made a historical statement, and Dr. R. A. Hume, of India, gave the address. The tablet contains this inscription:

In the missionary woods once extending to this spot, the first missionary students of Andover Seminary walked and talked one hundred years ago, and on the secluded knoll met to pray. In memory of these men, Adoniram Judson, Samuel Newell, Samuel Nott, Gordon Hall, Luther Rice, Samuel J. Mills, and James Richards, whose consecrated purpose to carry the gospel to the heathen world led to the formation of the first American Society for foreign missions; and in recognition of the two hundred and forty-eight missionaries trained in Andover Seminary; and in gratitude to Almighty God, this stone is set up in the centennial year of the American Board, 1910.

After the dedication, a score of student guides from Phillips Academy led the pilgrims over historic paths and buildings, and among the tombs of the mighty dead.

An hour later the pilgrimage moved on to Bradford, ten miles distant, over the same route taken in the chaise

a hundred years ago by Drs. Spring and Worcester. During that ride the plan of the American Board was evolved. After bountiful lunch served by the women of the Bradford and Haverhill churches, on the common in front of the church, a thirteenton boulder was unveiled, marking the spot where the Board, as an organization, had its birth. Prayer was offered by Rev. Shepard Knapp, a great great grandson of Dr. Spring. Rev. E. S. Stackpole, pastor of the Bradford Church, made the historical statement, and John R. Mott gave the address. The brass tablet contains the following record:

The American Board of Commissioners for Foreign Missions was organized June 29, 1810, in the church that stood here. It has carried the gospel into many lands and ministered to millions through churches, schools, and hospitals.

On the reverse side of the monument is a Celtic cross with the words: "I AM THE LIGHT OF THE WORLD." The crowning scene of the day came when, after the stone had been dedicated, six young missionaries were solemnly commissioned to go forth on the same path as their predecessors of a hundred years before—four to China, one to India, and one to Turkey. Who that witnest will ever forget the thrill of their response to the call, "Go ye forth."

Three days later hundreds of new pilgrims journeyed to Plymouth to view the rock on which stood the feet of them who were the progenitors of the missionary pioneers. Burial Hill and the relics at Memorial Hall were visited and then Rev. J. D. Jones, of England, retold the story of the pilgrims who fight the battles of a spiritual freedom, and concentrate their

passion for the cross, to win the conquest of the world.

What a galaxy of birth-festivals! And yet, one more remained. supreme hour of the American Board's annual meetings is the annual communion. In the new Old South Church on the Sunday following. from the text John 3:16, President W. D. MacKenzie, of Hartford Seminary, son of a missionary, spoke on the theme, "Christianity the Final Religion of the World." Absolute and ultimate in its origin and issue, universal in its authority and appeal, and containing the only historic means for securing the boon of eternal life to mankind, the Christian gospel for a world's redemption is completely contained in this: "God so loved the world that He gave His only begotten Son. . . ."

#### The Centennial Program

Volumes could not contain wealth of information, suggestion, inspiration, and history set forth by the men and women, prophets and priests of to-day, who gave the sixtythree addresses and twelve illustrated addresses, a series of feasts for the soul. The opening session closed with a service of thanksgiving and intercession, led by Harry Wade Hicks, of the Young People's Missionary Movement. Its high level indicated the intense power of the meetings to be. President Capen made a striking appeal for the next ten years! Why look back, with so much to look forward to? Political ambassadors are ever appealing to the missionaries for their facts and their judgment. Why not increase the missionaries from 600 to 1,500, and the annual gifts for missions to two and a half millions of dollars for foreign work, and an equal

sum for home missions? Dr. Capen is a statesman! No person ever heard him separate home and foreign missions. Three American universities have sixty millions of invested funds, and thirteen universities have accumulated \$135,000,000! Is it too much

of the Church for the missionary conquest of the world.

For the titanic enterprise to which we are called we must have a sense of far-reaching cooperative fellowship. We must have unity, not in *spite* of variety, but *because* of it. Christian



Copyright by S. Arakelyan
UNVEILING THE MEMORIAL STONE AT ANDOVER, MASS.
Rev. Robert A. Hume, of India (with derby hat), stands at right of picture

to ask that less than ten millions be given with which to lift nations rather than limited communities?

President H. C. King, of Oberlin, vice-president of the Board, who has recently returned from a world journey, gave a notable address on the impressive theme, "The Moral Inevitableness of a Missionary Movement of Accelerated Power for a World Salvation." After him came Robert E. Speer with a powerful address, setting forth six of the great resources

progress is to be made by widening the gap between the Christian gospel and Buddhism, Mohammedanism, or any other world-faith. We spend twenty-six millions a year for less than two million Protestant communicants. The Buddhists and Mohammedans do not spend that amount, and yet grow. One-tenth of our churches carry on all the work of foreign evangelization.

These are sample utterances of a great array of magnetic and inspiring

addresses calling Christians to more devoted service. Dr. Mott spoke again on "Missions and Christian Unity," and Dr. Jefferson, of New York, on "Missions and International Park Street Church was filled with the overflow, and four Drs. Bliss. Washburn. veterans. Greene, and Davis, covered half-centuries of progress in Japan, Turkey Thursday and Friday and Syria. morning were the great days of the missionary on the field. Africa, Turkey, Japan, India, Mexico, Austria and China were represented in short addresses by twenty-six men, many of them of world fame. No other meetings of the ten days' national council held the audience in such grip. Here was the story of the cross in language that bled, by heroes of the holy war, and strong men were glad to weep in joy and shrink in shame as they heard alternately of the triumphs and defeats in which not a single auditor could be excused from responsibility.

the men adjourned Thursday afternoon to hold the annual business session of the corporation in Park Street Church, the Women's Board took charge of Tremont Temple, and there was scarcely breathing-room as the impressive story from the field was resumed by groups of eye-witnesses, who had seen the living Christ drive out devils, and heal diseases, and cure sin, as of old, while whole villages rejoiced in His name. When that great heart, Robert A. Hume, of India, testified as an eye-witness to women's work on the field, all the hours of drudgery by missionaries, and of keen cutting sacrifice at home by supporters of missionaries, were aglow with the holy light of the Master, for whose

sake and in whose presence these things had been done. Blest be the women, last at the cross, and first at the empty tomb.

President Harada, of the Doshisha, Drs. Hume and Jones, of India, and Dr. Smith, of China, were heard several times. The message from the Kumiai churches of Japan was the prophecy of self-governing native churches in many lands before the new century grows old. Here and there terrific warnings were thrown to eager audiences, such as when Dr. Greene, fifty-one years in Turkey, with astonishing vigor, revealed the paltry means available for the tremendous openings in new Turkey, especially the great cities.

Fervently Secretary Patton pleaded for the growth of the Four Square League, a list of those who will give in sums of four figures, and enable the Board to seize opportunities to which the American churches seem dead.

### The Inspiration of the Future

The epoch closed is but the entrance to a far mightier epoch just begun. Thursday was a great night, with the Board in full dress, receiving the birthday congratulations of fifty other world organizations engaged in the same grand task, ranging from the parent body, affectionately so called, the London Missionary Society, represented by its great secretary, Dr. Wardlaw Thompson, down to the Laymen's Missionary Movement, organized only four years ago. Messages and gifts were received from lands that one hundred years ago sat in great darkness.

The evening closed with a masterly address by Dr. Thompson, expressing the tribute of the world-wide affection

and honor in which the Board is increasingly held. The closing session on Friday morning was a humble approach to the Source of all power and love, without whom the American Board would be helpless. After a few more messages from the field, the new missionaries were presented, and these with others about to sail, received that impressive farewell which is one of the most solemn events in the Board's work. Nerves tingled and muscles twitched, and many a throat gulped as the keen, youthful, consecrated missionaries stept before the vast audience, and declared their simple message and their sure call to go forth for Christ. President Fitch, of Andover Seminary, led the hosts in a service of intercession and consecration, and if any had been doubtful before, of Andover's new environment, they heard an exaltation of Jesus as the living Christ of God, softening to every will, and satisfying to every Christ-like conscience. Dr. George A. Gordon closed the service, leaving as

the final message of the centennial the truth, that all else must be made subordinate to the great spiritual realities, which find their sum and substance in Jesus, the Christ.

With the benediction, the gavel fell for the last time on the first century of a great work. The people dispersed as if loath to leave. For a moment the American Board had stood between two epochs, but only a moment, the one glided into the other, and the task moves on to its inevitable victory, when the kingdoms of the world shall have become the kingdom of our Lord and Savior, Jesus Christ. For the American Board and all its host of devoted adherents it shall be true,

They shall work for an age at a sitting, And never get tired at all; And only the Master shall praise us, And only the Master shall blame; And no one shall work for money, And no one shall work for fame; But each for the joy of the working, And each to his separate star, Shall draw the thing as he sees it For the God of things as they are.

## COMPOUND INTEREST IN MISSIONS

When asked to contribute toward the building up of the Kingdom of God, one may say: "I know that the gifts for the building of the tabernacle come within the reach of the poorest, but I am so poor that really my offering can be of no value whatever." Some time ago, says The Missionary, a business man calculated the increase of a dollar at compound interest for 240 years. He found that it amounted to more than 2,500,000 dollars; and then he asked the significant question: "Can not God

make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?" The most helpful bequest ever given to the Christian Church was the widow's mite; and why? Because it was coined in the mint of self-sacrifice, because Christ stamped it with a special benediction; and, while nations have called in bank-notes and coin by the billion, this mite is still in circulation, and its influence is being felt to-day by every member of the Church of God.

#### THE OUTLOOK FOR CHRISTIAN UNITY \*

BY REV. J. P. JONES, PASUMALAI, INDIA Missionary of the American Board, 1878.

The great prayer of our Lord has, as its burden, the fellowship and union of His people. That was a most solemn occasion when, after the farewell feast in the upper room, He lifted up His hands toward heaven and prayed for the apostolic company. Their pride had brought dissension, and His heart yearned that they might be endued with the spirit of peace and of harmony. From that little scene His eyes reached out in prophetic vision to a future Church torn by dissension, and His prayer ascended to the Father, "that they all may be one. Even as Thou, Father, art in me and I in Thee, that they also may be in 11S."

I. Thank God, at no time in these two thousand years has that divine petition found so full an answer as at present. Christian union is the strong conviction, the earnest prayer, the brightening hope and the growing achievement of Christendom. The spirit of fellowship is everywhere rife; while amity, comity, federation and organic union have become the watchwords of the Christian Church in all lands

Will our Lord's prayer for Christian union ever be answered in outward uniformity as well as in oneness of spirit among all Christians? Shall we ever have one organized, outward body of Christ as well as a perfect communion of soul and fellowship of spirit among all Christian people? It is difficult to answer this query; for temperament and climate and antecedents have much to do, and will continue to have much to do, with the differences in life and organization.

But I am convinced that a perfect oneness of spirit among God's people -an uninterrupted interchange of loving sentiments and a full tide of Christlike sympathy and fellowship will not be long in creating for itself an outward manifestation, perfectly corresponding to itself, which will mean nothing less than organized union of life and of activity. Denominationalism, or sectarianism, is not only (as Beecher said), temperamental; it is also and preeminently an accidental heritage of the past, which enters much less into the heart of our life than we are wont to think. As such, it is and must be a transient, ephemeral condition of things, for the cessation of which it is our daily duty to pray and to work. Whatever of permanence may possibly belong to denominationalism will not be found inconsistent with organic unity of life and activity among God's people.

In the solution of this problem, divergence in thought and doctrine will cease to be a hindrance. lieve that the day of creedal conformity as a basis for united action and fellowship is passing away; indeed, has already passed away in some Christian communities. If two brothers can not see eye to eye concerning secondary or even primary gospel truths, this is no reason why they should not enter into the fellowship of the life of their common Lord and into united, loyal action for the furtherance of His work. which have always divided Christian people, are receding into the background as a condition of fellowship. It is not because men are coming to

<sup>\*</sup> A sermon preached at the International Missionary Union, Clifton Springs.

think more alike, but because their slight differences of opinion have a less dominant place in determining whether they shall be united in His kingdom. The ethical test, and, above all, the test of kinship of spirit in likeness to Christ and loyalty to Him, are, thank God, superseding the test of creeds as human conditions of union. The day will come when Christians will be astonished that this and past ages have exalted the intellectual test as the prime condition of fellowship and of United effort in establishing the Kingdom of Christ.

II. Look at some of the manifestations of this rapidly developing spirit of union in the Christian world. We familiar with the "Lambeth Quadrilateral" of the Anglican bishops, but some may not be so familiar with the efforts of the Melbourne conference of the Presbyterians and Anglicans in Australia to reach accord through the discussion of these four propositions. It seems remarkable that the representatives of these two bodies could, through discussion and prayer, come to such mutual understanding that even the question of the historic episcopate largely melted away as a barrier between them.

In Canada three denominations have been seriously considering the problem of uniting together in Christian fellowship and in organic union. The same overflow of love has begun to wash away denominational embankments in the United States. Not only are the discordant and conflicting bodies of one common name, such as the Presbyterian, singing the doxology over the graves of their former divisions and over their reunion in Christ; denominations also of sepa-

rate names and ritual, such as the Methodist Protestant, United Brethren, and Congregationalists, have looked forward to a larger fellowship worthy of the spirit of the times, and are destined still more to partake of the blessings which must flow upon a high tide of love into their communion.

The union movements in England and Scotland and the crumbling of denominational barriers in Japan and Korea and India, are indicative of the world-wide sweep of this power of God's spirit in bringing together His people.

The movement for the federation of the church in America found expression in the great conference held a few years ago in New York City—a conference which represented thirty-five different denominations embracing fifty million people. This aims not at organic union, but at a federation of these varied Christian forces in manifold joint activity for the coming of the Kingdom of God.

The large missionary conference at Shanghai wound up its historic gathering by resolutions which were prepared by their Committee on Comity and Federation, and which tend to bring together the workers in that vast land, and to coordinate their forces into greater effectiveness so as to achieve larger results than in the past.

In India this spirit of amity has made wonderful progress. All the various Presbyterian bodies of that land have united into one organization. That is certainly a notable achievement, when we remember that they represent different nationalities, and historically found their birth in bitter sectional differences, and have adhered to separate confessions of

faith. It is a great triumph to have overcome these divergences and to have laid aside their long-standing jealousies in order to unite into one harmonious and well-organized force in the service of the Lord in India.

This organic union achieved by the churches of six missions of South India and Cevlon is of deep historical interest, because it will stand. I believe, as a landmark in the progress of the Kingdom of God. churches which combined to form this "United Church of South India" belonged to the United Free Church of Scotland, to the Dutch Reformed Church of America, to the Independents of England, and to the Congregationalists of America; and its consummation reveals a very important step in the progress of organic union. It is the first time. I believe. that several separate Christian denominations have thrown down the barriers and have come into closest fellowship for Christian life and work. This union adopted a short but strong evangelical confession and absorbed some of the vital points of the politics of the bodies which have entered into it; and it represents a total community of one hundred and forty thousand Christian souls. And I believe that in the near future other Christian denominations will join us in this God-directed union.

It is cheering to note the appeal of English Baptist brethren in North India at their triennial conference for more fellowship and cooperation among the many Christian bodies in India. Such a spirit can not fail to open the way for at least a partial realization of union in the near future among contiguous missions in North India.

Lutherans are also reaching after a Pan-Lutheran scheme of union for India. It is a noble ambition, as difficult as it is glorious. But I fear that they lay too much emphasis upon creedal acceptance and intellectual assent; and this will make their pathway of comity and union a very narrow and stony one, and their progress toward fellowship will consequently be slow.

The day has come when, for the furtherance and highest development of these plans of union, we shall place the emphasis which our Lord Himself placed upon the idea of the Kingdom of God as distinct from the Church of God. We have overexalted, because we have extensively emphasized the Church. Christ came to establish a kingdom, and He devoted Himself absolutely to the furtherance of the cause of that kingdom. He only twice uses the word Church in the gospel. And when Christians in heathen lands shall make the churchly conception entirely subordinate to the conception of the kingdom, then shall they cease to attach exclusive importance to any one form of church organization, knowing that God has used many forms, and with equal success, in the coming of His eternal kingdom of righteousness upon earth.

It is an interesting and suggestive fact that much of the activity of Christ and of His spirit in the world to-day, through many such organizations as the Young Men's Christian Association and Young Women's Christian Association and Christian Endeavor, is outside the domain of any ecclesiastical or denominational organization. Chancellor Stephens referred to this thought when he asked,

"How shall this great work be achieved? How shall the robust faith of individualism be harnessed with the concord of corporate solidarity? There is but one solution of the problem. That solution is to be found in the subordination of the visible Church to the invisible Church which God's spirit creates in the hearts of His children. The life of the spirit must be exalted to the supreme place."

We should forget the statement of Canon Hensley Henson that, "Denominationalism as a principle is stricken for death." It may accomplish much in the future; but the era of its usefulness has largely passed, and it must give way to the broader and the higher idea of the universal Kingdom of God.

III. The call of our Lord comes today with tenfold more power to missionaries than to their brethren in the home land that they may close up their divided ranks and unite more compactly their forces for the conquest of the world in Jesus' name and through his spirit. For, in the first place, the ecclesiastical divisions of the West do not belong in any sense to the East, and should not have been transferred to those far-off lands which care nothing for, and can in no way profit by, these crystallized results of the historical conflicts of our faith in the West. It is a pity, if not a shame, to introduce or to perpetuate our sects among peoples who have no interest in them, have nothing of special value to learn from them, and have a great deal to lose in adopting them. Even here these denominational differences are an anachronism; there they are an impertinence and a great hindrance to our cause.

It is true that we find it difficult to separate our faith from these shibboleths of the West. We are so apt to identify Christianity with these antique chromatic expressions of it. But if our cause is to triumph in the great Eastern lands to-day, and if we are to overcome those mighty faiths of the East which confront us with an undivided power and a bold front such as our faith never met before, we must learn to bury our petty differences and to come together in the spirit and in the power of Christ, and to present unto them a harmonious Church, glorying in our common Lord and Master.

It is much more easy to forget and to dispense with our divisions on mission fields than it is in Christian There we have not to overcome the sectarian pride and the bitter jealousies which enter into the problem in Western lands. Here denominations mean much in our Christian life; they represent definite past struggles and achievements in thought, life and progress. Not a few of them mean to their followers victory over bigotry and persecution in the far-off past. But on mission soil, especially where the masses are the followers of non-Christian faiths, nothing can have any significance of any special blessing and power but the pure unadulterated gospel of our blest Lord. These denominational names are confusing. How much easier would it be, if, from the first, missionaries of the cross had buried their differences and had adequately emphasized their oneness in Christ and revealed before the people their unity in purpose, in life and in all the manifestations of faith and of Christian activity. How easy even now for missionaries to disencumber our faith from its Western excrescences. On the other hand,

every day and year and generation of the perpetuation of these divisions in the East, not only reveals our incompetence as leaders in the work of the Lord, but is also a testimony to the folly which is prepared to sacrifice the eternal blessings and glories of our faith to the local, transient and unmeaning rivalry of the past. Every day that passes without seeing this work of union accomplished by the missionaries is a day which binds more tightly our fetters to a discordant past and to the controversies of a type of Christianity which has either passed away or is rapidly disappearing.

It is a great opportunity to reveal, in the presence of the heathen community, the unity of our faith in our common Lord. In India Hinduism stands for disunion. In it the powers of disintegration and of bitter jealousy and hostility act mightily. On the other hand, Christianity stands for love, fellowship and communion in the Lord. How much importance a new emphasis upon this aspect of our union must have to those people who are looking to our faith in order to see whether it is worth their while! Our Lord in his great prayer definitely proclaimed that this was and ever must be the great witnessing fact to His own divinity, when all His people shall stand together in the unity of faith and of life as a testimony to the world.

Moreover, the weak and isolated condition of many mission churches in those mighty lands of heathendom is a loud cry unto the Church to bring together its scattered forces for strength and inspiration to all concerned.

I shall never forget the appeal of Kali Charn Bonneyee to the missionary conference in Bombay: "Gentlemen," he said, "we do not ask for your adjectival Christianity. All that we want is the substantive thing."

Our little missions, scattered here and there, with their few poor Christians, overwhelmed with a sense of their weakness as they are surrounded by the proud and mighty forces of other faiths, find in the situation every element of discouragement. need the inspiration of numbers; they need a broader horizon of fellowship; they need the cheer and courage which come from a consciousness of their tangible union and communion with many thousands of their brethren all over the land. At present there is not one in ten of our native Christians who knows practically anything about other Christian communities than his own. Even mission agents have such peculiar ideas about other Christian communities than their own, and other missions than those in which they were nurtured, that it might be well if they did not know them at all. Our Christians in India, China and other mission lands, eminently and urgently need the strength and inspiration that will come to their hearts through the establishment of a union—a close, persistent, demonstrative union between them and other Christians.

Nor must we forget the sad fact that when our sects are transferred to the East our converts become fourfold more narrow and bigoted than ourselves and run most pitiably into the exclusiveness of bitter prejudice and caste jealousy.

The broadening sense of nationalism, which is now creating such a stir in Eastern lands, politically, carries its own suggestion of a broadening Christian fellowship, and (shall I also

add?) a national Christian Church for every country. We have a noble inspiration to it in the National Missionary Society of India, which may God bless. It is a society which is country-wide in its ambition and which embraces all Protestant Christian communities of India within its scope of action. These movements furnish an invitation to us to link, as far as possible, our communities together into a mighty chain of redeeming power in those lands. They call us to make our cause national in spirit and organized union, as well as in the outreach of its ambitions and efforts for the salvation of men.

Interdenominational and extra-denominational and extra-ecclesiastical Christian movements are multiplying their forces and reaching out their hands in redeeming influence all over the world. I think that there is no more significant and commanding fact in the Christian world to-day than the rapidly multiplying distinctly Christian agencies which have no connection with, and owe no allegiance to, any denomination, and which glory in the broad, healthy spirit of a universal faith.

While these splendid organizations are locking their hands of usefulness in united, organized work throughout many lands, why should our petty divisions of the Church of God stand in helpless, impotent isolation and think that thereby they are representing the highest spirit of our age and responding to God's call of this twentieth century to His own people? Verily, this is an age in which all forces are perfecting their organizations for cooperation, mutual support and highest efficiency. And among all these agencies shall the Church of

God be the last to abide in its divided and weak isolation?

IV. The benefits which will accrue from such a union of God's people are many. I have already spoken of the inspiration which it will bring to our mission Christians, and of the breadth of sympathy which it will create and cultivate within them, as they think of themselves no longer as separate units, but as members of a great and a growing body with which they are connected not only by spiritual affinity, but also by a definite organization and joint activity. I ought, also, to add that many of the best Christians of the East are growing impatient with these Western divisions. (See K. C. Bannerga, See sentiments of Indian delegates at Madras.)

It will also add to the efficiency of our native agency. We know of the discouraging narrowness of most of the men and women who form our mission agency. Some of us have seen how a visit by one of these to another mission has instantly broadened his sympathies, and how a few pastors from an isolated corner in India, after a visit as delegates to a newly-formed ecclesiastical union which met in an adjoining mission, returned to their homes and churches with a new glow of enthusiasm and a new sense of the greatness of the cause which they represent and of the coming of the mighty Kingdom of God of which they are but one small part, and yet a living part.

This movement also must bring conviction to the non-Christians of the power of the Kingdom of God upon earth. This union of Christendom, and, on a smaller scale, the union of our Christian churches in India, in China, in Japan, and in Africa, is to

become in the near future the most potent testimony to the divinity of our Lord and of His faith in the presence of these millions of non-Christian peo-Remember, once more, our ple. Lord's prayer to the Father, "that they all may be one; even as thou, Father, art in me, and I in Thee, that they may also be in us; that the world may believe that Thou didst send Me." This will and must be the highest result of the union of God's Church in mission territory, even the conviction and the conversion of the millions of heathendom through the testimony of the Church, by its united life and common love, to the divinity of our Lord and to the uniqueness of His saving work on earth. Oh, the overwhelming strength of this united testimony!

There is nothing surer than that in this, as in all other matters, union means strength and economy --strength in working out our great purposes, and economy of men and money in the execution of this work. We are familiar with the lamentable waste in our financial and missionary resources, as, in our small and isolated ways, we strive to carry on the work which is so dear to our hearts. In the training of our agency, and in the employment of the same, in our broader educational work and in many other ways, comity and cooperation would mean economy of strength and a reserve of power for other departments of work. Conservation of energy and the wisest administration of God's pence in His missionary cause is intimately connected with a growing union of God's people and a coming together of his churches in all mission lands.

This movement will, moreover,

quicken the pace of the mission church in its progress toward a national and a universal consciousness. This tendency is manifest to-day; but it needs to be accelerated so that it may speedily come to a consciousness of its world-wide destiny, when the prayers, the love and the sympathy of the united Church of God will enfold every hamlet and every soul in all lands.

Finally, the benefits which must accrue from this movement will reflect in power upon these home churches of the Far West which have established and support the foreign missions. We have already seen that our Christian brethren in the West are, in a very marked way, drawing together; the old barriers are being burned away one by one, and the denominational ruts are being filled in gradually. But there are a thousand vested interests, outstanding prejudices and petty iealousies, which make for divisions and which render the powers of repulsion still greater than those of attraction in the home lands. But on the mission field it is not so. We are free, to some extent, from the constraint of those dividing influences. We have a God-given freedom and opportunity which arise from our remoteness from those fields of sectarian conflict and prejudice. Both the novelty of our situation and the grand incitement to launch out into the deep of spiritual union and communion furnish us with the great opportunity of our life. It invites us, in a very marked way, to push forward these movements for Christian union not only for the sake of missions but also for the sake of the mother Church in the West. among the great blessings that the

mission Church of the East is to confer upon the Church of the West, none will be greater, in my estimation, than that of leadership and example in the province of Christian federation, comity and union. It will be a very sad thing for the Church of the East if it does not present to the Church of the West the inspiration of its example in the promotion of this spirit and in furnishing this answer to Christ's great prayer, "that they all may be one." I might add here that the home churches will expect this from us. I am glad to say that the missionaries in South India received every encouragement from the home society and churches to form their recent union. And their benediction is upon them.

My conviction is that every missionary should ally himself with the forces that make for union among Christian denominations in the home land, and should reveal to the home Church the great evil of sectarianism and disunion on the foreign field. The missionary has a duty and function while on furlough no more important

than that of promulgating the great message of Christian fellowship and comity, and especially of the urgent need of its exemplification upon mission territory.

May the spirit of fellowship and communion draw together the hearts of all who are here attending this mission union and unite the sentiments and purposes of all the missions and of all the churches here represented. Our Lord still looks down from heaven above upon his beloved Church here below, and he yearns for it with an unspeakably tender passion, still praying and still working in the hearts of His own that all may be one and that the world, seeing their oneness, may know that He came from the Father and may accept Him as their Savior. It is our privilege to rededicate our soul, and all that we have to bring about an answer to that greatest and most impassioned prayer of our Lord in order that this whole human race may soon know Him and love Him and acknowledge Him as their Lord and Savior.

## CHRISTIANITY AND MISSIONS

To ignore the missionary command of the Bible is to reduce the whole book to an absurdity. It is not that here and there are missionary texts, injunctions or suggestions, and that a careful student might painfully extract from certain proof-texts a defense of missionary effort; but it is that the whole Book is a clear, ringing and everlasting missionary injunction.

—R. F. Horton.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gage. You will need a broad-gage track for it to run on.—
J. A. Broadus.



HINDU DEVOTEES ROLLING TO THE TEMPLE

#### ACRES OF MEN IN INDIA

BY JOHN J. BANNINGA, PASUMALAI, SOUTH INDIA

No country can boast of greater gatherings than those of the religious festivals of India. Her sons and daughters delight in pilgrimages to the sacred shrines and rivers to receive the blessings of their gods. To the banks of the Ganges, Mohammedans and Hindus come in multitudes numbering millions. At Puri, where the old Juggernaut festivals once were held, the annual gatherings number hundreds of thousands. All through South India there are temples whose regular festivals attract from fifty to two hundred thousand people. But the Mahamakham festival at Kumbakonam, occurring once in twelve years, when the full moon and Jupiter are in conjunction the "house" or constellation of Leo, is the largest and

most important festival in all the Madras Presidency.

The origin of this festival, according to the Hindu sacred books, is as follows: Brahma, fearing the destruction of his creation in the Pralaya (great flood), prayed the god (Paramasiva) to preserve the creation. Siva granted the request by ordering Brahma to place Srishti Bhijum (the seed of creation) in a Kumbham (pot) with nectar and the essence of all the sacred rivers of the world. ' He ordered pooja (prayers) to be said for the same and then placed it on In the great flood Mount Meru. everything else disappeared, but the Kumbham floated off and finally grounded at the place now called after it, Kumbakonam. After the

flood, Siva was wandering over the earth, disguised as a hunter, when he happened to see this earthen pot and shot at it with his bow and arrow. The pot was broken, so that the holy water burst forth and overflowed a space one Yojan (several miles) in circumference.

Siva then made a lingam of sand and nectar, and afterward became merged in the lingam, under which form he is now commonly worshiped. With this lingam he closed the breach in the vessel, but the water that had overflowed formed the tank, or pond, which is now the sacred bathing-place during this great festival. It is said in the Puranas that this Mahamakham tank contains as much sacredness as all the nine holy rivers of India, and, therefore, to bathe in its water is equivalent to visiting all the sacred rivers of this land. By bathing in this tank in the month Makham (Sanskirit for Masi), great merit is laid up, which is counted to one's credit in the rebirths that follow this life, and some even say that it gives freedom from all rebirths, thus allowing the devotee to enter at once into the delights of Moksha (heaven).

Another tradition asserts that the waters in Kumbakonam are miraculously connected with the Ganges River by a subterranean channel. In support of this tradition they cite the story of a king who was bathing with his wife and thousands of others in the Ganges when the king and queen suddenly disappeared. It was not known till long afterward what had happened to them, but finally they returned to their own country with the wonderful story of how they had been carried by an underground stream to Kumbakonam, and, in spite of the thousand

or more miles between the two places, had suddenly found themselves in a strange place among strange people.

For a week before the great day of the festival crowds pour into Kum-



A HINDU "HOLY MAN"

He stands at the left and has sacred ashes on his forehead, wears sacred beads around his neck, and his hair and body are filthy with dirt. He carries peacock-feathers and gong, and beside him are leopard-skin incense-burner and jar for alms. A salmon-colored umbrella protects them from the

bakonam on foot, in bullock-carts, and by rail. The South India Railway has built special sidings and runs dozens of extra trains, since their ordinary rolling-stock has proved to be quite insufficient, and hundreds of cattlecars are used to transport the people. On the day before the height of a recent festival 150,000 people were brought there on fifty-six special trains, a remarkable record for a single-track railway. The street from the railway station to the tank was filled with people. Bathing had begun early in the morning of the great day, and streams of people were going and coming all the time. Some were eagerly pressing forward to reach the tank; others, dripping wet, with the sacred ashes still fresh on forehead and breast, were returning with a look of contentment on their faces that spoke volumes for their religious zeal.

On approaching the tank through the throngs, we were first imprest by the noise of 200,000 people, within a quarter of a square mile, all talking and shouting at once. Then, as we neared the tank, the foul odor arising from the water forced itself upon our attention. But above these two, as we gained a vantage-ground, the crowd of people caused us to forget all else. Myriads of people everywhere—in the water, along the streets, in the shrines -thousands upon thousands, from the lowest beggar to the greatest Brahman, all were there. The most ignorant coolie and the highest product of India's universities, the fanatical Sanyasi and the shrewd merchant, the cringing outcast and the lordly twiceborn Brahman, all mingled in the great crowds and each added his drop to that sea of humanity.

One of the most interesting sights of the festival was the groups of Brahmans forming a cordon around the women of their families, so that the latter might not come into contact with less-sacred mortals after their bath, and thus become defiled again. It was with difficulty that we made our way through the crowd, but a white face is still respected in South India, and we were given the right of way whenever we were noticed. Cameras, too, acted as talismans, for no sooner would they see our "picture-

taking boxes" than they would shout "Potografers," and all would give us a clear path.

After watching the mass of humanity for a while, groups and individuals attracted our attention. Along the edge of the tank men and women could be seen performing pooja. A young man took from his head a carefullytied bundle, cleared a small space on the steps that led down to the water. untied the bundle and placed in proper order the various articles to be used in his ceremonies. A coconut was broken into two pieces and the milk poured out as a libation. The two halves were then placed about a foot apart and between them were placed betel-leaves, limes, flowers and other things pleasing to Siva. A piece of camphor was laid on the leaves and lighted with a match. and while the camphor burned the worshiper turned to each point of the compass, said his prayers, and made various signs and genuflections. Then, gathering up the articles used. threw them as far as he could into (When another worshiper the tank. was hit on the head by a lime, as sometimes happened, his devotions were interrupted for the moment while he seemed to be muttering something under his breath.)

Having thus said his prayers, the worshiper went down into the water, black as ink, and filthy as could be, and, after "ducking" several times, made a circuit of the whole tank, in order that he might come into contact with all parts of its sacredness. How any one could bathe in such water—yes, and drink it—is beyond European conception, yet all the filth and contagion lurking in the water did not deter these thousands from their religious exercises. Even educated

men performed these ceremonies, and we were struck dumb with amazement suddenly to hear one of these almost naked, ash-besmeared devotees begin speaking to us in perfect English. The same gentleman who to-day took part in the ritual of his forefathers would, no doubt, to-morrow deliver a learned borne on the shoulders of men. The covering of the palanquin was richly embroidered in gold. On each side of his holiness walked men with magnificent umbrellas to protect him from the sun. Around his neck was a golden garland, and his ears and fingers were heavily jeweled. At his



HINDU DEVOTEES MAKING A CIRCUIT OF THE SACRED TANK AT THE GREAT KUMBAKONAM FESTIVAL, SOUTH INDIA

lecture on modern science, or plead a case before some high court. The anomaly of India's educated sons, at once devout adherents of their religion and well versed in modern knowledge, passes all understanding.

The festival came to its height at noon of the full-moon day. At that hour the gods were brought from the temples, and paraded around the streets. The procession of the idols was led by the head of the religious bodies of Kumbakonam. This gentleman was of middle age, clad in silks and jewels from his waist down, and was seated in a magnificent palanquin

approach the people, young and old, "salaamed," raising their hands high above their heads.

The procession finally halted at one corner of the tank, where the gods were placed in a temporary pavilion. Then one by one the tridents, or symbols, of the gods were taken down to the water and immersed, and each such act was hailed by the people with a great shout. That was the most auspicious moment for bathing, and as soon as a trident was immersed a great shout went up, the crowds clapped their hands, and then the multitude in the water all "ducked" at the same

time and threw handfuls of water into the air as tho a thousand fountains had suddenly burst forth. end of the large tank was completely filled with people as close together as they could stand, while thousands more lined the steps that ran all along its sides. The tank is about 1,000 feet long and 500 feet wide, and at least one-quarter of that area was packed with standing men and women. Thousands of them were jewelless Brahman widows clad in white, with shaven heads in token of their widowhood. Even they hoped for some blessing from this sacred bath. After the ceremony had been performed for each of the twelve gods, these were taken back to the temples and the people gradually dispersed.

Along the roadside sat hundreds of beggars, each exhibiting some real or pretended deformity or disease in the hopes of receiving alms from the passers-by. Gifts were generous, for every charity bestowed earns so much merit to counterbalance the load of demerits a man lays up through his sin. Some of the beggars were lepers, others had deformed or distorted Some were covered with red paint to resemble wounds. were buried in the earth, some were under large stones, while every other kind of abnormity was called into play to extort gifts. Many fakirs were there with their idols, peacock-feathers, sacred beads and ashes, tigersalmon-colored robes. skins. and

"Holy" men they are called, unholy they are, disfigured in body and warped in mind, too lazy to work and going from festival to festival begging alms from the pilgrims. Their bodies were covered with filth, but they were too busy gathering alms to take a bath even in the holy waters of the tank.

At this festival, the East and the West meet, altho it is only in external things and by way of contrast. West, represented by the British Government, is present in its officials, who had charge of the arrangements for the festival. The Government provides a bureau where lost children may be reclaimed, and through its sanitary officers tries to make the tank as free from pollution as possible by putting into its holy water fifty barrels of chlorid of lime each morning, and English railway officials make it possible for a single-line railway to handle 300,000 persons without accident or mishap in five days. But the pilgrim dripping from his bath in the heaven-giving waters is careful not to be defiled by the touch of the casteless European. Thankful he is for the convenience and safety which the Westerners' presence assures, but his gratitude does not remove the barriers of caste and religion that still separate the two. These people are seeking forgiveness of sin. "Shall we whose souls are lighted with wisdom from on high, shall we to these benighted, the Light of Life deny?"

# THE GROWING SELF-CONSCIOUSNESS OF THE NATIVE CHURCH

REV. ARTHUR JUDSON BROWN, D.D.

The growth of the native Church in intelligence, stability and faith is at once the greatest joy and the greatest anxiety of modern missionary work. The Church is the fruition of the hopes and toils and prayers of missionaries and their supporters in home lands. With the Apostle John we can say that we "have no greater joy than to hear that 'our' children walk in truth."

But with the development of these churches came new problems that are more difficult than any which we have yet had to face. We are dealing not with men of our own race and speech whose customs and ways of thinking we understand, but with men of other blood and different points of view, men whose hereditary influences are far removed from ours and whose minds we, as foreigners, can not easily comprehend. They are not interested in some of the theological discussions which have long engrossed the attention of the Western world. They find some of our methods unsatisfactory to them. They wish to determine their own forms of government, to write their own creeds, and to accept the advice of alien missionaries only so far as it commends itself to their judgment.

It is inevitable in these circumstances that differences should arise and that the native churches should do some things which appear to us to be unwise and perhaps injurious. It is a new experience for the white man, who has been accustomed to feel that he represents superior intelligence, to find himself shouldered aside by men whom he has long regarded as his inferiors. It is usually hard for a parent to realize that his son has come to an

age when he must decide certain things for himself, and this feeling is intensified in the relations of missionaries from the West to the native Christians of the East.

All the more should we be on guard against disappointment and wounded pride. We must recognize the fact that the native Church has rights which we ourselves claimed in earlier days, rights which are inseparable from those truths which we have long sought to inculcate. We know that the knowledge of the gospel awakens new life. Why should we be surprized that this knowledge is doing in Asia what it is our boast that it did in Europe, and why should we be afraid of the spirit which we ourselves have invoked? It is only people of spirit who are worth anything. When the rights and dignities of the mission or the Board appear to be jeopardized, let us not harbor a sense of injury or feel that we must resent what we conceive to be an infringement of our prerogatives. It is better to go to the other extreme and say that we have no rights in Asia, except the right of serving our brethren there.

Two phases have long been current in missionary literature and correspondence which illustrate the difficulty of the situation. They are "native agents" and "native helpers." "Agents and helpers" of whom? Missionaries, of course. Precisely; and yet these men belong to proud and sensitive races and are not infrequently our equals. We have now come to the point in Japan, China and India, and we are rapidly approaching it in some other countries, where we should not only abandon this terminology, but the

whole attitude of mind of which it is the expression.

It is a grave question whether our whole missionary policy is not too largely centered upon the Board and the missionary, rather than upon the native Church. We have theorized about the interests of the Church, but we have usually acted upon the supposition that our own interests were paramount. We are in constant correspondence and contact with missionaries; but, save for an occasional secretarial visit, we have no opportunity to come into touch with native Christians. We are in danger of being ignorant of their points of view and states of mind. When a Board makes out its annual appropriations, it first sets aside everything required for the support of the missionary himself -his salary, house rent, furlough, children's allowance, etc. What is left goes to the native and current That which we have done financially, we have done in everything.

To a certain extent this is not only right but necessary. The missionary is "one sent" from a distant land. He is living far from his natural environment and in such circumstances that he must be wholly supported from home. We can not send men into the heart of Asia and Africa and subject them to uncertainties as to their maintenance and position. The native is in his natural environment. He supported himself before the missionary came and his ability to stay is independent of the missionary. We can not, therefore, place the missionary and the native minister on the same plane from the viewpoint of our financial responsibility. We must maintain the missionary in full to the very end, not expecting or permitting him to receive the support of the native churches. We are not expected to maintain the native Church to the end, but only to assist it in getting started.

Making all due allowance for these considerations, the general fact remains that our policy in its practical operation has not sufficiently taken into account the development of the native Church and the recognition of its rights and privileges. We have built up missions, emphasized their authority and dignity, and kept them separate from the native Church, until, in some regions at least, the mission has become such an independent centralized body, so entrenched in its station compounds and with all power so absolutely in its hands, that the native Church feels helpless and irritated in its presence. The larger reenforcements we send, the greater the danger becomes. Many missionaries feel this so keenly that they urge the abandonment of the policy of segregating missionaries on compounds and favor distributing them in small groups, and even individual families, so that they will live among the people and identify themselves with them. This is the German policy, and it has strong advocates among missionaries of other nationalities. Irish and Scotch missions in Manchuria follow this course, scattering their missionaries over many places instead of concentrating them in a few. We have some stations of this kind, and indeed some whole missions whose families are few and scattered enough in all conscience. But our general policy is one of concentration in strong stations, and the small ones usually call pretty vigorously for reenforcements. Full discussion of this

question would take me too far afield just now. There are two sides to it. and on the whole I favor our present policy of well-equipped stations. But such stations should be on their guard against the danger of a separative, exclusive spirit, and it should not be assumed that efficiency necessarily increases in proportion to numbers. The machinery of large stations is apt to become complicated and to require time, so that doubling a station force seldom doubles the work. Except where there are higher educational institutions, four families are a better station staff than eight. Let the other four, if they can be sent, man another station.

The reasons for vesting financial power in the missions, as far as foreign funds are concerned, are strong; but the time has come when the presbyteries on the foreign field ought to be given a larger cooperative share in supervising evangelistic work, and in some places full responsibility for expending the funds which they raise. One reason why our presbyteries in many fields are not showing that fidelity and aggressiveness which we desire is because they have practically no They are overshadowed by the mission. All questions affecting the work are decided by the missionaries within the close preserve of the The native pastors and mission. elders feel that they have no voice in the real conduct of affairs, and therefore they have little sense of responsibility for it. Sometimes they acquiesce indifferently in this situation and become negligent; sometimes they acquiesce under necessity and become irritated. In either case, the result is unfortunate.

During my tour of Asia, I em-

phasized conferences with native leaders and tried to get into touch with them. I am not so ignorant of the Asiatic mind as to imagine that I wholly succeeded. No man can run out from America for a visit in the Orient, a man who does not understand the language and who has not lived among the people, and by any number of conferences conducted through an interpreter familiarize himself with the native point of view. Men who lived in Asia a lifetime confess that there is still much that is inscrutable to them. Still, by asking questions of representative Christians in many different fields, and also by asking questions of experienced missionaries, and thus getting the benefit of the knowledge of those who are in a better position to judge, one can hardly fail to get some idea of the Asiatic attitude. It is significant that in all my conferences with native Christians in various parts of Japan and China during this visit, and in the same countries, and also in Siam. Laos, India, the Philippines and Syria during my former visit, I found substantially the same state of mind, and conversations with hundreds of missionaries of our own and other boards have pointed to the same conclusion. In New York we are constantly corresponding with missionaries scattered all over the world, and in the course of years and in many thousands of letters certain facts and opinions become clearly apparent. These confirm the impressions gained on the field.

This general feeling naturally exists in varying degrees of intensity. Sometimes it is strong, sometimes weak; and in some places, notably Korea, it is as yet hardly observable, for reasons to which I refer elsewhere. But

taking a wide view of the situation in Asia, as I have had opportunity to study it on two different journeys eight years apart, in many different countries and in fifteen years of correspondence as a secretary, it seems to me indisputable that the time has already come in some places, and is swiftly coming in others, when the native Church is reaching self-consciousness, when it is restive under the domination of the foreigner, and when it is desirous of managing more fully its own affairs. In Japan, the Church is determined to do this at all hazards, even tho it has to lose all foreign assistance whatever. The Church of Christ is willing to have foreign missionaries and foreign aid only on condition of cooperation as the Church defines cooperation.

In China, the same state of feeling is rapidly developing, tho the Chinese feel more strongly the need of financial assistance from abroad. Twice in North China movements have arisen for the formation of an independent Chinese Church; and the second movement, a recent one, would probably have succeeded if it had been under more effective leadership and if the difficulty of financing such a Church without outside aid had not been so serious. I asked the Chinese in our Peking conference why they were not satisfied with the Church which they already have, and which we are cordially willing to turn over to them as fast as they are able to assume responsibility for it. The reply was to the effect that the Chinese do not feel that the present Church is Chinese; they regard it as the foreigners' Church.

The same feeling developed in the large conference with Chinese leaders

in Shanghai. They evidently considered the question the burning one, and they discust it nearly all day. Afterward we took it up in the missionaries' conference. There, too, its gravity was fully recognized. The missionaries faced it squarely and handled it with courage and wisdom. The result was the unanimous adoption of the following paper:

Careful consideration was given to the questions which were raised by the Chinese leaders in their conference Saturday. We cordially agree with our Chinese brethren, and indeed we had already exprest the opinion that the time has come in some of the missions, and that it is rapidly coming in others, when the Presbyteries should be given a larger share of privilege and responsibility in the conduct and support of evangelistic work, the selection of Chinese evangelists, etc., than now exists in many places.

We also believe that it would be wise to give the Presbytery or Synod concerned some representation on the field board of managers of theological seminaries, which are most vitally related to the evangelistic work in the training of pastors and evangelists.

We recognize that there are many details which will have to be worked out with care, and that conditions differ in various missions. We therefore content ourselves now with this general expression of opinion, and we earnestly commend the whole subject to the earnest consideration of our respective missions at their next annual meetings.

When these resolutions were made known to the Chinese, they exprest unbounded relief and gratification. They appeared to feel that if this policy were ratified by the missions and became practically operative, the consequences would be beneficial in the highest degree. Some fear was privately exprest that they read into the resolutions more than was intended; but as I left copies were being translated into Chinese so that the exact

wording could be in their hands. The subject is too large and involves too many ramifications to be adequately treated in this article. I can only raise the question now in this tentative way, and express the earnest hope that the boards will study further and carefully into the whole subject and hold themselves in readiness to admit the native churches to such larger participation in the supervision of the work and even in the use of money for evangelistic work as the missions may deem practicable in their respective fields. There will be some risks; but they can hardly be as formidable as the risks of the present policy. We can not always keep the

churches of Asia in leading strings, and we ought not to do so. We must trust them and help to put them upon their feet.

We ought to face these new questions of relationship, not simply because they are forced upon us, but because we ourselves frankly recognize their justice. It would not be creditable to us to insist upon holding all power in our own hands until some aggressive Church, like the Church of Christ in Japan, forces us to let go. We ought to see these things ourselves. If we really desire a self-reliant, indigenous Church, let us not be angry or frightened when signs of self-reliance appear.

# SAMSON OCCOM, THE FAMOUS INDIAN PREACHER OF NEW ENGLAND

BY BELLE M. BRAIN, SCHENECTADY, N. Y. Author of "Redemption of the Redmen," etc.

Samson Occom, the foremost Christian Indian of New England, was one of the best-known and most eloquent preachers of his day. Until the close of the last century his story was but little known; but now, thanks to the exhaustive researches of Dr. W. De Loss Love, we have a full account of his life and the times in which he lived and worked.\*

Occom was born in 1723 in a wigwam in the Indian village of Mohegan, not far from New London, Conn. His father, Joshua Ockham, Aucom or Mawcum, as the name is variously spelled, seems to have been a man of some distinction in his tribe; while his mother, who soon figures in the records as "Widow Sarah Occom," implying her husband's early demise, was far above the average of Indian women in industry, intellect and affection. She is said to have been a descendant of the famous Mohegan chief Uncas.

The Sarah Occom eventually became an earnest Christian and exercised a strong influence on the life and character of her distinguished son, at the time of his birth she and her entire family and tribe were heathen. In an old manuscript still preserved at Dartmouth College, written by Occom at the age of forty-five, he quaintly gives these glimpses of his early life:

"I was Born and brought up in Heathenism till I was between sixteen and seventeen years of age, at a Place called Mohegan, in New London,

<sup>\* &</sup>quot;See "Samson Occom and the Christian Indians of New England," by W. De Loss Love, Ph.D., Pilgrim Press, 1900.

Conn., in New England. My Parents lived a wandering life, as did all the Indians at Mohegan. They Chiefly Depended upon Hunting, Fishing and Fowling for their living, and had no connection with the English, except to Traffic with them in their small trifles, and they strictly maintained their Heathenish ways, customs and Religions. Neither did we cultivate our Land nor keep any Sort of Creatures, except Dogs, which we used in Hunting, and we Dwelt in Wigwams. . . .

"Once a Fortnight in ye Summer Season a Minister from New London used to come up and the Indians to attend; not that they regarded the Christian' Religion, but they had Blankets given to them every Fall of the year, and for these things they would attend. And there was a Sort of a School Kept, when I was quite young, but I believe there never was one that ever Learnt to read anything. And when I was about ten years of age there was a man who went about among the Indian Wigwams, and wherever he could find the Indian Children would make them read, but the Children used to take Care to keep out of his Way; and he used to Catch me sometimes and make me Say over my Letters, and I believe I learnt some of them. But all this Time there was not one amongst us that made a Profession of Christianity."

For fully fifty years faithful workers among the colonists had endeavored to give the gospel to these Indians, but with almost no success. "There has been Something done to Christianize the Mohegans and other Indians in the Colony of Connecticut," wrote Cotton Mather in 1715; "but, Lord, who has believed! They have

been obstinate in their Paganism; however, their obstinacy has not put an End unto our Endeavours."

About the year 1740, however, when the great revival under Whitefield was sweeping over the colonies, the whites redoubled their efforts for the Indians, and the Indians responded as never before. Among those early convicted of sin was young Occom, then in his seventeenth year. After six months of doubt and darkness, he finally accepted Christ and resolved to devote his life to His service. So eager did he now become to learn to read the Word of God that he bought a primer and went from house to house begging his white neighbors to give him a little instruction.

As time went on his desire to serve Christ grew greater rather than less. By dint of great perseverance he learned to read a little in the Bible, and he faithfully used every opportunity for talking to the Indians concerning their souls, but he sorely needed further instruction. This he presently secured from the Rev. Eleazer Wheelock, a Congregational minister in Lebanon, Conn., who afterward became president of Dartmouth College. In the manuscript already quoted, Occom tells how his acquaintance with this good friend began: "At this time my Poor Mother was going to Lebanon, and having had some knowledge of Mr. Wheelock, and Learning that he had a number of English Youth under his Tuition, I had a great Inclination to go to him and be with him a week or a Fortnight, and Desired my Mother to Ask Mr. Wheelock whether he would take me a little while to Instruct me in Mother did so, and when Reading. she came Back she said Mr. Wheelock

wanted to see me as soon as possible. So I went up thinking I should be back again in a few Days. When I got up there, he received me with Kindness & compassion, & instead of staying a Fortnight or 3 weeks, I spent 4 years with him."

When, on December 6, 1743, Dr. Wheelock opened the doors of his home and received the young Mohegan into his household, he little realized how great an event it would be in the lives of them both. Not only did it give Occom the preparation needed for his life work, but it led the good doctor to establish his famous Indian Charity School, which played an important part in the early evangelization of the Redmen.

Quick to recognize the latent talents of his dusky pupil, Dr. Wheelock set about developing them with rare patience and skill. Under his wise instruction Occom soon mastered the arts of reading and writing and began the study of Latin and the classics. At the same time he was learning many things not found in the textbooks. The refining influence of the Christian home of which he was an inmate did much to mold his character. and association with white youth of his own age revealed defects in his training which he was wise enough to endeavor to remedy.

In view of Occom's desire to be a missionary, it was planned to give him a course at Yale on the completion of his preparatory work with Dr. Wheelock. But at the end of four years, tho he had made "such progress that he would doubtless have entered upon his second year at his first admission," this plan had to be reluctantly relinquished. His eyes had been so seriously overstrained by application

that continuous study was out of the question.

It was hopeful, however, that he might be able to take a private course in theology under some minister, and in the autumn of 1748 negotiations to this end were entered into with the Rev. Solomon Williams, of Lebanon. But Occom's eyes continued so weak and he had such a spell of illness, that this plan had to be given up.

Poor Occom was greatly disappointed, yet his missionary zeal continued unabated, and his heart was full of hope that he might yet find a field of labor among his people. Ere long God honored his faith and called him to a work in which He greatly blest him.

This was at Montauk, the eastern extremity of Long Island. The place was ever a favorite resort of the Indians, and in the summer of 1740 Occom went there on a fishing excursion with a party of his fellow tribesmen. He was an expert fisherman, but he cared more for men than for fish just then, and leaving his companions to engage in their sport, went about among the wigwams fishing for men. So great was the interest that the Indians pleaded with him to come and start a school among them. As a result he returned to Montauk in November, 1749, and began a work there in which he continued twelve years.

Tho merely a teacher, he soon added to his work in the school three religious services on the Sabbath and a mid-week meeting for prayer. As a result the Montauks soon came to regard him as their minister, and called on him to visit their sick and bury theid dead. Ere long he so completely won their confidence that they came to

him with all their disputes and made him their legal adviser. Like Eliot, he combined the offices of schoolmaster, preacher and judge.

Meanwhile, he lived among them in the greatest simplicity. His home was a wigwam like theirs, and his household effects so few and simple that they could be easily removed from one place-to another. At first he received no compensation save from the Indians themselves, who agreed to take turns in supplying his food. But they were so poor that he would often have suffered had he not been able to add to his stores by hunting and fishing and farming.

At the end of two years, the Society for Propagating the Gospel, through its Boston commissioners, agreed to grant him £20 a year. But as he was married in 1751 to Mary Fowler, daughter of one of the most influential Indians at Montauk, and soon had a large family of young children, he found this inadequate to meet his needs, and was obliged to supplement it by making various articles of wood—spoons, ladles, churns, gun-stocks, pails and piggins—and by rebinding old books for the whites at Easthampton and other settlements near by.

Throughout his entire career, this illustrious Indian was so insufficiently paid that he suffered greatly and frequently from want, yet his zeal in the service of Christ continued unflagging. His one attempt at luxury while at Montauk was a mare to carry him about among his scattered parishioners. But this ended in disaster. The first one he bought fell into a quicksand. The second was stolen. A third died of distemper. A fourth had a colt and then broke its leg. Soon after the colt died also! Whereupon he gave

up in despair and made his visits on foot.

Notwithstanding his discouragements, his work was so successful that in 1759, tho he had been unable to take a course in theology, it was decided to ordain him "a minister at large to the Indians." Having passed a satisfactory examination before presbytery, the solemn and impressive service by which the young Mohegan schoolmaster became an ordained minister of the Presbyterian Church was held on August 29, at Easthampton, in the presence of a large company of Indians and whites.

During the entire proceedings Occom seems to have conducted himself with very great credit. His trial sermon on the text "They that dwell in the wilderness shall bow before Him," was well received, and in the ordination sermon, the Rev. Samuel Buell declared him to be "an ornament to the Christian religion and the glory of the Indian nation." Yet Occom was doubtless glad when it was all over. The account of it in his diary closes with these words: "Thus the solemnity ended. Laus te Deum."

The Occom continued at Montauk after his ordination, it was thought that he ought to be sent to some larger field of labor. Accordingly, when a call came for a missionary to the Oneidas, in western New York, Occom was chosen for the work, and in June, 1761, accompanied by his brother-in-law, David Fowler, he made the first of three journeys to the famous Six Nations. But two years later, owing to Pontiac's war, all work came to an end in that region.

There being no prospect of work among the Oneidas for some time to come, Occom now accepted an ap-

pointment from the Boston commissioners as missionary to the Niantics, Mohegans and other tribes near his boyhood home in Connecticut, at an annual salary of £30. Accordingly, in April, 1764, he removed with his family from Montauk to Mohegan, where his mother and brother and sister still lived, and where his tribal in-Here, with the asheritance was. sistance of the Indians, he erected a house for the accommodation of his large family. The site selected was a hillside near the Norwich and New London highway, and the house, a plain but substantial structure, clapboarded with shingles, was so well built that it survived until recent times and became a famous landmark frequently visited by tourists.

The Occom's service here was brief, it was, perhaps, the happiest of his entire career. The Indians loved and trusted him, and so famous had he become that white travelers frequently turned aside from the highway to visit him and hear him preach in the chapel. "He is zealous," Dr. Wheelock wrote to Whitefield in England, "preaches to good acceptance; ye Indians at Mohegan and Nihantic are all to a man attached to him: his assemblies are crowded with English as well as Indians, and I think a good prospect of his usefulness."

A year later, at the suggestion of Whitefield, Dr. Wheelock sent Occom to England in behalf of the Indian Charity School, which, inspired by the success of his Mohegan protège, he had established for the training of Indian youth as missionaries to their people. It was now in successful operation, but sorely in need of funds.

Tho there was some little opposition to the scheme, Occom set sail

from Boston on December 23, 1765. accompanied by the Rev. Nathaniel Whitaker, one-fourth of the passage money being paid by John Hancock, who was part owner of the vessel.

Tho a majority of Occom's friends had favored his going, no little anxiety was felt as to how he would conduct himself in England. Even Wheelock was dubious about it. am concerned for Mr. Occom," he "He has done wrote to Whitefield. well and been useful as a missionary among his savage brethren, but what a figure he will make in London, I can't tell."

But these fears proved groundless, for Occom took England by storm. The great audiences that gathered to hear him speak were thrilled by his message, and charmed by the modesty and simplicity of his manner. popularity was soon very great. was lionized by the nobility, entertained at the best houses in London. and granted an interview with the king, who gave him £200 for the Everywhere he conducted himself with the greatest propriety. Even in the society of the most distinguished people he seemed perfectly at ease, and, much to their amazement, "conducted himself with the manners of a white man, as tho he had never lived in a wigwam of bark."

In every way his mission was a great success. During his tour, which covered both England and Scotland. he made about 400 addresses and collected some £12,000.

Returning to America. Occom found himself more famous than ever. dians and whites alike now regarded him as the foremost man of his race, and people everywhere were ready to do him honor. Nevertheless, his homecoming was a sad one, and the days that followed were among the darkest of his entire career.

During his absence, tho Dr. Wheelock had agreed to care for them, his family had been allowed to suffer somewhat, and this neglect on the part of the friend whom he had served so faithfully across the water was a very great grief to him. Then, too, he found his wife in poor health, and his children in sore need of their father's control. But sorest of all was the fact, that tho at the height of his power, there seemed no field in which he could labor. The Boston commissioners, not having been in sympathy with his English campaign, refused to employ him again. The only opening was a mission to the Onondagas, and this Dr. Wheelock urged him to take, but, for reasons too lengthy to state, Occom felt obliged to decline it.

During these dark days, when he was sorely disheartened, and often in actual want, Occom fell a prey to the besetting sin of his race, and on two occasions took more liquor than was thought becoming in a minister of the gospel even in those days when social drinking was the rule. There were many extenuating circumstances, but Occom was greatly humbled and much distrest. Suffolk presbytery, to which of his own accord he made confession of his fault, made full examination of the case, and then put on record "that the sensations of intoxication which he condemned himself for, arose, not from any degree of intemperate drinking, but from having drunk a small quantity of spirituous liquor after having been all day without food." But tho the presbytery dealt thus kindly with him, and Occom seems never again to have sinned in this way, the

suspicion of it followed him to the end of his life.

Presently brighter days began to dawn for the famous Mohegan. His friends of England, learning of his sore situation, rallied around him and sent him cheering letters and financial aid.

Some five years after Occom's return from England, an event occurred that added not a little to his fame. It was the custom in those days to precede the execution of a criminal by a service in the church, and Moses Paul, an Indian who was to be executed at New Haven for murdering a white man while under the influence of liquor, requested Occom to officiate for him in this way.

Occom granted the request, and on the day appointed, September 2, 1771, people gathered from far and near in the old First Church of New Haven to hear what the famous Mohegan would say. As soon as the condemned man was brought in by his guard, the solemn service began, and at the close Occom accompanied him to his execution.

So deep was the impression made by Occom's sermon on this occasion that its publication was called for. Somewhat reluctantly Occom consented to this, and when it was brought out it had a wide sale. The demand for it was so great that it ran through nineteen editions.

Encouraged by the success of this first literary venture, Occom soon followed it by another—the printing of a "Collection of Hymns and Spiritual Songs," which proved most useful in its day. Among the selections were some of his own composition, which gave him rank among the hymnwriters of New England. The best-

known of these is the old hymn, "Awaked by Sinai's Awful Sound," once found in almost every hymnal.

Useful as Occom's life had been, his greatest achievement was yet to be accomplished. In 1771, becoming concerned for the future of his converts, he conceived the plan of forming a new tribe composed of the Christian Indians in the seven settlements of Charlestown, Groton, Stonington, Niantic, Farmington, Montauk and Mohegan, and emigrating with them to the Oneida country, where they could form a Christian community free from the hurtful influence of heathen tribes.

In this work he was eminently successful. The first move was made in 1773, but, owing to the dark days of the Revolution, it was not until 1789

that the work was completed, and Occom removed his family from Mohegan to the new home in western New York. Here, in the summer of 1792, he died somewhat suddenly at the age of sixty-nine and passed to his reward.

It being the purpose of the new tribe to live in harmony as Christian brothers, they called their settlement Brothertown — Eeyamquittoowauconnuck, Occom wrote it—and themselves the Brothertown Indians. The tribe and the town still exist, tho not in the Oneida country. Early in the last century, owing to the encroachments of the whites, they removed to Wisconsin, where at the present day, in the little village of Brothertown, some of the descendants of Occom's converts may be found.

#### SANE RESULTS OF MISSIONS

When the keen scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted, a place where age is reverenced, infancy respected, womanhood honored and human life held in due regard-when skeptics can find such a place, ten miles square, on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.-JAMES RUSSELL LOWELL.

Foreign missions have added at least seven hundred and fifty reg-

iments to the Christian army of conquest, seven hundred and fifty thousand men who, had it not been for foreign missions, would have had their place in the devil's army rather than in the ranks of King Jesus.—F. L. Anderson.

Missions are the chief end of the Church. The chief end of the ministry is to guide the Church in this work, and fit her for it. The chief end of the preaching in a congregation ought to be to train it to take its part in helping the Church to fulfil her destiny by giving money, sympathy, prayers and members to the work. And the chief end of every minister in this connection ought to be to seek grace to fit himself thoroughly for this work.—Andrew Murray.

# THE FIRST PROTESTANT FOREIGN MISSION 1557 A DESCRIPTION OF A HUGUENOT MISSION TO BRAZIL PUBLISHED IN 1578

BY REV. PROF. JAMES I. GOOD, D.D., DAYTON, OHIO

In this year of the Protestant Missionary Conference at Edinburgh, it is interesting and encouraging to contrast the weakness of the beginnings of the work with its present vast strength in its regiments of missionaries, armies of native helpers and millions of adherents.

Protestantism was hardly born before it revealed its missionary spirit. In 1555, under the leadership of Villegagnon, a French colony was sent to Brazil by Coligny, aided by the King of France. This colony located on an island in the beautiful harbor of Rio Janeiro, which still bears the name of Villegagnon. Villegagnon, finding that the Huguenots in the colony were the best workmen and exerted a good influence on the others, sent back to Coligny and the magistrates of Geneva for more Huguenots, and also for ministers for them. In response, Dupont led a colony of Genevese; and the Genevan Church, under Calvin, sent two ministers, Peter Richier and William Chartier. This party left France November 19, 1556, and arrived at Rio Janeiro March 7, 1557. Later Villegagnon went over to Romanism and indulged in a persecution of the Huguenots, which drove them to the mainland. There they staved for eight months, and then undertook a terrible journey back to France. Four or five of their number were the first martyrs for Protestant missions. Finally the colony was destroyed by the Portuguese in 1560.\*

Among these colonists, there was a young student of theology from Geneva named John Lery, a Burgundian by birth, sent by the Genevan Church expressly to learn the language of the natives in Brazil, so that they might teach them Christianity. Lery proved to be the historian of the expedition, and has left a very interesting account of it and also a very valuable description of the natives of This work was published after his return to France in 1558, and was entitled "Histoire d'un voyage faict en la terre de Bresil" (1578). It was later published in Latin with the title "Historia navigationis in Brasiliam quae et America dicitur" (1586).\*

In the British Museum we were surprized to find also an English translation of part of Lery's work, published in 1625. The sixteenth chapter of his book is on "Religion," and it fills twelve pages. Lery aims first to give a description of the religious condition of the people whom he calls "the Tonoupinambaultys." He found them in wretched spiritual condition, very superstitious, but believing in some sort of immortality. They greatly feared thunder and the devil, and had a tradition of the flood. In seeking to learn the words of their language he told them of the God of the Christians. who created all things. The people marveled very much at a God far greater than the devil, whom they greatly feared, and whom they called "Aygnan."

These barbarians held an assembly every third or fourth year, into which Lery inadvertently happened to come

<sup>\*</sup>For a full description of this expedition to Brazil, see Parkman "Pioneers of France in the New World" (pages 16-27); Papers of the Church History Society, Vol. III, Article "Villegagnon"; also "The History of the Reformed Church in the United States," by the author of this article (pages 3-11), and the Journal of the Presbyterian Historical Society (December, 1909).

<sup>\*</sup> A copy of this later edition is in the possession of the writer.

after he had been living among them for a half a year. Here he found himself at first in considerable danger, and was compelled to go for safety into the hut where the women were gathered. By and by, taking courage, he went over into the men's hut, and there witnessed an Indian dance led by the priests. After the dance was over, he was most lavishly entertained by these heathen with food, and had the boldness at that festival to declare to them through an interpreter their errors, and especially to expose the deceptions of their priests, who for this greatly hated him and shunned the sight of him.

On another occasion he visited one of their towns, where they flocked from all directions to see the white stranger. When he bowed his head to give thanks to God for food given him, they wondered what he meant by this. This gave the opportunity to preach to them through an interpreter. His account of this, as translated in the antiquated English of the seventeenth century, is as follows: answered that our prayers were directed to God, and that altho we could not see him, he had not only plainly heard us but also did apparently know whatsoever we had hid in our hearts. From thence, coming to the creation of the world, I first of all labored to teach them that among the creatures, God made man the most noble and excellent, and that we surely in that we worshiped Him were delivered by His hands from infinite dangers of a very long navigation in so vast a sea: and depending upon His help, were freed from all fear of Aygnan, both in this life and in the life to come. Wherefore, if they would reject the delusions of their Caribbees (priests) and that

barbarous custom of devouring men's flesh, they would undoubtedly obtain the same gifts of God, which they saw we had.

"Now, when they had harkened unto us about the space of two hours with great attention and admiration, one of them, reverent for his authority and years, discoursed after this manner: 'Surely, you have told us wonderful and excellent things, and such as we have never heard before." The old man closed, however, by saying that if they left the customs of their fathers, they would become a laughing-stock of the neighboring nations. Lery urged them not to be moved by the scoffs of their neighbors, and closes by saying: "The Lord gave that efficacy to our words that not only many barbarians afterward promised to frame their lives according to that law which they had learned of us, but, kneeling on the ground, gave thanks with us unto God. That prayer, which was made unto God by one of our men, was expounded unto them by our interpreter."

That night Lery heard them singing songs of vengeance against their enemies, and learned how little they had as yet learned of Christianity. closes the account of this by saying: "Behold the inconsistency of these miserable people and the lamentable example of human nature. Yet, surely, I persuade myself, if Villegagnon had never revolted from the true religion (Protestantism) and if we had stayed longer in those countries, it would have happened that at length some would have been won to Christ." Such was the beginning of Protestant foreign missions, but out of it has come the great world-wide missionary movement of to-day.

# THE DECAY OF JEWISH RELIGIOUS LIFE IN NEW YORK

BY REV. LOUIS MEYER, NEW YORK CITY

At the first annual convention of the Iewish Community (Kehillah) New York, the Executive Committee gave a report which seems to us a very important document. It deals at length with Jewish religious education in the greatest Tewish city of the Rabbi J. L. Magnes, D.D., chairman of the Executive Committee, says in his report: "We find thousands of Jewish children, over two-thirds of all the Jewish children of school age, without any Jewish education at all, and of the remaining one-third, all too many have only a superficial smattering of a Tewish training, or are forced to attend the Tewish school under conditions such as often defy description. Many hundreds of thousands of dollars are spent yearly for Jewish education, but the results are hardly commensurate with the money or the energy or the love expended."

The report of the Committee on Jewish Religious Education is a most remarkable document, for it enables us to get a picture of the Jewish educational situation in New York. The chairman of the committee was Dr. M. M. Kaplan, but the investigation was made under the supervision of Dr. B. Cronson, principal of one of the public schools, who employed a special investigator in each of the ten districts into which the whole territory of Greater New York was divided. The number of Jewish children of school age in 1909 was found to be 170,000, which seems a very low number. Six different agencies afford Tewish education to these children, viz., Talmud Torah schools, institutional schools, congregational schools, Sunday-schools, Chedorim, and private tutors. Talmud Torah

schools are established for the purpose of giving Jewish instruction to children, mainly to boys, in congested districts, and are attended mostly by the children of the poor. The teachers are either immigrants, who have a limited use of the English language at best, or young men trying to earn money for a college course. salaries are from \$25 to \$40 a month. rarely exceeding the latter figure. The teaching is very poor. The lower classes are overcrowded, but the upper classes only meagerly attended, so that there is no need found for graduation. There are twenty-four of them in the Institution schools are those which belong to orphan asylums or to institutions which do social work. The former are well equipped, and render most effective service. The latter are still better equipped, and are largely attended; chiefly, however, by girls, because they do not have the sympathy of the orthodox masses. There are seventeen of them.

Congregational schools are connected with orthodox congregations, are under the supervision of the rabbi, but the work is superficial, the attendance is irregular, the discipline is not very good, and the upper classes are empty. Their total number is forty-two.

Sunday-schools are attended almost exclusively by the children of the congregation with which they are connected, tho there are a few "mission-schools" for the children of the poor. A vague kind of curriculum is followed, the attendance is good, and teaching is fair. There are twentynine of these Jewish Sunday-schools in New York.

A cheder is a Jewish "school conducted by one, two, or three men, for

the sole purpose of eking out some kind of a livelihood which they failed to obtain by any other means. meets in a room or two, in the basement or upper floor of some old, dilapidated building. The cheder is usually filthy, the light dim, and the air stuffy. The long table or the rickety desks have seen a better day." It is attended mainly by boys. instruction seldom goes beyond the reading of the prayer-book and the teaching of a few blessings and is carried on in Yiddish. It knows no order and has no curriculum. There are, however, some modern cheders, where the teachers use modern pedagogic methods and accomplish good results. The number of chedorim in New York is 468.

Thus, the total number of agencies for Jewish religious instruction in New York, exclusive of private tutors, which agency is not amenable to investigation, was 580 in 1909. They were attended by 41,404 pupils, or 24.35 per cent of the estimated number of Jewish children of school age. Of these 41,404, however, 30,573 were boys and 10,831 were girls, so that, taking the number of Jewish boys in New York equal to that of girls, almost 36 per cent of the Jewish boys of school age in New York received religious instruction, but only 12.74

per cent of the girls. A most deplorable state of affairs, indeed.

In Manhattan, where the large bulk of the Jewish population is located, 21,184 boys and 7,434 girls attended the 322 religious agencies, while the 227 agencies in Brooklyn were attended by 8,250 boys and 2,870 girls. According to the report, the most crowded places in Manhattan are from Monroe Street up to East Ninth Street, and from East Ninety-ninth Street up to East 118th Street. Brooklyn the most crowded places are Brownsville, beginning with East New York Avenue; and East New York, beginning with Pitkin Avenue, stretching to the end of the inhabited streets. In Williamsburg, the central point is about Graham Avenue and Cook Street.

The decay of Jewish religious education pointed out by this Jewish committee is not limited to New York. It is found in every large American city. It is found in London, where, it is stated, only 15,000 out of 40,000 Jewish children are receiving Jewish religious instruction. It is found in Germany; and it is beginning to appear in Austria, in Hungary, and also in Russia. Thus, it is high time for Christians to step in and do some constructive work among these Jewish children by preaching the gospel.

### MISSIONARY NUGGETS

Weighed in the balances of love is our life found wanting?—G. SHER-WOOD EDDY.

Jesus Christ is going to win in this campaign. The only question is, shall you and I be crowned victors with Him in the final conquest of the world?—I. CAMPBELL WHITE.

I have long ceased to pray "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: "I have had compassion; now it is time for you to have compassion."—A. J. Gordon.



REV. MALCOLM MOFFAT AND FAMILY LEAVING BROKEN HILL FOR CHITAMBO, MAY 2, 1907, TO OPEN THE LIVINGSTONE MEMORIAL STATION

### WHERE LIVINGSTONE DIED

#### THE CHITAMBO MISSION AT THE LIVINGSTONE MEMORIAL

BY REV. JOHN M. SPRINGER, BROKEN HILL, NORTHWEST RHODESIA Missionary of the Methodist Episcopal Church

Thirty-four years passed after the great soul of David Livingstone left the broken, fever-stricken, travel-worn body on its knees in the mud hut at Ilala, and the Christian world, with all its applause for Africa's greatest hero, had not yet followed to establish a work where he died. The United Free Church of Scotland was achieving marvelous success in British Central Africa, especially at Livingstonia and Bandawe, and at last they felt it possible to enlarge their borders and take in the place where that intrepid missionary had died. In reaching out to Chitambo, they chose Rev. Malcolm Moffat, a nephew of David Livingstone, who had already been five years in the Nyasaland work. He had shown himself a good linguist, a man of great faith and altogether a worthy descendent of such noble missionary pioneers as his grandfather, Robert Moffat, and his father, John S. Moffat.

On May 2, 1907, the writer and wife were at Broken Hill when Mr. and Mrs. Moffat and their two little boys left the railway for a 300-mile trek on foot and hammock through the tsetse-fly country to open the memorial mission.

As the country all around Chitambo is swampy and unhealthy, they went first to the government station at Serenje, where they could use a trader's empty house to occupy while seeking a permanent and more healthy site. Two weeks after their arrival at Serenje, Mr. Moffat and a Dr. Brown, who had joined them, visited, for the first time, the spot where David Livingstone died. He describes this visit in a letter to a friend as follows:

SERENJE, NORTHEAST RHODESIA, July 31, 1907.

About a fortnight after our arrival here, Dr. Brown and I made the trip to the monument at Old Chitambo, with a view to visiting the spot where Livingstone died. It took us nearly four days' hard tramping to get to Chitambo. We passed through a good many villages, all in the meshes of heathenism, but all willing and wishing to have native teachers placed among them to teach them. (Extracts from journal.)

Saturday eve, June 15, 1907.—At the monument, Chipundu, near Chitambo's village. What a day of impressions this has been-a day to be looked back to and remembered. We started early from Chisemu, breakfasted at Chitambo's village, and about 10 o'clock crossed the marshy Liluwe stream and approached the monument, of which we had had the first glimpse from the other side. There it stood, the plain brick pyramid-shaped block, plastered with cement, and crowned with a crucifix, on which is carved, "In Memoriam." On the face of the block and on the back, also, is a bronze plate, lettered in brass, as follows:

ERECTED
BY HIS FRIENDS
TO THE MEMORY OF
DR. DAVID LIVINGSTONE,
MISSIONARY AND EXPLORER.
HE DIED HERE
MAY 4, 1873.

Away in the woods alone stands this monument, in the very center of dark Africa. We approached it with feelings of deep gratitude for the privilege. While our carriers all gathered together and chatted in the shade of some big trees that surrounded the sacred spot, we had a walk round about, speaking little, but thinking much.

Monday, June 17, 1907.—We are camped in the center of a big village of about 140 huts. Chimerse is the name of the chief. He is quite a young chap, and does not look a particularly brilliant specimen. If we can get a good native teacher settled in here there is a great opportunity. The place is just swarming with boys and girls. It would be fine to see them all in school, and singing true praises instead of jabbering and squabbling with each other. We must get in here. Our Sunday yesterday at Chipundu was memorable. Chitambo came after breakfast, as I was sitting in the shade of a big inku-ju-tree, opposite the

monument. We sat talking for about an hour, while I tried to get out of him all the information I could. It was a bit difficult, for he speaks Chiwisa, and I but imperfectly understood it, while he had con-



THE LIVINGSTONE MONUMENT

siderable difficulty in following my Chitumbuka. Briefly, the following is his story:

"Chitambo Mukulu (the great Chitambo) lived here long, long ago. This was his country, and he built his village just over there (pointing to an open space about 100 yards east of the monument). That was his home, and he hoed his gardens there. and here; and when Engelesa (Livingstone) came, he found that Chitambo Mukulu's son was chief. Engelesa came here with his sickness. He brought it with him. It did not catch him here. It was a disease of the stomach. It was not his head. He came here from Chinamwa, across the Lulimala. He came here very sick, and he was only here one day; he was broken, he fell (he died). And his men built him a booth. They built the Insass (booth) under the mupundu-tree, and it was there that he died, and his men took his body, and disemboweled it, and they buried the parts and the heart under the mupundu-tree, and his body they dried in the sun. Then Chitambo called all the people from all the country, and they brought drums and they wailed and cried for Engelesa; for three months they cried long and much. Three months his men stayed

in the village, and they dried his body, and put it in a box, and tied it round and round. Engelesa's men brought forth much cloth, and gave it to the people, who had wailed and cried, and they then took the body and went away to the north.

"This is what the old men told me. I was still in the stomach. Then afterward there came war. It came from Muyeche. It was the Wayongo that came with war, and they burned all the villages, and Chitambo-that is, my father, had to run away. He took his people and ran to the east. He went to the Loangwa, and he built huts near to Shyiria and stayed there. It was there I was born, and it was there my father died. I was then a little boy; and again there came war. It was the Wachikunda. They came with war; from the south they came. Then the people said, 'There is war here, let us run to our own country; there is rest there. The Wayongo are gone away.' They all came back. They went and built houses over yonder at the Misumba (about eight miles southwest), and there lived. Then the smallpox came and killed very many. I was then a boy with sense, and the old men brought me to the Chipundu, and they told me about the Engelesa, and they said, 'When the English people come take them to this tree and tell them about Engelesa. His men have taken his body away. Tell them that Engelesa came here with his disease. It did not catch him here.'

"Then we lived and lived and there came a Muzungu (white man). I was a boy with wisdom then, and we brought him to the Chipundu and he climbed up it. He picked fruit and leaves off. He put them in his pocket and went away."

Chitambo went on to tell of all the different Europeans who visited the place. How at last Mr. Codrington, the administrator, came and chopt the tree down and carried all the trunk and branches away. How later Mr. Stroud "came with many workers, and made bricks, and built that big thing (pointing to the monument). We call it Chipundu. That is where Chitambo Makulu and Engelesa are."

That is the story given to me yesterday by Chitambo. It was touching to see with what reverence he always mentioned the name Engelesa, "the good one," "the man of compassion." Livingstone has blazed the trees right through the forest. We have only to follow. (Signed) MALCOLM MOFFAT.

Altho not permanently located, Mr. and Mrs. Moffat began work at once, and soon had a good school. It is gratifying to note that a year and a half later they were able to send out their first workers. In a letter written from them February 4, 1909, we read:

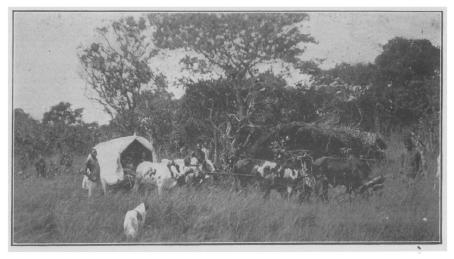
Things are very quiet here. The station school has been closed and all the teachers sent out to the district. Food is so scarce that it was impossible to feed them here. Lameck, the head teacher here, has gone out and taken two of the boarders with him to act as monitors. They are two bright little fellows who have progressed well, and Lameck was anxious to have them with him. We looked at the two boys going off, the first ones trained here who have gone out to help their fellows. Of course, the boys can only read and write a little, but they will be able to teach the alphabet and syllables, and Lameck will look after them. He and his wife are genuine Christians. We hope the boys do well; it is the beginning.

A glimpse of the kind of material they had to work on enables us better to appreciate their joy at sending out the two young helpers. About two weeks previously, Mrs. Moffat wrote to her father-in-law, the Rev. John S. Moffat, who is still actively at work in the Christian ministry in Cape Town:

Serenji's (the chief) wife died last Tuesday, and they will not bury the body. All the chiefs from around have been invited to come and mourn and drink beer. Imagine a dead body lying for a week in the middle of a village just now and so much sickness about already! They say if they bury her all the chiefs will say, "You killed her and so had to put her away quickly." And there is some bother about her spirit; poor souls! Truly their darkness is great! The man Sambe who died here looked such a queer, huddled-up kind

of bundle. They tied his knees up to his chin and put him in a mat and leaned it up against the wall. His wife and mother looked utterly worn out and hopeless in the morning. They had to sit up all night with his body. But they stopt their hideous wailing after Malcolm talked to them. If they had kept it up all night I feel as if I should have gone crazy; it is such a terrible sound where it goes on and on. Sambe was the man who was mauled by

the cold so much. It has evidently been cold everywhere, and this house made us feel it more. Malcolm is constantly calculating how many bricks and tiles and wood are still needed. Lately things have been moving much too slowly. We can not get workers, and the last straw was the utter collapse of the wheel of the ox-cart. It had been mended time and again, and at last went to bits. Malcolm has made a solid one, like the wheels you see in pictures



TREKKING BY OX-TEAM THROUGH SOUTH AFRICA

the lion. Poor fellow! he had a hard struggle for life. He died five weeks after the accident.

If all is well, Malcolm will get out next week to the new site. He could not go while Sambe was so ill. I could not dress his wounds; the smell of them was too much for me.\* Little can be done till the rains stop. We are having such wet weather, two solid months with rain every day. The west of Scotland is not in it! All this wet and cold has brought a lot of sickness with it.

Evidently the missionary is not solely engaged in preaching and teaching! There is another phase of mission work brought out in Mrs. Moffat's letter of July 27, 1909:

DEAR FATHER: We are now revelling in warm weather. Never before have I felt

of prehistoric man, but I fear it will not last long. Other wheels are on the way out. I hope they arrive soon.

He is having a hard time with building the house. The natives have little idea of a straight line, so it is slow work, and means that he is tied to the spot. I am beginning to see great possibilities in mere manual labor. The natives round here are working with us, and we get to know them better and to have a firmer grip on them than ever could be done by mere preaching or teaching. I believe preaching the gospel is the first and the essential part of a missionary's work, but, especially in a new district, it does help greatly to give them work to do and to work with them. Malcolm never worries about his dignity-carries water, does anything, everything. Perhaps this would be unwise in a more civilized community, but it seems to have a good effect here.

<sup>\*</sup> Mrs. Moffat is an experienced, trained nurse.

The immediate vicinity of the memorial is very low and unhealthy, so that even the most of the natives have moved away. So it was necessary for Mr. Moffat to select higher ground



A MOTOR CAR INVADING SOUTH AFRICA

nearer the thick native population a few miles away from the hallowed place where his uncle died. In the Livingstonia *News*, April, 1910, Mr. Moffat writes:

For the evangelization of a district a central station is a necessity, and that the year 1909 has seen established. Chitambo station of the United Free Church of Scotland, in memory of David Livingstone, is now no longer an idea or a vision, but it is an accomplished fact. Last April Mrs. Moffat, our three boys and I moved from Serenji, and in October we were able to move into a comfortable brick house. The five months that intervened were a busy,

bustling time, and while most of our time was spent in superintending industrial work, the evangelistic and educational side of the work was not neglected. Workers came in from all the surrounding districts and daily the gospel message was presented to them.

. . The year closes with a small catechumen class of eleven lads and four hearers' classes with an attendance of about one hundred.

Thirty-seven years have elapsed since Livingstone's heart was buried by his faithful attendants, Susi and Chuma, under the tree at Chitambo. But not even that far-seeing prophet himself could have anticipated the changing conditions which are taking place in Africa to-day, changes largely brought about by his own influence and work.

The telegraph, telephone, the bicycle, and even the automobile, are penetrating all parts of Africa. Automobiles are not yet as thick as lions in Central Africa, but the automobile has come to stay and increase, while the whole wildcat tribe have to go. So far experience has shown the automobile to be as dangerous a beast as any which roam these immense forests now. It is quite possible to look a lion or leopard out of countenance so that it will turn tail and run: not so with the "naughty mobile." Last year one of these creations arrived at Chitambo and was keenly enjoyed by the junior Moffats. It is to be hoped that other villages may not have to wait the entire life of another generation, as did Chitambo, before they shall receive the gospel messenger.

### WILL JAPAN BECOME A CHRISTIAN NATION?

BY REV. S. HEASLETT

The Japanese are unique. Nowhere else does history unfold such a romantic and fascinating story as that of Japan's leap in fifty years from the seclusion of three centuries to the rank of a first-class power. Her wonderful progress can hardly be exaggerated. Behind the appearance of power and wisdom there has been a solid advance and attainment, althomuch still remains to be done. Her mental and spiritual life have not escaped from the unrest that comes in the train of changing ideals. modern Japanese educationalist exprest it, "Japan's mental state at the present time might be compared to the meeting of two mighty rivers. There is noise, and unrest, and turmoil, and confusion, and strife."

There are, however, indications as to the direction in which part of her mental and spiritual energies will ultimately flow. A current has begun to cross her life. Will it in time carry the nation with it? Christian missions have been at work for fifty years. Have we any reason for being optimistic about Japan becoming a Christian nation in the ordinarily accepted There are meaning of those words? tremendous reasons why any one should pause and consider well before

expressing an opinion.

Look at the country from the standpoint of business morality. seems to be a wide-spread idea in England that the Japanese are not to be depended upon in matters of commerce. Business men in all parts of England confidently assert that their experience has been such as to compel them to look with suspicion on the average Japanese firm. There are, of course, honorable exceptions and reliable firms, but there is the suspicion exprest in general terms about all. We who know the country and the people urge in their defense that those who formed the merchant class under the feudal system were the lowest of the people and were despised by the

Samurai; that the Japanese have a different commercial standard, so that a contractor expects you to make an advance upon the agreed price if timber goes up during the period of buying and building; that appeals have been made by prominent Japanese business men calling on the merchants doing foreign trade to be careful to keep to the contracts made. But, in the end, we are forced by the mass of evidence brought before us to say that there is a deplorable lack of honesty in many business transactions conducted by the Japanese, and that their country has a bad name abroad on account of it. Apparently there is not much here to encourage any one to be optimistic about the nation's future.

Take, again, the subject of personal morality. To any one acquainted with the country, who knows the language, and who has seen and heard the Japanese in his home, on his travels and in the inn, and who knows from observation something of the vice of the cities and great pilgrim resorts, there can be little doubt that there is much more lewd conversation, less public opinion against vice, and more unrestrained indulgence in it, than there is in England. There are indications of a better day of public opinion dawning, but any one who knows Japanese life and conditions might well be forgiven if he could not find much to reassure him or to make him optimistic here.

Look, further, at the present-day Christian Church in Japan. fifty years of Christian work it is estimated that there are about 75,000 Protestant Christians and over financially independent churches in connection with the various bodies. When all the ignorance has been overcome, and the prejudices that have been removed, and the enormous amount of time spent in foundationlaying are taken fully into consideration, this is a good result. Are there any reasons for being anxious about

<sup>\*</sup> From the Church Missionary Review.

the future of the Christian Church in Japan? We believe there are. doctrinal views of some of the leading exponents of Christianity in Japan are not satisfactory. Some of the views propounded are distinctly Unitarian in tone. There is something in a nonmiraculous Christianity that appeals to the modern Japanese mind. Orthodox Christianity seems in his view to be superstition, and he has had more than enough of that. Sin loses its awfulness if it is only a factor in our ethical development and not the evidence of a fall from purity and a bar-The ministers of the rier to God. evangel called "The New Theology' attract large audiences of young students and business men. This dethronement of our Lord Jesus Christ from His unique sonship, and the modern view of sin, allowing, as it does, an easier acceptance of Christianity and making fewer demands on personal holiness, is a grave danger to the young Japanese Church.

Various other considerations might be urged, but these will be enough to indicate our hesitation in answering our opening questions in the affirmative. Can we, in the light of such mind-disturbing facts, be right in taking an optimistic view of Japan's spiritual future? Yes, we can. When all has been taken into quiet consideration, the writer would answer the question in the affirmative,

for these reasons:

and definite desire reaching out toward a better day and state of things. Opinions have been exprest by men in high places which show that the stigma of commercial unreliability is deeply felt, and efforts are being made to remove it.

2. The Minister of Education has issued several edicts dealing with the problem of student immorality and suggesting various remedies. These were followed in Tokyo, the great student center, by increased police vigilance and the suppression of undesirable lodging-houses. Lately the Osaka city authorities decided to re-

move the site of one of the licensed quarters, destroyed in the recent fire, to the outside of the city. This was a concession to public opinion, the result of an agitation started by Osaka Christians, supported by leading city men.

3. Many Japanese look on Jesus Christ as their Ideal. The Sermon on the Mount compels their admiration and assent. A professor of the Tokyo University recently computed the number of those who took Jesus as their model as one million. But not vet do these look on Him as the source of the power that makes for righteousness in life. Whence that power comes is as yet an indefinite idea with them. We are still in the midst of a period of unrest and change, and many current opinions may well be looked upon as but passing phases. And while it would be wrong to say "post hoc ergo propter hoc" about all the awakening of public opinion and enlightenment of ideas since Christianity was brought to the Japanese, we know that, directly and indirectly, a Christian public opinion on all great questions is being slowly evolved.

4. The doctrinal danger is a matter for grave thought and prayer and careful teaching on the part of all authorized teachers in the various bodies. There is not a doubt about the dan-But there is this fact to be remembered, that in swinging away from Buddhist superstition a nonmiraculous Christianity quite naturally appeals most to the Japanese mind now. The popular teaching in certain churches is claimed as scientific, rational and new, and the Japanese ideal is to have the best and latest in all departments of knowledge. Also it is good to know that the majority of missionaries and Japanese pastors and catechists are sound in their teaching, and their quiet and persistent work must tell in the future, even tho it be not heard so much of just now. does not seem possible that a want of true balance in doctrine can be maintained in the face of an open New Testament and the advance of Japanese independent study of it.

5. Lastly, there is to be kept in mind the inherent power of Christianity to move and compel men: Again and again have we seen men and women who actually began with prejudice and feelings hostile to Christianity, moved to wonder on a nearer acquaintance with it, and finally compelled to acquiesce in its truth and to acknowledge its lordship over their lives, to believe and be baptized. There is life in it-or, rather we should say, in Him. And therein lies the real secret of our optimism about Japan, and from this springs our belief that the present current just now moving across the soul of Japan will one day become a

river to carry the nation on its lifegiving bosom.

So, from the progress that has been made, from the signs of the times, from the experiences of history, and from the one grand fact of the resurrection power and life of our Leader, in spite of all that makes us seriously thoughtful in present-day Japanese life, we believe we can look definitely forward to Japan becoming a nation governed by Christian ideas and ideals. The great need of to-day is strong Japanese leadership in the way of New Testament teaching, and when the leaders come we will welcome them.

## WHEN WILL JAPAN BECOME CHRISTIAN? \*

BY REV. WM. FROST BISHOP, D.D.

Twenty-five years ago we might have answered this question by saying: "In our day." Ten years later, in the dark and deadly "Nineties," we would have answered promptly: "Never!" Has the subsequent decade, 1900-1910, thrown light upon the question?

We may gain some light by noting the recent changes in Japan. years ago, if a famine occurred in one province, it would receive no help from the other provinces in the empire. So changed are matters now in this respect, that when San Francisco met her disaster of earthquake and fire recently, the stricken city received \$200,-000 from Japan for her relief. to-day no people handle a famine within their own borders in a more scientific and successful manner than the Sunrise Kingdom. The same sunlight, the blest light of the sun of righteousness, has revealed itself in the numerous orphanages, homes for discharged prisoners, asylums for the blind, hospitals for the leper, retreats for the aged, industrial schools for the poor and other benevolent institutions.

that now mark the new order of the ages in that ancient land.

Since the day, July 7, 1853, when Commodore Perry's fleet entered Yokohama Bay and startled Japan out of her sleep of 250 years, two immense reforms have been accomplished. One was the barbarous trial by torture, which has given way before the humane and sane open court and trial by evidence. The granting of religious liberty was the second reform. Formerly it was death for any Japanese to have anything to do with Christianity. The new Constitution, A.D. 1889, changed all this. For there never was till this instance a non-Christian nation, in which Christianity had the full protection of the Government, with liberty to its heralds to go anywhere and everywhere throughout the land.

Few words better describe our feelings in contrasting Japan's present with her past, than those of the Psalmist: "Rejoice with trembling." For—"tell it not in Gath, publish it not upon the streets of Ashkelon" there were once a million professing

<sup>\*</sup> From the Christian Observer.

Christians in Japan. What is still more painful, there were a million Christians there prior to the visit of Commodore Perry's fleet in 1853, which broke the sleep of two centuries They were there prior and a half. to the 250 years, during which Japan was tightly closed to the outside world. Francis Xavier himself was in Japan for years, arriving there in 1549-Xavier, the earnest and successful. In little over half a century the Christians numbered nearly a million. were exterminated and left no visible trace. It will never do to say the work was not genuine, that the priests were not noble, and that their disciples were not self-sacrificing and true. Read how they died: how they met death in executions and battles: how they were mangled and crucified. True, it was a Roman Catholic movement, and in so far a "political religion," but surely it were better worth while, to ask whether we could have stood the awful strain that those men stood, and take shame to ourselves in our inglorious Surely no nobler men ever died for the faith in Europe than Xavier's men in that dark hour in Japan.

The political form of Xavier's Christianity was undoubtedly a peril to the independence of Japan. Hence, his disciples were ordered out of the country, and all who did not leave were slain. Europe was doing much the same with her heretics through tortures and inquisitions. Religious liberty in that age was known in no part

of the globe.

Sir Edward Arnold once said: "One verse of the Sermon on the Mount is worth all the words of Shaka." Shintoism and Confucianism even more might be said by way of disparagement. These old faiths fail to teach the dignity and worth of man as man. They teach the worth of classes, not of the masses. Under them only despotic forms of government are possible, in which the liberty and rights of inferiors are unknown. To women and children they fail to assign a place of dignity and worth. They have not the least conception of sin, nor of an infinitely holy God. The vital word "Repent" has no meaning for the disciples of these old religions.

### The Dark Night of the Nineties

Modern missions began in Japan in the year 1859. That year marked the dawn of a new day for the Sunrise Empire. So rapidly did Christianity reign and rule and conquer, that men speedily began to say: "The consummation so much to be desired is now in sight. A nation has indeed been

born in a day."

Suddenly the whole aspect of affairs underwent a change. The hearts of missionaries failed them, and the churches at home were perplexed. A dark night, called the "Night of the Nineties," settled down upon this sunlit land. Yearly baptisms decreased The churches, during fifty per cent. the "Eighties," had been doubling their membership every third year. Now, in the "Nineties," when the forces were one-half greater and the workers better than ever equipped, they failed to double in ten. In many quarters, indeed, the converts failed to keep pace with the losses. Set-backs and failures began to pour in from every part of the field. The year 1889 had reported a gain of about 6,000. In a single year this gain dropt to about 1,000. In 1892 the Presbyterians and Congregationalists each had gloried in a membership of some 10,000, with promise of further rapid growth. At the end of a decade they had scarcely held their own. In a northern district, manned with special efficiency, at the end of the fatal decade the membership was only about one-half what it had been at the beginning.

Sufficient time has now elapsed to reveal some of the causes of this discouraging decline. For one thing, the Japanese craze for everything foreign had reached its height in the "Eighties." The faith of our Lord was one of these foreign things. It was not only the style to eat and drink and dress like foreigners, but to be baptized and join the Church like them.

Meanwhile, multitudes had become

church-members without sufficient instruction and without the new birth. "Let's have a hundred baptized in our church before New-year," was a familiar saying among the churches in the fall of each year, indicating the craze for numbers. Then came "higher criticism" like a wave over the new community, to do its unsettling work in the East, as it had done in the West. Meanwhile, faithful church discipline was doing its necessary work, and those who persisted in certain social customs that no Christian Church could permit found themselves removed from the rolls. It was needful to sift in many cases the chaff from the wheat.

No small part of this section in the "Nineties" was played by the chivalric order of the Samurai. They had been the military glory of the land, devoted to their feudal lords and holding their swords to be their souls. The four classes of society, before the awakening of Japan, had been the Samurai, the farmers, the artizans and the merchants. With the coming of the new era these class distinctions were abolished, and in their stead three grades were established, viz., the nobility, the gentry, and the common people. new order of society left the accomplished and knightly Samurai virtually without a vocation. Looking about for some employment, Christianity tracted their attention. The new faith was the sensation of the hour; scholars were needed to translate the Bible and teach it to the people, so eager to Some of this knightly order learn. took up the new faith with both the head and the heart; some began its study as a plaything or pastime; and some its profession and teaching, with the head only and not with the heart, as an employment of means of liveli-When the novelty wore off, hood. and profession was required by the Church to be something more than a mere name, is it any wonder that numbers of them fell away, and multitudes following their exemple ceased to attend church on the weekly Sab-The fickle and superficial bath?

Samurai became disaffected, and their disaffection occasioned a landslide among the people.

#### The Great Forward Movement

No less remarkable than the night of the "Nineties" was the dawn of revival that followed it. The great forward movement, thoroughly evangelistic, which marked in Japan the opening of the new century, marked also the dawn of a new era of hope and progress. Glorious victory plucked from the funeral wings of de-And, what is most significant, in this counter-charge which saved the day to the Church, Japan herself took the initiative. The native Church conceived the movement, invited the cooperation of our missionaries, and led the combined forces to victory in the name of their common Lord.

Twenty-two native denominations combined in the movement. In spite of the ten years' decline, the native churches felt a divine impulse to recover lost ground and make the beginning of the new century the occasion of an advance all along the line. The native Japanese Evangelical Alliance called for \$2,500 to inaugurate the movement. Five thousand dollars were given in response. Five hundred missionaries, in conference at Tokyo, in October, 1900, were invited to assist, and a joint committee to plan the campaign was appointed. empire was divided into sixteen districts, and local committees in each organized to direct the work.

The scope of the campaign in other cities may be judged by the methods and results in the capital. This city was divided into five districts. Fiftyone churches, 62 native pastors and evangelists, with 12 missionaries united for six weeks in daily meetings for the unconverted. Three hundred and sixty persons formed 27 bands of workers, who marched singing through the streets, with banners and lanterns. Half a million handbills were distributed, and 310,000 tracts given away. At the close of the six weeks the names of 5,000 inquirers had been

handed in. The timely visits of Dr. Torrey, of Chicago, and other foreign evangelists, added impulse to the general movement throughout the land, and the whole Church of Japan was refreshed. Men and women, notoriously wicked, were converted, and hundreds of backsliders reclaimed.

So astonished were the general public at the results on every hand, and so heartened was the native Church, that in some form or other the work has been continued ever since. Seven cities, under one evangelist, have reported 1,467 inquirers. The whole movement involves the cooperation of 536 interdenominational workers. Recently the inquirers totaled 15,440, and the membership of the churches about 70,000. Ten years ago their membership was just half that number. The quickened faith has brought joy and stimulus to all believers throughout the land.

### Not in a Day

In answer to the question, "When will Japan become a Christian nation?" we are constrained to reply: "Not in a day." But, as never before, she is now under-girded by the sympathy and fellowship of other world-powers which are distinctively Christian. This will prevent relapse. As never before, her government, her laws, her

courts, her education, and her families are being formed on Christian principles. The worship of sun and moon has virtually ceased, and the grosser forms of idolatry have already been abandoned. As never before, the moral teachings of Christ have become a part of popular education, and the friends of Christianity far outnumber its open professors. And as never before, the old religions of the land have felt the influence of the Gospel of Christ and to a remarkable extent have been modified, remodeled and transformed by it. Changes have been more rapid in this kingdom than elsewhere in all history; and, when all is said and done, there is no reason to doubt that the present century will see Japan enrolled among the Christian. nations, as the last saw her take her place among the world-powers of the earth. Reforms for which men have labored for ages may suddenly be accomplished in a day, and spiritual forces take but small account of time. All our boasted civilization is powerless to give men new hearts. "It is not by might nor by power, but by my spirit, saith the Lord."

In declaring God's work among the nations, we are warranted in giving thanks unto the Lord, and make mention that to-day in Japan His name

is exalted!

### CHRISTIANITY TRANSFORMING ASIATIC RELIGIONS

BY MASIH PRASHAD, A HINDU

No casual observer of recent events will fail to notice the growing change which is silently but most permanently working in India. The result of the contact of the East with the West is specially noticeable in its religious ofWestern phase. The inrush thought, saturated with the spirit of Christ, has provoked the mystic and meditative East into activity. old superstitions and time-honored institutions which exercised a potent sway over millions of Asiatics are fast

crumbling away. The authority of books in which people placed full confidence is being questioned. The whole social fabric is tottering, and many religious enthusiasts, in the shape of reformers, are putting out their best energies to reconstruct society so as to adapt it to changed environments. This new intellectual wave which is sweeping over the land of Buddha and Mohammed has produced a fundamental change in the different systems of religions in Asia. The present his-

<sup>\*</sup> From the Methodist Record.

tory of Asia abounds in examples which bear this out.

Take the case of Hinduism. reform movement known as Brahmo Samaj is a living testimony to the wonderful change which the teachings and example of Jesus have produced Hinduism. How Raja Mohan Rai, Keshub Chunder Sen and other leaders of the movement loved the unique personality of Christ is well known. But the most important thing which goes to prove that Brahmo Samaj is on the high road to Christianity is its adoption of the following creed, "We Brahmos of the New Dispensation believe that there can be no regeneration without Christ, who is the door of the Kingdom of Heaven, and that if any one comes not through that door, he has no place in it." the first time in the history of Hinduism the doctrine of transmigration has been rejected by a Hindu sectfor Brahmo Samaj, in spite of its protestations, has sunk back into Hinduism. There are other doctrines, too, in Brahmo Samaj which bear the Christian stamp.

The development of Arya Samai Efforts on the is also interesting. part of Dayanand Swami to find monotheism in the Vedas is a distinct proof, showing how he tried his best to fortify himself against Biblical monotheism. Efforts to interpret the Vedas so as to fit in with the changed times, the cause of which is nothing else than the progress of Christianity and Western thought—imply a tacit acknowledgment of the hollowness Adopand frailty of their position. tion of missionary methods in the propagation of their faith and the formation of a common prayer along the lines of our Lord's Prayer, are other examples which go to show how "the protective armor of Hinduism has been pierced."

The influence of Christianity is even more noticeable in the new Sikhism called Tat Khalsa (Pure Sikh Sect). In it there is a radical departure from old lines. In a paper read at the celebration of Guru Nanak's birthday at

the Khalsa boarding-house, November 20, 1907, we find that "Nanak did not bother himself much about the intricacies of the doctrine of transmigration"-a fact showing how the new Sikhism is quite distinct from old Sikhism, which had the doctrine of transmigration as its central point. In fact, this doctrine is the keystone of Hinduism, and the moment it is removed the fate of the whole structure will be sealed. "Nanak's religion was based upon two world-wide principles" -the paper goes on to say, "the unity of God and the brotherhood of man." By the way, it may be mentioned that Sikhs, too, have their Lord's prayer, and their ceremony of baptism, which find a parallel in Christianity. It must not be overlooked that Nanak lived and died many centuries after Christ.

The recent revival of Krishnuism betrays the inner yearning of the Hindu heart for a personal Redeemer. The doctrine of Bhakti, or Love, did not occur in early Hinduism. It comes in abruptly. If not originally drawn from Christianity, it was developed by contact with it.

The influence of Christianity is not only seen in Hindu doctrines, but in the way, too, in which the new Hinduism is being organized. Student Hindu associations have been organized in rivalry of Young Men's Christian Associations. Gita classes have been started after the fashion of Bible classes. Really Hinduism has never been stirred before as it is now. Undoubtedly Christ is the source from which Hinduism in its varied aspects has received its best impulses for new life and activity.

Take the case of Mohammedanism. It is an admitted fact that regarding Christ no words ever passed Mohammed's lips but those of the highest praise. He called Jesus "the sinless prophet," and it is a matter of great rejoicing that the reform movements in Islam have not doubted that statement. The movement set on foot by Sir Syed Ahmad Khan bears a striking testimony to the new spirit which is working in Islam. Other move-

ments among the Mohammedans, such as that of Mirza-Ghulam Ahmad Radiani, "The Messiah of the Twentieth Century," and the new Nazrane sect-a mixture of Christianity and Mohammedanism—show how Islam is in a transition stage. The changed attitude of Moslems toward polygamy clearly shows how they are drifting from old moorings.

A new sect has arisen among Mohammedans headed by Aazi Gulam Nabi, of the Nuamwali district in the They believe in Quran, but Puniab. regard traditions as inventions of various sects to further their objects. They believe that Mohammed had only one wife, and that the statement that he married many wives is false and was a fabrication on the part of Bani Ommeyads. Herein we see a departure from polygamy to monogamy, another evidence of the new force which is working in Mohamme-The Christian atmosphere danism. which so many Moslems are breathing has a very far-reaching effect.

The Buddhist religion, with its arrogant claim to the sublimity of its moral precepts, is finding that there are higher and nobler teachings of which The Maha Buddha never dreamed. Bodi Society, started by Monk Dharm Pal, is the latest development of The prospects of the Buddhism. spread of Christianity in Buddhist lands are hopeful, and at the present moment it looks as if the first of heathen lands to enter, as a nation, the fold of Christ, would be the Empire of the Rising Sun.

The whole of Asia from one corner to another is in religious commotion. The honor and admiration which followers of different religions are showering on the personality of Christ prophecies the coming conquest and predominance of Christian over non-Christian thought. The struggle is keen and the battle is hardly contested. But, "coming events cast their shadows before." The trend of events is toward the ultimate success and supremacy of Christianity. God fulfils himself in many ways. Christ is at last being enthroned in the land of His birth. The progress of Christianity may be slow, but what grows slowly lasts longer. The signs being hopeful, naturally the question arises, what are the responsibilities of Christians, and how is the desired object to be achieved? We have entered the arena of struggle. Are we going to beat a retreat and thus bring our Captain's name into disgrace? Or are we to carry on the struggles with double zeal and vigor? The eyes of God are on us. Herein lies a charge, a duty that may well awaken the most solemn and searching thought in the minds of Christians. Let us embark heart and soul in the new crusade. It is higher and holier far than that of the old crusaders. May our hearts be exalted to the sublimity of our high calling! Then shall come a day when peace and harmony shall dethrone present unrest and racial hatred. Then Christ shall be crowned spiritual King of Asia. Asia shall sit at the feet of Him who sacrificed Himself that others might be saved. O day of days, when East and West, that have been sundered for ages, shall with one heart pay homage to Jesus of Nazareth! Then shall cease all strife and party Sectarianism and bigotry shall come to an end, for both Asia and Europe shall come under the sway of the Prince of Peace.

Then Kipling's lines—

For East is East, and West is West, And never the twain shall meet,

shall be answered by other lines—

But Christ is Christ and rest is rest; And love true love must greet; In East and West hearts crave for rest, And so the twain shall meet-The East still East, the West still West-At Love's nail-pierced feet.

## **EDITORIALS**

## LIBERAL CHRISTIANITY AND MIS-SIONARY ZEAL

It has been often asserted that what is commonly called destructive "higher criticism" is by no means conducive to the creation of missionary zeal and consecration, but liberal Christians, especially those in Germany, have always denied the assertion in bitter terms. A statement, made in "Christliche Freiheit," concerning the work of the General Evangelical Protestant Missionary Society of Berlin, which has always profest pride in its liberalism, is the best evidence that even followers of "higher criticism" are beginning to feel that it exerts a bad influence upon missionary consecra-We translate the statement which is made in connection with the report of a missionary conference held by the Society in Frankfort-onthe-Main. It reads, "Were I asked to place at the beginning a statement of the general impression of the situation, I would do it by using the presentday spring weather as a figure. During the day the sun smiles brightly upon the flowers, buds, and sprouts, which spring has scattered lavishly everywhere, but during the night sharp frosts reign here and there, so that the hope of growth throughout the summer, and of harvest in autumn seems almost destroyed. Thus, be it stated briefly, in Eastern Asia a missionary field, grander than any which has ever been cultivated, has been opened to German Liberal Christianity: that is the breath of spring. And the frost? It is the fact that, generally speaking. German Liberalism has failed, for thus alone can we understand that we have failed to advance in that Eastern country during the years, or rather, have been forced to retrench so that our theological school in Japan had to be closed and a missionary as efficient as our Dr. Haas was forced to return to Germany, because we could not afford the expenses involved (perhaps five thousand dollars). All this is in spite of the fact that these things have been made public and have been imprest at public meetings, or through

published circulars. . . . The Liberal Christians of Germany and Switzerland were unable to raise about \$35,000 after the General Evangelical Protestant Missionary Society has had a quarter of a century to try to make increasingly large circles understand its special purposes! It is—we ask pardon for the harsh expression—a shame."

The statement does not read as if the liberalism profest by the Society has been conducive to great missionary zeal among its friends.

### BIBLES FOR JEWS AND CHINESE

Almost a year ago a consecrated Christian business man, whose name we do not consider ourselves at liberty to publish, founded the large distribution fund in affiliation with the Bible House of Los Angeles. The one object of the fund is the distribution of the Scriptures to Israel and the Chinese, the largest part of the money to be used among the Chinese. The wellknown author of "Jesus is Coming," Mr. Wm. E. Blackstone, was chosen as secretary-treasurer of the fund by its founder, and in the beginning of the summer of 1909 he proceeded to China at his own expense, that he might consult the missionaries and the agents of the Bible and tract societies in the great heathen empire and personally superintend the distribution of the The intention is to disliterature. tribute Portions of Scripture on the established basis of "sale at nominal price, with approved exceptions," but to use specially prepared annotated portions or portions with marginal notes. The missionaries are in favor of such annotations, but the Bible societies think that they are hindered from adopting these by the restriction in their charters to print the Scriptures "without note or comment." We have no doubt that an amicable settlement will be reached speedily and the work of distribution of Scriptures in China will be started, to which Mr. Blackstone expects to add that of an extensive tract distribution.

Mr. Blackstone's headquarters are

at Nanking, which has peculiar attractions for him. The M. E. hospital there was the first investment of the late Mrs. Blackstone's saintly mother, Mrs. Adeline M. Smith, in foreign missions. Later she added the University Building, in which now five denominations, viz., Methodists, Presbyterians, Friends, Christians, and First Day Adventists, are united. And later still she built the M. E. Girls' School there. In addition to these evidences of the consecration of a loved one, whose money still continues to do good among the fews and heathen, tho she is dead, Mr. Blackstone's son Harry is a Methodist missionary in Nanking.

The funds provided by the magnanimous founder are sufficiently large to make provision for very extensive distribution of Scriptures throughout the Chinese Empire, a most important undertaking. We ask the special prayers of our readers for the work.

### THE SUPERNATURAL IN CON-VERSION

"Twice Born Men," by Harold Begbie, is a book that we regard as one of the most remarkable of the day. It is a tremendous plea for the supernatural element in conversion, and this constitutes mainly its timeliness. Nowadays the tendency is to eliminate the miraculous, preternatural, supernatural and superhuman element entirely from human transformation—to consider all great changes of character and conduct, however radical, at best reformations due to a change of what is called environment; to education, moral influence, the awakening of some new and mighty resolve. theory, whether openly advocated or not, is really at bottom a denial of all properly divine regeneration. Man is believed to have in himself the possibility and potentiality of all moral and spiritual change, even the most radical transformation; and that it is the office of the educator, the philanthropist, the reformer, to evoke these latent possibilities, to appeal to this slumbering gianthood that is only needing the self-consciousness of its

own strength and power to accomplish moral miracles.

Mr. Begbie boldly calls his book "A Clinic on Regeneration." tains, between preface and postscript, nine representative narratives of conversion, truthfully told—conversions of men who would be regarded as among the hopeless "impossibles" of society. They are respectively known in this sketch-book as "The Puncher," or prize-fighter; "A Tight Handful," a disgraced and cashiered corporal in the British army; "O. B. D.," or old Born Drunk, an irreclaimable sot; "The Criminal," a confirmed prisonbird; "A Copper Basher," a monster of habitual brutality; "The Lowest of the Low," an actual procurer for the lowest vice; "The Plumber," a representative thief; "Rags and Bones," a dealer in such merchandise; and "An Apparent Failure," a backslider and apparently apostate convert. instances all agree in two respects: First, they are all transparently true and absolutely convincing; and, secondly, they defy explanation on any theory but the definite power of God. They are all naturally hopeless. There is such hardness of heart, such habitual slavery to the worst appetites, vices and lust; such revelry in sin and crime, such exceptional abandonment to deviltry—that no one would attempt the task of recovering them out of the snares of the devil who had not seen. known and felt the supernatural force working in human lives. We can safely challenge any doubter of the divine operation of the Spirit in conversion to explain on any other basis such marvelous transformations as are here recorded. We would be glad to see this book scattered broadcast. would help to revive waning faith in the actual power of God, and illustrate how Jesus Christ is the same yesterday and to-day and forever. If there be any man or woman sunk in lower depths of moral depravity and iniquity than those here portrayed, we have never met any. There seems to be no unpardonable sin where there is room for a penitent cry, "God be merciful to

me a sinner." Such a book goes far to restore to the pulpit its lost dynamic and to the worker for souls an unquenchable passion and inspiration. We again commend it heartily to all who would find new proofs that God is the living God, Christ the present Savior, and the Holy Spirit the actual and perpetual transformer of character.

#### DEMONIACAL POSSESSION

Rev. Dr. John L. Nevius.of Chefoo. China, had rounded out forty years of missionary service, and at his lamented death stood in the foremost rank of foreign missionaries, as an evangelist, pastor, educator, organizer, and constructor of Christian literature in a heathen tongue. With all his other endowments and acquirements and achievements, he united two conspicuous qualifications of a trustworthy witness: first, an accurate and wide information founded upon careful and judicial investigation; and an impartial, empirical judgment free from either prejudice or prepossession. After a long and patient examination of the subject of "Demoniac Possession and Allied Themes," he published a volume of about 500 pages, and containing upward of 130,000 words, containing results of his studies and observations. The following is the summary of the established facts, given substantially in his own language (p. 143-5):

I. Certain abnormal physical and mental phenomena, such as have been witnessed in all ages, and among all nations, and attributed to possession by demons, are of frequent occurrence in China and other nations, and have been generally referred to the same

cause.

2. The supposed demoniac, at the time of possession, passes into an abnormal state, the character of which varies indefinitely, being marked by depression and melancholy; or vacancy and stupidity, amounting sometimes almost to idiocy, or it may be that he becomes ecstatic, or ferocious and malignant.

3. During transition from the normal to the abnormal state, the subject is often thrown into paroxysms, more or less violent, during which he falls on the ground, senseless, or foams at the mouth, etc.

4. The intervals between attacks vary indefinitely from hours to months, and, during these intervals, the physical and mental condition may be in every respect healthy and normal. The duration of the abnormal state varies from a few minutes to several

days.

5. During the transition period, the subject often retains more or less of his normal consciousness. The violence of the paroxysms is increased if the subject struggles against and endeavors to repress the abnormal symptoms. When he yields himself to them, the violence of the paroxysms abates or ceases altogether.

6. When normal consciousness is restored, the subject is entirely ignorant of everything which has passed during

that state.

7. The most striking characteristic of these cases is that the subject evidences another personality, and the normal personality, for the time being, is partially or wholly dormant.

8. The new personality presents traits of character utterly different from those which really belong to the subject in his normal state; and this change of character is, with rare exceptions, in the direction of moral ob-

liquity and impurity.

9. Many persons, while "demonpossest," give evidence of knowledge which can not be accounted for in ordinary ways. They often appear to know of the Lord Jesus Christ, as a divine person, and show an aversion to and fear of Him. They sometimes converse in foreign languages of which in their normal states they are entirely ignorant.

10. There are often heard in connection with "demon-possessions," rappings and noises in places where no physical cause for them can be found; and tables, chairs and crockery and the like are moved about without, so

far as can be discovered, any application of physical force.

11. Many cases have been cured by prayer to Christ, or in the name of Christ; some very readily, some with difficulty. So far as we have been able to discover, this method has not failed in any case, however stubborn and long continued. And in no instance, so far as appears, has the malady returned, if the subject has become a Christian and continued to lead a Christian life.

It should be added that the testimony given by Dr. Nevius, and confirmed by about fifty most competent cowitnesses of the highest intellectual capacity and moral integrity, will not admit of any adequate explanation on the ground of psychology, hypnotism, suggestion, telepathy, or any of the various scientific explanations now current. While some of the symptoms, taken singly, might be so explained, when taken together, they can not be reasonably solved as mysteries by any explanation short of actual demon-possession.

#### **FATHER GAVAZZI**

The year 1809 marked the centenary of Alessandro Gavazzi, one of the conspicuous men of the last century. This great Italian reformer will go down to history linked with such men as Count Cavour, Mazzini, Garibaldi, and others who were the creators of the new and united Italy.

Born March 21, 1809, he became, at fifteen, a Barnabite monk, and at an early age professor of rhetoric. He won quickly a reputation as a first-class orator. He had a remarkable presence, a peculiar type of passionate eloquence, and moved masses of men by his marvelous eloquence. At the same time, the Lord gave him insight into papal corruption, and he used his great powers for the bold advocacy of a purer faith and life, and Pope Gregory, in alarm, shut him up for a year in a convent.

After the Austrian defeat in Lombardy, the students of the University at Rome called on Gavazzi for a funeral oration on the fallen soldiers, in the Pantheon, and wearing a badge of green, white and red on his cassock he responded. His speeches resulted in the formation of an army of 25,000, who, with him as chaplain-general, volunteered to drive the Austrians out of Italy. After several battles, however, the force was obliged to surrender at Vicenza.

When Garibaldi proclaimed the Republic, in 1848, Gavazzi, now in his fortieth year, hastened to Rome and aided him in military operations. Garibaldi's force, with Gavazzi fighting in the front rank, routed a French army of 50,000 who left 1,500 on the battlefield. When, however, Rome fell before the French, Gavazzi spent the next ten years in exile in England.

In 1852 he visited the United States and gave a series of lectures against the Roman hierarchy. In 1859, returning to Italy, he joined Garibaldi in the Sicilian campaign which added Naples to the kingdom of Italy, and organized a system of field hospitals.

After the unification of Italy in 1870, Gavazzi threw all his energies into establishing the Free Christian Church of Italy, and in 1872 and in 1880 visited America to obtain financial aid. On July 31, 1881, he delivered his last address in America at the Reformed Catholic services in Masonic Temple, New York, conducted by Rev. James A. O'Connor.

When Father Gavazzi died, January 9, 1889, Italy lost one of her noblest champions of liberty and Protestantism, who was ready to lay down his life that his country might be free from the tyranny of the papacy.

In his earlier days of priesthood, he had thought and hoped that the Church of Rome might be reformed, but in later years he was convinced that this was impossible. He lived not only to see Italy free from papal temporal rule and Victor Emmanuel king of united Italy, but himself to preach the religion of Jesus Christ in the shadow of St. Peter's.

# GENERAL MISSIONARY INTELLIGENCE

#### **AMERICA**

### Friends of Dependent Peoples

The Friends of the Indians and other dependent peoples again gathered at Lake Mohonk for a discussion of the important problems which have grown out of America's inherited or assumed responsibility for the uplifting of the dependent races committed to its care.

As in previous years, much interest was taken in the discussion of the Indian as a problem and a potential citizen, and it was the general consensus of opinion that the particular problems relating to the Indians now are those of administration. What is supremely needed in dealing with the Redmen (as with all dependent peoples) is the introduction into their hearts and lives of a spiritual force which will spur them on to high mental and moral achievement. It is primarily gospel and not government that must save the Indians. As Mr. Cloud, one of the delegates to the conference, himself an Indian, and the first Indian to graduate from Yale College, remarked: "The Indian must be saved from the inside, not the outside."

The platform adopted at Lake Mohonk is worthy of careful reading. It demands the protection of the personal and property rights of the Indians (and many there be who try to exploit them, and to cajole Congress into legislation adverse to their interests), calls for the condign punishment of all who violate those rights, advocates sanitation of Indian homes and settlements, and lays special emphasis upon industrial, moral and political education. It also recommends the cultivation of friendly relations between the dependent peoples and their compatriots in America, who happen to bear rule over them.

As for the Philippines, Bishop Charles H. Brent declares that the time has come when the manifest duty of the Government is to place industrial matters in the forefront of its thoughts and policy. An effort is being made to remodel the fundamental law of Porto Rico. In general, the

view of the attendants at the Lake Mohonk conferences seemed to be that the development of the insular peoples is of first moment, and that of the islands is of secondary importance. It is, or ought to be, the business of the United States to make men—for whether it be at home or abroad, manhood is the supremely valuable asset of government—The New York Observer.

### The Women's Campaign

The Jubilee meetings of the Woman's Foreign Missionary Societies are rivaling the Laymen's meetings earlier in the year. In Oakland, Cal., 1,000 women were in attendance, 500 came to a missionary luncheon and there were ten drawing-room meetings. In Portland, Oregon, there were even larger audiences and \$4,000 was pledged. Seattle turned out 1.500 women and turned away many more. Crowded meetings were held in Denver, Colorado, with 1,100 at luncheon and \$19,000 pledged, and five "Echo Meetings" followed. Kansas City reports prayer circles in every church, six "Echo Meetings," and great interest.

Pageant scenes were introduced, and appeals were made for each foreign country by student volunteers.

In St. Louis 2,500 booklets were distributed, and there was a chorus of 100 factory girls. A permanent work is also planned in the form of an Annual United Mission Study Conference.

#### A World's Citizenship Conference

The National Reform Association called a conference to meet in Philadelphia, November 16-20. More than 1,000 delegates were appointed, representing nearly every Christian interest in America. All Christian Societies and churches were entitled to send delegates. A strong program was provided, with addresses by Rev. C. A. R. Janvier, Dr. J. A. McDonald of the Toronto Globe, Rev. Arthur J. Brown, Anthony Comstock, Rev. James L, Barton, Dr. David J. Bur-

rell, Bishop Thomas Neeley, and Hon. John W. Foster. Dr. S. F. Scovel is President of the Association.

### Business System in Missionary Finance

John R. Pepper, chairman of the Laymen's Missionary Movement in the Methodist Episcopal Church, South, of Memphis, Tenn., has recently said:

"Only one out of every 4 women, and only one out of every 8 men of the average church have given any amount to foreign missions. When this fact is known, no argument is necessary to show the crying need for business system in missionary finance.

"The spasmodic, once-a-year appeal for foreign missions has not aroused the interest of the men of the Church. Business system is needed. Several things are needed to put the foreign missionary offerings on a systematic basis. Every member of the Church should make a weekly offering for this purpose. A uniform envelop should be used. An every-member canvass in the cause of all foreign missions should be made by the churches. This campaign is absolutely essential to reach the entire membership. A short, sharp canvass has been found to yield the best results. In some cases it has been found best to have men canvass the men and boys, and women canvass the women and girls, securing definite pledges for the year.

"One of the very first results achieved is the salutary impression made upon the membership of the Church that business system is being used in the work instead of the former haphazard, intermittent, go-as-youplease lack of method."

#### What Such System Did

Rev. L. O. Blake, of Daleville, Indiana, writes: "Our church last year raised \$450. Under the weekly system we have this year raised \$1,607. We have advanced from an average of \$2.71 per member last year to \$9.60 per member this year. Our increase for missions this year over last was 354 per cent. The people say it has

come as easily as last year and they are more enthusiastic and interested.

## ls a Clergymen's Missionary Movement Needed?

In The Churchman a clergyman of the Protestant Episcopal Church argues for a "Clergymen's Movement" to supplement the Laymen's Missionary Movement. He says:

"A missionary priest makes a missionary congregation. Hence the need of a Clergymen's Movement as well as a Laymen's Movement. I lay it down as axiomatic—that the awakening of the home ministry is the essential prerequisite to an adequate response of the churches to the urgent missionary appeal. I submit the facts known to me from a wide observation of the home churches and the home ministry, that without the adequate missionary awakening among ministers, the Laymen's Missionary Movement will fail of its great purpose. A Clergymen's Movement is as badly required as the Laymen's, and its essential complement unless its influence is to be evanescent and its effort abortive."

### National Bible Institute

Few Christians realize the large and many-sided work carried on by this body of Christian Laymen. Hundreds of meetings were held last summer in the outdoor evangelistic work and many conventions resulted.

One young woman told one of the National Bible Institute's workers, that while near a window in an office on the nineteenth floor of the Flatiron Building, Twenty-third Street and Broadway, she had distinctly heard the words of a gospel solo sung at one of the outdoor services held at noon in Madison Square!

The Gospel Wagon service held Sunday afternoons in Printing House Square, throughout the summer, was one of the most successful of all the outdoor meetings. The average attendance reached 380, and on several occasions more than 500 people have

been present. Definite decisions for

Christ were made at every meeting as many as ten people signing the hymn-sheet declaration to accept Jesus as Savior and Lord in one service.

A Gospel Hall at 111 Manhattan Street is well conducted by Joseph M. Conway, the director. The work at this Hall is one of peculiar difficulty, and it requires, as superintendent, a man of undaunted courage, unbounded energy, and Godly zeal. During September Mr. Conway conducted highly encouraging outdoor services at 125th Street and 7th Avenue. At this point hundreds of people have gathered nightly to hear the Gospel message and much permanent good has been accomplished.

The Beacon-light Mission at 2372 Third Avenue is another important center of Christian activity. Mr. John N. Wolf's whole-hearted service and unwavering devotion to the task he has undertaken is yielding, under God, the best kind of fruitage. Men are being saved here—saved from lives of wretchedness. And that is the supreme test of successful mission en-

terprise!

The Living Waters Mission at 23 Delancey Street is in charge of Mr. John Hollis. At every service men, maimed by sin, have sought and found peace and salvation through Jesus Christ. Carried on as it is, under the greatest disadvantage of totally inadequate facilities, the splendid work of this Gospel Hall can not easily be overestimated. Large crowds have gathered at the Bowery Gospel Wagon Services, which operates from this Mission.

The Institute also conducts Bible Conferences and a Laymen's Training School and publishes *The Bible Today*. Mr. Don O. Shelton is president and Mr. Hugh Monro, treasurer. Both men have given freely of time and money to this work, but it is much hampered and its usefulness curtailed from lack of funds.

#### \$1,000,000 for Y. M. C. A. Work

It is reported that contributions of \$1,000,000 has been given for the world-wide expansion of the Young Men's Christian Association, \$540,000 of which comes from John D. Rockefeller.

Mr. Rockefeller's gift, offered on the condition that a like amount be raised, was met by contributions from many prominent laymen interested in the movement, among them John Wanamaker, Cleveland H. Dodge of New York, who pledged funds for two buildings in the Levant; S. W. Woodward of Washington, \$35,000 for a building at Kobe, Japan; James Stokes and an unknown donor, \$100,ooo for a building at Moscow; John Penman of Paris, Ontario, \$50,000 for a building at Hankow, China; John W. Ross, for the Montreal Y. M. C. A., \$40,000 for a building at Canton, China; Dupont Clarke, Jr., funds for a building at Bangalore, China, and citizens of Buffalo, \$35,000 for buildings in Tokyo, Mr. Wanamaker offered to erect another building in China in addition to five foreign association buildings already given by him.

## Presbyterian Work in Mexico

There are 5,000 members of the Presbyterian Church in Mexico. El Faro, the Presbyterian official organ of Mexico, extends its influence far and wide. Articles from it have been reproduced recently in periodicals of Cuba, Porto Rico, Argentine and Apropos of the recent celebration of Mexico's centennial, this note from a missionary, giving evidence of the effect of American sentiment on the people of our neighboring republic, is of much interest. The writer says: "The celebration of the fourth of July on Saturday, or its postponement until Monday, has caused remark. The Catholics, who commented upon this regard for the Sabbath, can not fail to know that this action was due to the feeling of the American residents in Mexico, and not The latter are to the missionaries. very few in proportion to the Americans, who are in the large cities. Such action greatly aids our work in Mexico.'

#### **EUROPE—GREAT BRITAIN**

#### A Great Anniversary near

Next year is the tercentenary of the publication in 1611 of the Authorized Version of the English Bible. The committee of the British and Foreign Bible Society has appointed a special sub-committee to concert plans for a commemoration, so as to remind the English-speaking peoples of the debt which they owe to the English Bible and to encourage its more regular and earnest study. Concerning this event the American Israelite has the following editorial paragraph:

'The ter-centenary of the King James Version of the Bible is to be celebrated next year. In this celebration the Jew should heartily enter, even though he is soon to have a version or translation of the Bible of his own. The Jew believes that the Bible is the most sublime piece of religious literature the world has ever seen or is ever again likely to see, and while he does not believe that it is infallible or that all parts of it are of equal importance, he believes that it contains all the moral precepts necessary for man's guidance in life. It has influenced the lives of millions, and has been their comfort and stay in the hours of trial and tribulation. It has been a most potent force in shaping and fashioning the language of the Anglo-Saxons.

### A Bishop on Christian Union

Speaking at the opening of the new hall of the Manchester (Wesleyan) Mission, the Dean of Manchester strongly advocated a closer rapprochement between Churchmen and Nonconformists. Deprecating what he termed the "low, narrow conception of Christianity" which would limit fellowship in Christian service to those who are in agreement on all points, Bishop Welldon said: "No Christian -Churchman or Nonconformist-has fullly entered into the spirit of Christ unless he is prepared to show his practical sympathy from time to time with his fellow Christians who are not his fellow Churchmen. Get the right atmosphere, the right tone of thought and conscience, and many great questions existing between Christians—even that most difficult education problem—will eventually settle themselves . . . Let us try and reform ourselves . . . However far we are apart, we may draw nearer to the Cross, and thus nearer to each other."

—The Christian.

### A Memorial on Opium

An imposing list of names of Christian leaders from all over the world has been signed to a memorial to the British Government in regard to the Opium traffic. This document represents the moral opinion of the world, as the names appended are leaders in The memorial declares: all lands. "We the undersigned, who as delegates from the various missionary societies of the world are in Edinburgh, attending a World Missionary Conference, in view of the now unquestioned sincerity of the Government of China in their endeavor to suppress the opium evil, beg to express to the Government of Great Britain our earnest desire that China may be left entirely free with regard to the importation of opium and that the Government of Great Britain will take such other steps as may be necessary for bringing the opium trade to a speedy close.

Then follow the names of a thousand or more prominent delegates and visitors.

#### No Missionaries to be Kept Back

Once again, through God's lovingkindness, all the available recruits are to be sent out. Even so recently as a month ago it seemed well-nigh impossible that this could be. The Committee had decided in May last that they would only send them out in cases "where (a) they are provided for in the proposed reduced estimates for the year 1911-12; or (b) special contributions, adequate for this purpose in the opinion of the Committee, are guaranteed, and the ordinary funds not drawn upon; or (c) an express resolution of the Committee declares that the post proposed for the recruit

must on no account be left vacant." The number available was 34, and after subtracting those who are honorary, or "Own Missionaries," or supported by colonial associations, etc., there remained 14 whose going out depended on special gifts being forthcoming. The Committee decided that the special gifts must cover the cost of their passage and outfits and their maintenance allowances for years, so as to insure as far as possible that their going out should not prevent a more adequate provision for the equipment of the missions. was, nevertheless, in large and small sums, all the money needed, and more, has been sent in, so that every accepted missionary who is available to sail will (D.V.) be sent out to reenforce the missions. The amount contributed has been close upon £9,000, and nearly half of that sum was the generous gift of an anonymous donor who had only a few weeks before given £3,500 to the General Fund.— C. M. S., Review.

## Third German Colonial Congress

The Third German Colonial Congress was held in the great hall of the German Parliament from October 5 to October 9.

Friends of missionary work had looked forward to the Congress with some uncertainty and doubt, because Dernburg, the Secretary of Colonies, who had been such a friend to missions, had gone back into private life and none knew what stand toward missionary effort the Congress would take. They were rejoiced to find as Pastor Fricke said: "The days of the Third German Colonial Congress were days of a great spiritual uplift."

Roman Catholic and Protestant missionary societies had labored together in earnest and faithful cooperation, as at the former congresses, and the subjects, selected by their Executive Committee with greatest care, and the speakers, who might well be called the foremost representatives of German Missions, all happily contributed to the great success.

The afternoon of the first day was given to a discussion of "Islam and Christianity." Mission Inspector Axenfeld, of the Berlin Society, discust the "Spread of Mohammedanism in Africa and Its Importance for the German Colonies." He showed that within the next twenty or thirty years it would be decided if Africa is to be Christian or Mohammedan.

On the second day, Dr. Julius Richter, the great authority on missionary work, addrest the Congress on "The Problem of the Negro's Soul, and the Questions concerning his Development which arise from the Problem." His fine address caused the Congress to acknowledge that there is no difference between the soul of a negro and of a European, so that the negro can be lifted to the same level as the European, tho slowly.

The last day of the Congress brought a spirited discussion of the subject, "Polygamy" by the Provincial Father Froberger, of Treves, and a number of Protestant speakers.

Thus, the Third German Colonial Congress was a grand opportunity for the presentation of the cause of missions by these and other prominent speakers. Its resolution concerning Islam, adopted unanimously, is important:

"Serious dangers threaten our colonies in their development from the spread of Islam. Therefore the Congress counsels that the movement be carefully observed and profoundly studied. The Congress, tho impartial from principle as far as religion is concerned, considers it necessary that all who are engaged in the development of our colonies conscientiously avoid everything which may be conducive to the spread of Islam and hindering to the advancement of Christianity. It recommends missionary labors of culture, especially those of the school and of hygiene to the active encouragement and aid of all friends and of the Colonial Office also. It sees in the danger of Islam an urgent appeal to German Christians to enter at once upon missionary

work in those parts of our colonies which have not yet been invaded by Islam."

#### The American Board in Spain

The separation which has gradually transpired between the International Institute for Girls in Spain, since its incorporation in 1892, and the girls' school which was Mrs. Gulick's earliest and lifelong venture for the education of Spanish womanhood, and which the American Board has maintained and enlarged is now made complete by the transfer of the latter school to the city of Barcelona.

This city has about 900,000 inhabitants, and is the capital of the most important province Catalonia; is modern and so progressive that at times it has wished to be set off from the rest of the country as an independent State. The man of most influence, who virtually rules the city to-day, is a Republican socialist, a representative to the Cortes. Barcelona has two strong elements, clericals and socialists; the clericals are more fanatical than in many places, but the liberal element predominates. After the royal order was passed giving permission to recognize Protestant chapels, a liberal paper, under the heading, "Liberty of Conscience," called attention to the inscription just placed over a chapel "Capilla Evangelica. in Barcelona: Services on Sunday at eleven in the morning and five in the afternoon," and said: "This simple inscription apparently does not mean much, but considered in itself it has an immense significance; it may be said to be the dividing point between two Spains, the fanatical, Catholic Spain of past centuries and the liberal, progressive Spain of the centuries to come."

Such a plain-spoken article could not have appeared under the last conservative government; it would have been cut out by the censors and a fine imposed.—The Missionary Herald.

#### Russian Baptist Congress

The Baptist Congress recently held at St. Petersburg created great in-

terest throughout the city and made such a marked impression that reactionary circles are crying out against the government for permitting such freedom. Some restrictions were imposed, but merely as a matter of form, and were found to have been unnecessary, because of the restraint and tact manifested by those in charge of the congress. One interesting function of the congress was the laying of the foundation-stone of Mr. Fetler's new tabernacle in St. Petersburg. It was another triumph for the Baptists that Mr. Fetler should have been able to get permission from the Government to have a public ceremony of this kind. It was not obtained without some dif-Messrs. Pavloff, of Odessa, president of the Union; Galieff, vicepresident; Fetler and Byford, lifted the massive block of granite, and placed it in position as the cornerstone of the new building. About 150 bricks were afterward laid. Among those taking part were German, British, Lithuanian, Polish, Esthonian, Finnish and Russian Baptists. Each spoke in his own language, and his address was interpreted by Mr. Fetler, who is an accomplished linguist.

## An American Paper in Constantinople

All those interested in the progress of Christianity in Turkey will be glad to know that for nearly seven months a small weekly paper, *The Orient*, has been published and has had a very cordial reception among those who have had a chance to subscribe for it.

The Orient has for its prime object to give impetus to the educational, philanthropic, and religious work of Americans in the Ottoman Empire. It aims to accomplish this (1) by keeping in touch all the workers on the field and that portion of the American public which is interested in the modern enterprises of Christian civilization: (2) in order to facilitate an intelligent grasp of the whole subject by furnishing from week to week an accurate miniature of the Ottoman world, together with the atmosphere that surrounds it. The Orient is the

only American paper published within the empire and has great possibilities of its service. During the sessions of Parliament, there is published a summary of Parliamentary proceedings. The paper is published at the American Bible House, Constantinople, at \$1.00 (or 4s.) a year. Address W. W. Peet, Esq., Treasurer, American Bible House, Constantinople, Turkey (open mail, via London).

### Syrian Orphanage in Jerusalem

The Bote aus Zion brings the forty-ninth annual report of the Syrian Orphanage in Jerusalem, which is the more interesting because the institution suffered so severely from fire on June 12. According to this report, the children in the orphanage and in the missionary schools numbered 508, or 406 boys and 102 girls. The congregation had a membership of 50 Germans and 464 others. The printing-shop, the brick-yard, the pottery. the carpenter shop, and similar institutions gave work to many. income for 1909 was about \$39,000, so that a deficit of about \$1,500 existed at the close of the year. To this deficit must be added \$30,000 as representing the damage done by the fire. Many American Christians, especially those of German birth, are supporters of the work.

#### The Outlook in Persia

From Teheran, Persia, Rev. J. L. Potter writes thus of the out-"Notwithstanding the political conditions, the mission work has been quietly carried on as usual. The schools have had a full attendance and successful commencements. The enrollment in the boys' school ran slightly over 300, of whom 180 were Mos-The enrollment in the girls' school reached 235, 110 of them being Moslems. The attendance at the Persian services has been unusually large, and well sustained even during the hot summer months, sometimes the mission chapel being so well filled that we have begun to think and talk of an enlargement as being necessary in the future. There has been a wonderful

awakening here to the necessity of educating the daughters of Persia, and native schools for Moslem girls have been opened all over the city, and a society of Persian women has taken the matter up, and invited some of the ladies of the mission to meet with them in order to have the benefit of their advice, for 'it is evident that in every affair there should be a consultation with the wise and learned ladies.' It is reported that in Parliament, September 6, it was voted to bring out seven Americans to manage the finances of Persia."

#### **INDIA**

### How India is to be Saved

An English correspondent of the Homiletic Review tells of how a "wellinformed writer in the Hindu magazine, Epiphany, declares that India will be saved through its womanhood. Not that the new movement for their freedom from the captivity of the 'purdah' system is in any degree evident among the masses of women them-Singularly enough, the influential natives who are promoting the agitation are actuated by their apprehension of the effects of Christianity. They fear that Christianity will sweep womanhood into the fold, unless the grosser evils of Hinduism are reformed with the aim of cleansing Hinduism of the system of child marriages, permanent widowhood, and the shocking abominations perpetrated in the name of the religion at many tem-The very fact of such a movement is a striking tribute to the true moral nature and power of the Christian religion."

#### The Good Work of Christian Endeavor

At a two-minute testimony meeting in India, Miss Howland, of Ceylon, said that a Christian Endeavor Society was started in a girls' boarding-school in her district more than twenty years ago that has proved very helpful to the spiritual life of the school. There are now 17 societies in this district. Three years ago a local union was organized by the field secretary, Rev. Herbert Halliwell, and regular con-

ventions are held. One society gives Christmas presents to the island school; another has bought tablecloths for the communion-table of the church; another helps to support a child in a school in China. in one school there are three societies which give more than one hundred rupees for foreign and home work, besides donations to other objects. Dr. R. A. Hume, of Ahmednagar, said that experience has shown him three advantages gained from Christian Endeavor. First, it places responsibility on the young people; second, it turns that responsibility into privilege; third, it makes all service an expression of loving loyalty to Christ.

### Presbyterian Progress in the Panjab

Concerning its mission in the Panjab the United Presbyterian Church reports the following progress during the last two years:

Adult baptisms in 1908......1,966 Increase by profession ......2,049 Net increase in membership ...3,119 In the Christian community...6,243

This was the record for 1908, and this is the record for 1909:

Adult baptisms in 1909......3,677 Increase by profession.....3,988 Net increase in membership....4,510 In the Christian community....9,414

And the following statement is thoroughly in order: "This record is, to say the least, unique. It is doubtful whether it has been surpassed this last year by the record of any mission in India and likely not by that of any in the world."

### Eight Thousand Recruits Needed

"In India," said George Sherwood Eddy at the Edinburgh Missionary Conference, appealing for workers in that field, "there are hundreds of students turning to missionaries in these days of unrest—willing to be taught, but in very many cases with none to teach." Another speaker said, of the natives of India, that "50,000,000 of these people are asking to be taught the gospel," while Rev. Dr. Robert Stewart, from the Panjab, showed

that "about 8,000 more missionaries are required in India."

### An Indian Mission to Telugus in Natal

This mission had its origin in this way: Some years ago the Telugu Christians in South India thought that it was about time that they began to do some mission work on their own account, and so organized what is known as the Home Mission Society. The object was to send native evangelists to a number of isolated tribes not reached by the missionaries. After this was done, it occurred to one of the young men, John Rangiah, head master of the girls' school, Nellore, that they ought to do something for the thousands of Telugus that had emigrated to Natal who were as "sheep without a shepherd." For a whole year John was on the look-out for a man for Natal, but as no one was found it was borne in upon him that he might go himself. So, after much prayer and a good deal of earnest thought, he decided to go. He was ordained as a missionary in Nellore and, like Abraham, "went forth not knowing whither he went." But God knew, and wonderfully prepared the way before him.

Since his arrival in Natal some seven years ago, John has organized six churches, and besides these he has nine places where little congregations regularly meet for worship and where churches will be organized just as soon as they are able to support pastors and pastors can be found for them. It is an interesting fact that, altho John was brought up in a mission where self-support has been one of the most difficult problems the missionaries have had to meet, he began his work in Natal on the self-supporting principle and has so far successfully maintained All these six churches are selfsupporting and John's determination is that, so far as he can prevent it, there shall never be any others in Natal.

#### Death of the Siamese King

Chula Longkorn, the King of Siam, died on October 23d and the Crown Prince, Chowfa Maha Vajiravudh,

was immediately proclaimed king. The new king was born January 1, 1880, and was proclaimed Crown Prince

January 17, 1895.

Somdet Phra Paramind-Maha-Chula - Longkorn - Chula - Chom - Klao, his full title in Siamese, one of the eighty-four sons of Maha-Mongkut, was born in Bangkok, on Sept. 22, 1853, and had reigned for forty years over his quaint little kingdom in the East Indies. The kingship is hereditary, and the king is an absolute monarch, but he has a Cabinet Council of six royal princes, and thirteen Ministers of State.

Chulu Longkorn showed himself to be a progressive ruler in reorganizing his ministry on European lines and was a friend to Christian missionaries. He introduced railways and built a navy of twenty vessels, which was commanded by Danish officers. During his reign he instituted many reforms.

The late King never visited the United States, but the Crown Prince passed through New York in October, 1902, on his way home from England.

#### CHINA

#### Crying Need of Gospel Heralds

The most fully occupied province in China has one missionary to every 40,-000 people, while five other provinces have only one missionary to every 100,000, and no less than four provinces have one missionary to every 250,000. That would mean 12 missionaries for the whole city of New York, 12 more for the rest of the State of New York and between three and four hundred for the United States. Out of 1971 walled cities in China only 527 are occupied, 27 per cent., leaving 1450 great cities without a single missionary. The aborignal tribes of China, numbering 6,000,000 of people, have no missionary,

#### Parliament for China in 1913

China is impatient for progress. An official decree was issued on November 4 announcing that an Imperial Parliament, the first in the history of China, would be convoked in 1913. This is

a concession on the part of the throne to the demands of the recently constituted Senate and delegations of the Provincial Assemblies, which recently memorialized the Government in behalf of the early constitution of a general representative legislative body.

The original program for the assembling of an Imperial Parliament in 1915 and until recently the throne refused to advance the date. Recently the Grand Council was ordered to consider the matter, and last Monday Prince Yu Lang, one of the Grand Councilors, declared in the Senate that the entire nation was agreed upon the necessity of the early establishment of

a general Parliament.

The importance of the throne's concession is appreciated when it is recalled that the Provincial Assemblies, the first step toward modern and popular government in China, are still in their infancy and that the Senate, the first national assembly (or Senate), met on October 3 last. As constituted the Senate did not promise much in the way of popular legislation, one-half of its 200 members being appointed by the throne. Nevertheless it early took a stand in favor of an Imperial Parliament at an early date and met with suprizing success.

#### A School of Higher Chinese Studies

For many years the China Inland Mission has had two language schools, one at Anking for men, and the other at Yangchow for women. Other missions contented themselves with prescribing a three years' course of study which the missionary was to take with the aid of a Chinese teacher. that the number of missionaries is increasing, other missions have perceived that the time has come for the doing away with the former haphazard methods of studying the language, and at least two other language schools are in existence, and their success is unquestioned. Reports are unanimous that much time is saved to the student and a more certain success assured. The student having passed the three years' course is supposed to be ready for all kinds of work, and to be imbued with some ambition to continue his study, but how few live to realize their early dreams in this respect.

Dr. Daniel McGilliway suggests that a school of higher Chinese studies should be the next step to crown the educational facilities for the missionaries. Not all need or desire attendance at such a school, but some would gladly avail themselves of expert assistance and associated study. If established in such a center as Shanghai, or some other large settlement, this school ought to be of the utmost assistance to many non-missionaries also.

The object of the school should be, first, to encourage the study of Chinese history and thought; and, secondly, to fit men with special ability and taste for work among the higher classes by profound study of Chinese literature and problems.

The staff might consist of a few men devoting all their time to the work, assisted by the best Chinese scholars available. If established in a large city, the consular and customs bodies could be relied on to reinforce the regular staff by courses of special lectures.

Mission Boards might be invited to set aside men as teachers as they are now doing freely in all sorts of united work for the Chinese.

#### China Progresses-Forbids Slavery

A recent imperial rescript in China has prohibited the purchase and sale of human beings under any pretext. This will do much to abolish slavery throughout the empire, tho it will not entirely set free all existing slaves. The Manchu princes, the ruling officials, may still keep their retainers under bond to their hereditary masters, but it is forbidden to call them slaves. Also the household slaves are not really emancipated. They are to be regarded as hired servants, but their services are due for an unlimited term of years. The new order permits the custom of concubinage, but there must

be no bargain and sale and the concubine must be married with legal formality. Strictly speaking, the Chinese law permits this practise only when the first wife has no children, and the new order will limit the abuses of the law which have been developed by men of wealth. The concubines will now have the protection of law, but in actual practise they will be perpetual slaves to the principal wife.

### English the Official Language

A telegram from Peking to the New York Herald says that the Throne, approving a recommendation of the Board of Education, decrees that English shall be the official language for scientific and technical education. The study of English is made compulsory in all provincial scientific and technical high schools.

#### What Education Means to China

At the Rochester Student Volunteer Convention, Arthur Rugh, of Shanghai, said: "China is a nation of students. Four thousand years ago Confucius said, 'If a man have learned wisdom in the morning he may be content to die before sunset,' and generations have followed that sage in a great reverence for learning. nation is thus controlled by the student class. They are led still more in that land than they are in this land, because of the peculiar position the students hold; and, most of all, the students lead because of their numbers. Modern education as conducted by the nation dates from four years Since that time more schools have been organized in that empire than in all the nations of the world combined; and when they have finished their system they will have more young men in school than North America, Germany, England France combined. They will use 250,-000,000 text-books a year. They will have 8,000 normal schools in which to train their teachers. And a mass of students like that no force can stand or would dare to raise its hand. Win the students of China to Christ, and the battle is over and He is King.

Lose the students of China, and the battle is over and defeat is ours for heaven knows how many centuries."

### A Revival in Peking

A note from Bishop Bashford to The Western Christian Advocate tells of another revival in the Methodist mission schools at Peking. We quote: "You will be glad to know that the students of Peking University and the Girls' School are again experiencing a gracious revival under the leadership of Rev. Ting Li-Mey of Shantung. Brother Ting is a man filled with the power of the Holy Spirit and used of God for the deepening of Christian experience and the bringing of the unsaved to Christ. much through personal conversations, but for the last few days his time has been engrossed with four or five meetings a day. These meetings are often attended by from 600 to 1,000 people, and sometimes a wave of prayer sweeps over the audience, leading every one of the hundreds present to kneel down and fifty to a hundred to pour out their hearts in prayer in simultaneous utterances. I take it God is able to understand Chinese and to understand many speaking at the same time, for He surely sends fitting answers to these varied and simultaneous requests."

### KOREA

## The Annexation by Japan

Rev. Henry Loomis has recently said in *The Christian Observer*:

One of the providential things in the propagation of the gospel in Korea has been the friendly attitude on the part of the Japanese Prime Minister and Prince Ito. To the latter the missionaries have been especially indebted for sympathy and cordial support; and this has meant more than it is possible to realize, because in a country where the government is absolute the friendly attitude of the officials is essential to any successful religious propaganda. Even indifference would have made the work of the missionaries much less popular and successful.

In an interview which was granted by General Terauchi, the Resident-General, he was asked, "What will be your Excellency's future policy?" His reply was: "I can only assure you at present that my policy is to consolidate the bonds between the two We don't regard the new peoples. territory as a dependency, but as an integral part of the Empire of Japan, and its people as subjects of His Majesty the Emperor of Japan. I have enjoined Japanese people not to assume a haughty attitude, but to treat the Koreans with sympathy and good will."

### Annexation and Missions in Korea

For months past portions of the Japanese press in Tokyo have been conducting a campaign of calumny against the Korean Christians. Jiji Shimpo has maintained that the great majority of Korean converts join the Christian Church "not from religious conviction, but because they believed that by so doing they could escape taxation." Mr. Komatsu, head of the Foreign Affairs Bureau in the Residency-General at Seoul, is quoted by the same journal "as differentiating emphatically between the acts of the Korean Christian converts and the advice given to them by the Christian missionaries." He avers that the whole fault lies with the Koreans themselves, and adds:

"It would be a flagrant error to assume that a spirit of political unrest is awakened in the bosoms of Korean converts after they have subscribed to the Christian faith. The truth is that political intriguers enroll themselves in the ranks of the Christians, not from any religious motive, but because they labor under a mistaken belief that they will thereby acquire extra-territorial immunities as well as exemption from taxation, and thus be better able to carry on their propaganda of insurrection. In short, what is happening is that Christianity is being abused deliberately, and not that it promotes abuses. There are no less than 800 missionary schools all conducted in accordance with the system of education inaugurated by Japan in Korea, and this fact alone should suffice to demonstrate the spirit of the missionaries themselves."

Annexation gives the Korean Christian Church just the opportunity needed to vindicate itself in the eyes of the Japanese. The days of ceaseless intrigue and hopes of foreign intervention and claims for extra-territorial privileges are past. No possible political advantage can any longer be supposed, even by the ignorant, to accrue to church-membership. If the Korean Church, therefore, continues to grow, it will be a striking proof that the former charges brought against it were unfounded. If there is now a falling away among its members or a serious check to its progress, its enemies will have some reason to affirm that their accusations were true. God grant that the Korean Christians may pass this additional test with credit to the name of their religion!— Church Missionary Review.

### The New Korean Governor and Missions

The successor of Prince Ito is a military man, and supposed to be of a more stern disposition, as well as accustomed to deal with questions from a different standpoint; it was generally feared that a different atmosphere would prevail among those in official circles and the work of the missionaries in Korea would suffer. But to the credit of the rulers in Japan and the relief of many anxious minds, the policy that has been proclaimed is one that gives entire relief and is creditable to the liberal statesmanship of the men who have had the direction of affairs.

In a Proclamation by the Governor-General of Korea, Viscount Terauchi, he speaks as follows:

"There is no doubt that a good religion, be it either Buddhism or Confucianism or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with administration, but really helps it in attaining the purpose it has in

view. Consequently all religions shall be treated equally and further due protection and facilities shall be accorded to their legitimate propagation."

In an interview granted by General Terauchi, the Resident-General, he was asked: "What impressions have you concerning foreign missionaries?" he replied, "Freedom of religion will always be respected and I am ready to extend due protection and facilities to the propagation of all religious doctrines, provided they do not interfere with politics. I am one of those who fully appreciate the good work of foreign missionaries, and as we have the same object in view as they, the improving of the general conditions of the people, their work will by no means be subject to any inconvenience. I need scarcely say that all the vested rights of foreign residents will be fully respected."

The retention of the eminent Christian, Judge Watanabe, at the head of the Judicial Department is an indication and assurance that Christian men and Christian principles are not to be discriminated against, but, on the contrary, given the recognition to which they are entitled."—H. Loomis.

### The New Woman of Japan

A missionary writes: "I heard of a real 'new woman' of Japan the other day. Her hand was sought in marriage by a young man. A friend, a Christian minister, was asked to be the go-between. He invited the two young people to meet at his house, and after they had taken a look or two at each other, and the young man had put a few questions to her, she proceeded to ask him a few, as follows:

"'What is your opinion of woman?"
"'Of a wife's duty to her mother-in-law?"

"'Of divorce?"

"'What part of your estate would you leave your wife in the event of your death?"

"'Explain the Trinity.'

"'Explain the following passages in the Bible.'

"The young man was floored; but admiring the bright woman, sent a letter the next day to his preacher friend asking him to arrange the marriage. About the same time a letter came from the young lady saying she didn't care to become the wife of this young man."—Foreign Missionary Journal.

#### **AFRICA**

## A Second Moslem Converts' Conference

The "Second Conference of Converts from Islam" at Zeitoun, Egypt, was a cosmopolitan and happy gathering that met on Tuesday evening, 30 of August. The majority were Egyptian, others were several Syrians from the Holy Land and from northern Syria, with Nubians, Sudanese, one Persian and one Bedouin. About 35 converts stayed for the three days and four nights, but others were not able to stay more than one day, or even one meeting, and these brought up the number to about 50 in all.

At the "Mutual Acquaintance" meeting on the Wednesday afternoon, no less than 38 gave their experiences in leaving the religion of Islam to find rest and peace in Christ. On the Friday afternoon many testified to blessing received at the conference.

One man followed the example of the Korean Christians, and undertook to devote certain time each month to direct evangelistic effort, as his share of the offertory. Another, a domestic servant, has had it laid upon his heart to do something for the servants, and is hoping to be able to start a free reading-class, to teach them to read the Gospel.

One felt led to ask that five hundred converts be aimed at, but before he could get the words uttered another rose and suggested that very number. Thus was the same guidance given to three of God's children almost simultaneously. It was taken up with great heartiness; and all rose, covenanting to work and pray for five hundred converts from Islam during the next year! Those who know the hardness of the work in Moslem

lands may open their eyes; but note the following. On the very same day, 3,500 miles away, a friend was posting to us a handbook for translation into Arabic, telling of the Korean movement, whereby the Christians there are aiming at one million souls! Will you give us the help of your fervent prayer? And share the victory?— Egypt General Mission.

#### The Sudan

This region is larger than the whole of Europe, minus Russia, and has a population of from 50,000,000 to 80,000,000, and the entire vast region is to-day under European control.

From Abyssinia across to the Atlantic, and from Egypt south to the Great Lakes, a new world has within a decade passed under Christian rule. The Mahdi has fallen, the Nile has become British, the Niger is divided between England and France; a new German protectorate sweeps from the Gulf of Guinea up to Lake Chad, and shares with France and England the States of the Central Sudan. The power of Islam, which for a thousand years had closed the Sudan, has been broken, and the Church of the twentieth century is confronted with a vast new region to win for Christ.

### The Baptist Report on the Sudan

The commission sent to the Sudan and the Kongo by the Baptist Foreign Mission Society recommend that no Baptist missions be started in northern Nigeria, not so much because other socities are in the field as because resources are not sufficient to establish a strong work. The report emphasizes the fact, which is becoming more and more appreciated, that the issue in Africa is between Christianity and Mohammedanism, not between Christianity and paganism. The Moslem is the zealous missionary in every land where Islam has a foothold. Christianity must not fail to meet this powerful antagonist, it will not do to oppose by feeble and inadequate Missions in fields where the Mohammedans are strong and aggressive must be strong enough to command attention and respect. Therefore it is wise not to enter such a territory for new work until we are prepared to push it vigorously and meet the large expense involved.—

Missions.

### Presbyterian Work on the Kongo

A high Belgian official stated to Dr. Reavis during his recent visit to Africa that the effect of our work in elevating the moral character of the people had been such that, altho a Catholic himself, he had notified the chiefs of the villages with whom he had come in contact that if they preferred the work of our mission to that of the Catholic Church, he would approve their choice and defend them from any interference with our work either on the part of the Church or the State. Following this assurance, Kalamba and Zappo, kings of two tribes embracing together about a million people, have both sent word to our mission that they have chosen us as their teachers, and, as a pledge of their sincerity and earnestness, have each placed his son, the heir to the throne, under the tuition of our mission at To help answer this call the African mission is asking for a reenforcement of at least six new missionaries immediately.—Christian Observer.

## The Uganda Cathedral Burned

On September 23 a telegram was received from Uganda, bringing the distressing information that the great C. M. S. Cathedral which crowned the summit of Namirembe Hill had been destroyed by lightning. foundation stone of the building, which could accommodate a congregation of 4,000 people, was laid in June 1901, and just twelve months later the opening services were held. It was remarkable as the first brick building ever erected in Uganda, and the entire cost was met by the natives Our heartfelt sympathy themselves. goes out to the native Church in this great loss. No doubt the devotion and self-denial which marked the building of the Cathedral will again be manifest and that the faith of our Uganda fellow Christians will prove equal to the severe test which it is thus called upon to undergo.

Yet another note of disaster reached us on October 3 from Uganda in the following terms, "Roosevelt roof largely destroyed hurricane." This refers to the new Isolation block of the Mengo Hospital which was opened by Mr. Roosevelt, on December 21, 1909, on the occasion of his recent visit to Uganda.—Mercy and Truth.

### A Martyrs' Memorial in Uganda

Not long ago Bishop Wilkinson, of North and Central Europe, sent out a silver-granite Celtic cross to be erected as a Martyrs' Memorial on the spot where the three brave Baganda Christians were burned to death in January, 1885. This was unveiled last July by the Bishop in the presence of the members of the Synod of Uganda and others.

What a contrast the scene recalled! The little band of Christians in the old days; the clouds and darkness which were hanging over the future; the young lads valiant for the truth; the death agony; the apparent loss of Twenty-five years later, gathered all. around that memorial cross the representatives of 70,000 Christians, members of a fully-constituted Church, self-governing, self-supporting self-extending. This was on July 14, the anniversary of the day, thirtyfour years ago, when the first missionaries started on their journey from the coast to reach Uganda—which only three of them ever did.

A few weeks later Bishop Wilkinson was engaged in another function: he interred with Christian rites the remains of the king who instituted the martyrdom of those lads and of many besides, and who ordered the murder of Bishop Hannington. Mwanga died in 1903 in the Seychelles, whither he had been deported as a political prisoner in 1901; but before his death he gave evidence of true repentance and was baptized.

A week later, on August 11, Bishop Tucker, in the solemn rite of confirma-

tion laid his hands on the heads of young King Daudi (Mwanga's son) and of several chiefs' sons from Busoga, Bunyoro, Toro and Ankole, countries surrounding Uganda on the east and north and west. At the same time Kabarega, the once noted slaveraiding king of Bunyoro, who was exiled to the Seychelles about the same time as Mwanga, was confirmed by Bishop Gregory on May 29. Surely these are things to give thanks for with joyful and grateful hearts!-Church Missionary Review.

### A Striking Contrast in Livingstonia

When the Mission Church and Presbytery met at Bandawe there was a large gathering of the native congregation, and on Sabbath morning, at 7 A.M., the communion service was held. Only church-members were admitted into the church, but some could not get in, and were seated at doors and windows where they could hear, and the bread and wine were handed out at the windows to some and carried out of the doors by elders to In all, 1,634, out of a membership of 2,250 took communion. That was a contrast to the day when James Brown was baptized at Bandawe, the second convert baptized in the mission. At the close of that service Albert Namclambe (the first convert) came up and grasped James by the hand, saying: "I am no more alone," and these two sat down at the Lord's table, the first-fruits of the congregation of to-day grown To God we render all the above. thanks and praise for the wonderful things He has done. There were 240 admitted to the catechumens' class, 122 adults baptized, and three admitted as young communicants, two having been baptized in infancy, and one while away at work in South Africa. There were also 139 children baptized.—A letter from Rev. Dr. Laws.

#### Church Statistics in South Africa

The question of union between the Baptists, Congregationalists, and Presbyterians of South Africa has ad-

vanced so far that a draft Basis of Union has been prepared for consider-Meanwhile the Rev. Geo. J. Ferguson contributes to The Presbyterian Churchman the following statistics regarding the three Churches.— Membership: Baptists, 5,295 (of whom 4,656 European, 224 colored, 415 native); Congregationalists, 21,-000 (of whom 4,000 Europeans, 12-000 colored, 5,000 native); Presbyterians, 17,135 (of whom 9,683 European, 7,452 native). 2. Congregations: Baptist, 59 (37 European, 3 colored, 19 native); Congregationalists, 82 (32 European, 32 colored, 18 native); Presbyterians, 85 (70 European, 15 Baptists, native). Ministers: (all Europeans); congregations, (66 European, 4 colored, 9 native); Presbyterians, 83 (78 Europeans, 5 native).

Taking the three denominations together the totals are 202 ministers (184 European, 4 colored, 14 native), 226 congregations (139 European, 35 colored, 52 native), and 43,430 communicants (18,339 European, 12,224 colored, 14,867 native).

### Islam Advancing in Abyssinia

A recent letter to The Guardian declares that Islam is making alarming progress in this portion of East Africa, especially among the Tigres. Dir Islam, published in Hamburg, states that these tribes in the last century were nominally Christians, members ofthe Coptic Church, but they "have now been won over almost entirely to Mohammedanism. Only one-third of the Maensa tribe and half of the Bogos people are reported to belong still to the ancient Church of the land, all the others have turned Mohammedans. It is to be feared that the whole of northern Abyssinia will have been perverted to Mohammedanism within a comparatively short period." writer of the letter attributes blame to the Coptic clergy for this secession, with what amount of justice we do not know, and he "wonders if anything could be done by Anglican clergymen to check the bad influence of Mohammedanism on the spot."

### Religious Liberty in Madagascar

For several years the representatives of the Angelican, Protestant, and Roman Catholic Missions in Madagascar have justly complained that their work has been hindered by the French Governor-General of the island, who has shut up a large proportion of the mission-schools, and refused permission for new churches to be built or for native congregations to assemble for worship even in private houses. All who are interested in the maintenance of religious liberty will welcome the statements made by the newly appointed Governor, M. Piquie, who has publicly declared that he is anxious "to maintain the policy of toleration in religious matters." Should the policy previously adopted of interfering with the religious beliefs of the people be abandoned, and the Malagasy be left free to provide for the religious instruction of their own children and for their common worship, it is probable that there will be a rapid spread of the Christain faith throughout the island.—The Mission Field.

#### **OBITUARY NOTES**

#### Rev. J. E. Newell, of Samoa

The London Missionary Society and the Samoan Islanders have lost an able counsellor and worker by the death of Rev. J. E. Newell, after thirty years of service. His influence in the islands was great. Recently he was able by his arguments to advert a serious conflict between the government and the people, and to induce proud chiefs to give themselves up to the authorities. Mr. Newell was educated in Lancashire College, England, and went to Savaü in 1880, and died in Germany, last July.

### Jerome D. Davis, of Japan

Dr. Davis, who has long been regarded as one of the wisest Christian leaders in Japan, was born in Groton, N. Y., in 1838, and entered Beloit College in 1860. He responded to President Lincoln's first call for vol-

unteers at the beginning of the Civil War by enlisting as a private soldier. He received several promotions for bravery, and at the close of the war was lieutenant-colonel of the Fifty-second Illinois Infantry. After the war he returned to Beloit and graduated in 1866, also from Chicago Theological Seminary the following year, and for two years was pastor in Cheyenne, Wyo.

Dr. Davis was appointed by the American Board a missionary in Japan in 1871. He was intimately associated with Joseph Neesima in founding the Doshisha at Kyoto, and up to his death has been a leading spirit in that institution, wise in counsel, devoted in service, the friend and in later years a father to all who have labored with him.

Dr. Davis was a delegate to the Missionary Conference in Edinburgh last summer, coming to America from there to attend the centenary meetings of the American Board at Boston in October. He had been for some time in failing health and died in Oberlin, O., Nov. 4. His family are all engaged in foreign missionary work. The daughter who was with him at his death is, with her husband, Rev. C. B. Olds, a missionary in Japan; another, Mrs. F. B. Bridgman, is in the Zulu Mission in South Africa, and a third recently married Rev. R. E. Chandler, and is on her way with him to the North China Mission. A son is secretary of the Y. M. C. A. in Nagasaki. By the death of Dr. Davis the Japan Mission suffers a great loss.

### Rev. J. W. Scudder, of India

Rev. Dr. Jared W. Scudder, one of the most distinguished Americans in the foreign missionary field, died in Palmanes, India, in October. Dr. Scudder was a missionary of the Reformed (Dutch) Board of Missions and a member of the well-known missionary family of Scudders, Dr. Scudder was born in Ceylon eighty-two years ago, and has been laboring in India for half a century.

# FOR THE MISSIONARY LIBRARY

ECHOES FROM EDINBURGH, 1910. By W. H. T. Gairdner. Illustrated. 12mo, 281 pp. \$1.25, net. Fleming H. Revell Co. 1910.

The Edinburgh Convention was an unusual gathering with definite purpose and tremendous power. Mr. Gairdner's popular report of the Conference is an unusual report. He faced a Herculean task in endeavoring to present in so small a compass the proceedings of ten days, but he had performed it well. This is not in any sense a stereotyped performance.

The author has endeavored to give a vision—first of the task before the Conference, an unevangelized world to be won for Jesus Christ; second, a vision of the work of preparation for the Conference; third, a series of pen sketches of the city, the sessions and the prominent delegates—very cleverly done—and finally a brief résumé of the reports and discussions of the eight commissions.

No two men would have performed this task alike, but Mr. Gairdner has, in a short space, given us an excellent idea of the Conference itself and of the subjects under consideration. Those who cannot obtain and read the nine large volumes, giving the reports in full, should obtain this popular report. It sets a new standard for brief sketches of prolonged conventions.

THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By John R. Mott. 12mo, 251 pp. \$1.00, net. Student Volunteer Movement, New York. 1910.

Statesmen and business men are pushing their interests unto the uttermost bounds of the earth. are in the balance; changes are rapidly taking place; the sleeping east and south are waking up to the advantages The next few years of civilization. will determine the future of many men and many nations—this marks the hour as a decisive one in Christian missions. The Church must be aroused from the persuit of selfish purposes or from the sleep of self content to take more active part in the work of extending the kingdom of God.

Dr. Mott presents in this forceful volume the conclusions reached in his study of the present outlook for the evangelization of the world in connection with his report to the World Missionary Conference at Edinburgh. It is his judgment from study and personal observation that "there has never been such a remarkable conjunction of opportunities and crisis on all the principal mission fields and of favorable circumstances and possibilities on the home field.

Dr. Mott's book first describes the non-Christian nations in their plastic and changing condition, then the critical tendencies and influences in the non-Christian world, the rising spiritual tide, the present requirements in an adequate plan, an adequate home-base, an efficient native Church and the power of God. Finally, he discusses the possibilities of the present situation.

This is a book for thinking men, for young men, for earnest, active men who are ready to see a vision and go forward to achieve results. missionary possibilities are boundless. The needs of non-Christian Churches are great enough to require all that Christian lands can give them. the time for Christians of every name to unite and to make Christ known to The Church, the Christian, must use these present opportunities We must enter while or lose them. the doors are open; we must work while it is to-day.

A Voice from the Konco. By Herbert Ward. Illustrated. 8vo, 330 pp. \$2.50, net. Charles Scribner's Sons, New York. 1910.

Herbert Ward was one of Stanley's officers in Africa and is well-known for his clever sketches, clear descriptions, sane judgment and accurate statements. Mr. Ward here gives us a volume of exceedingly interesting stories, anecdotes and descriptions that throw much light on the conditions as he saw them on the Kongo.

We have information from first hand showing the cruelty, degradation

and possibilities of the Kongo natives. Elephant hunts, funerals, slave rading, marriage customs, superstitions and cannibalism are all described with many other scenes and a multitude of facts. Mr. Ward's book is most entertaining reading except for the horrors of war and savagery. His illustrations are from his own sketches, photographs, and sculpture. Many of them are pathetic and horrible. After reading this volume no one can doubt the need of sending Christian missionaries to save the Kongo natives from living death and to make straight the way of the Lord.

CHRISTIANITY AND THE NATIONS. By Robert E. Speer. 8vo. \$2.00, net. Fleming H. Revell Co. 1910.

The latest of Mr. Speer's many books is one of his best. It comprizes the lectures he delivered in the spring of this year on the Duff Foundation, which created profound impression upon the Scottish audiences to whom they were presented. The volume, however, is better than the lectures, as all abridgment necessitated by limitation of time in their spoken delivery is now compensated for by the inclusion of the then omitted portions. Commencing with the missionary duty and motives which he finds in the character of God as exprest in Christ, and in the need of humanity as exprest in the obvious state of the world today, he proceeds to discuss missionary aims and methods with great cogency. On this head nothing is more valuable than the elaboration of the thesis that the work is accomplished by the method of incarnation, but not of as-The impact of the gospel ceticism. upon the non-Christian religious and upon the political and national consciousness of non-Christian races is very clearly discust, and the duty of the Christian Church is strongly defined in view of these things. closing lecture on the part which foreign missions must play in accomplishing the unity of the Church and the unity of the world is strikingly convincing and worthily crowns the whole argument. Such a book as this can

not be too highly valued, affording as it does such a statesmanlike view of the whole field of missionary enterprise. An outlook such as it presents. so wide in its range and true in its conspectus, is at once a corrective against the undisciplined emotion which too often (as the history of missions attests) inspires independent and unwise enterprise, and an inspiration also to consolidation of effort by union of available forces which the Church's task necessitates. heartily we commend Mr. Speer's volume to ministers and other teachers of Christian thought and work. steadying inspiration will mean much, as through them it reaches our congregations.

St. Paul and His Converts. By Rev. Harrington C. Lees, M. A. 12mo. Robert Scott, London. 1910.

This small volume will take high rank among the many books now being issued for the special use of missionary study bands, and similar classes. It is an exposition of the vital principles of true missionary work as laid down and illustrated by St. Paul in his letters to the various churches in whose founding and subsequent up-building he had such an important share. Its framework of history is, of course, the Acts of the Apostles, and a most illuminating commentary upon that fascinating book it is. The suggestive titles of its chapters will but whet the appetite for full perusal of its pages, for what could be more interesting to missionary than Romans, a missionary message to the heart of the empire; Galatians, the gospel in the country districts: Philippians, the gospel in a colony?

The writer is always fresh and instructive, and tho apt to be a little fanciful and sometimes tending to over-elaboration, his work is sound and of great value. Indeed, we have not often come across so much in so little as this book gives us, and we most heartily commend it to all whose interest is in the work of the world's

evangelization.

Side Lights on Chinese Life. By the Rev. J. MacGowan. 12mo. Kegan, Paul, Trench & Co., London. 1910.

This is one of the most charming missionary books that we have seen for a long time. It casts an illuminating light on many sides of Chinese life, and can not fail to be of interest to all who are aware of the remarkable awakening which is taking place in that land. In its pages we are transported to crowded cities and villages and are shown the Chinese people in their actual employment, amuse-The book is ilment, worship, etc. lustrated in a most beautiful way, by reproductions of water-color sketches by Mr. Montagu Smyth, and altogether forms a most charming volume to put into the hands of any one. The letter-press is most readable and full of sustained interest, and we most cordially recommend this book and wish for it a wide and useful service. The thoughtful reader will not lay it down before he has acquired quite a considerable knowledge of various classes of Chinese life, and will be in infinitely better position for the sacred work of missionary intercession to which we are all committed by such knowledge as he will gain from its

THE STORY OF THE AMERICAN BOARD. By William E. Strong. Illustrated Maps. 12mo, 523 pp. \$1.75, net. The Pilgrim Press, Boston. 1910.

The first centenary of an American Foreign Missionary Society has just been marked by a celebration in Boston. The American Board of Commissioners for Foreign Missions has had a noteworthy history, having its ancestry in the Pilgrim Fathers, its antecedents in the haystack prayermeeting, and its personnel in some of the best pioneer missionaries of Baptist and Presbyterian as well as Congregational denominations.

The history of the American Board, here so ably given by the editorial secretary, Rev. William E. Strong, is not by any means complete, but it is full enough for all practical purposes, and is trustworthy, being compiled from

the archives of the society. Mr. Strong has succeeded admirably in giving, not a technical history of dates and facts and figures, but a panoramic view of the past one hundred years, graphic sketches of some of the leading men and women connected with the Board, and typical scenes from foreign mission fields. In this way the volume is inspirational as well as valuable for reference.

The history is divided into three periods—the Planting, 1810-1850; the Watering, 1850-1880; and the Increase, 1880-1910. The full harvest is yet to come. Every friend and student of missions can find much of unusual interest in this story and many examples of heroism and of faith rewarded. No Congregational pastor or active Christian should be content to be without this wealth of historical material.

THE EVANGELICAL INVASION OF BRAZIL. By Samuel R. Gammon, D.D. Illustrated. 12 mo, 179 pp. \$1.00. The Presbyterian Committee of Publication, Richmond, Va. 1910.

Few people realize the size of Brazil, the beauty of its scenery, the richness of its soil, the general healthfulness of its climate, the vastness of its destruction and the denseness of its spiritual darkness. Brazil is twice the size of China and three times the area of the British provinces in India. Each Protestant missionary worker, native and foreign, has an average parish of 70,000 souls, and each foreign missionary has 280,000, in contrast to 100,000 for each missionary in China, 65,000 in India. Moreover, in China each missionary has an average parish about the size of Rhode Island (1,100 square miles), in India he has only 350 square miles, but in Brazil if all the territory were cared for by the present force he would have 15,000 square miles, or a territory equal to Rhode Island, Connecticut and Massachusetts combined.

Dr. Gammon has given us an interesting description of the country, people and conditions from intimate knowledge. He pictures Roman Catholicism in Brazil in no pleasing or flattering colors, but he writes of what he has seen. The book is not as complete and thorough as we could have wished, but it contains a large amount of information. The subject is systematically treated and is suitable either for a study class or for general reading.

THE LIFE OF MARY LYON. By B. B. Gilchrist. 8vo. \$1.50. Houghton, Mif-flin Co., Boston. 1910.

Mary Lyon was one of those noble women of high ideals and fine achievements, who influenced her generation by her character and the principles for which she stood.

Readers of this interesting biography can not but be stirred to nobler living and more unselfish service. Amid many difficulties she succeeded. "The more things she had to do the more capacity she seemed to have for doing them. "Some of her own stimulating sentences show her character and ability:

Don't talk about your great responsibility, but rather feel it in your heart.

Teaching is a sacred, not a necessary employment.

Our thoughts have the same effect on us as the company we keep.

Our minds are so constituted that noth-

ing but God can fill them.

God has so made us that the remembrance of energy makes us happy. Holiness leads to the most vigorous action. Real holiness tends to make the character energetic.

Religion is fitted to make us better in

every situation of life.

Do what nobody else wants to do, go where nobody else wants to go.

If you ask for a life of ease, you are

asking a curse.

There is nothing in the universe that I fear, but that I shall not know all my duty or shall fail to do it.

EVERYLAND. Christmas Number. A new magazine for boys and girls. Quarterly. 15 cents a copy. 50 cents a year. West Medford, Mass.

With Christmas stories and wonderful tales; descriptions of wonderful Chinese kites, Japanese dolls and the queer customs among other boys and girls; children with stockings and without stockings, prize stories and question box—the Christmas number of *Everyland* will prove a boon to every boy and girl. It is an ideal children's magazine.

A very artistic and attractive New Years' calendar is also published by Everyland Company, with pictures and sentiments of real merit.

#### **NEW BOOKS**

Negro Life in the South. By W. D. Weatherford, Ph.D. 12mo. 75 cents. Students Volunteer Co., New York. 1910.

Benares. The Stronghold of Hinduism. By C. Phillips Cape. 12mo. \$2.00. Richard Badger, Boston. 1910.

THE GOSPEL AT WORK IN MODERN LIFE. By Robert Whitaker. 12mo. 50 cents, net. Griffith & Rowland Press, Philadelphia. 1910.

THE GIRL IN HER TEENS. By Miss Margaret Slattery. 12mo. 50 cents. Sunday School Times Co., Phila. 1910.

A Voice From the Kongo. Herbert Ward. 800 pp. \$2.50. Charles Scribner's Sons. 1910.

RARE DAYS IN JAPAN. By Prof. George Trumbull Ladd. 800 pp. \$2.25. Dodd, Mead & Co., New York. 1910.

THE STORY OF THE AMERICAN BOARD. By William E. Strong. 8vo. \$1.75, net. The Pilgrim Press, Boston. 1910.

THE WORLD CORPORATION. By King C. Gillett. 8vo, 237 pp. The New England News Co., Boston. 1910.

Through Five Republics on Horseback. By C. Whitfield Roy. 12mo. Wm. Briggs, Toronto. 1909.

FROM EAST TO WEST. By Ella M. Weatherly. Annual volume of the Zenana Bible and Medical Mission. London. 1910.

CHRISTIANITY AND NON-CHRISTIAN RELIGions Compared. By Edward A. Marshall. 12mo, 79 pp. 50 cents, net. Moody Bible Institute, Chicago. 1910.

THE CHILDREN OF ARABIA. By John C. Young.

THE CHILDREN OF AFRICA. By James B. Baird.

THE CHILDREN OF INDIA. By Janet Harvey Kelmen.

THE CHILDREN OF CHINA. By C. Campbell Brown. Illustrated. 12mo, 96 pp. Each 60 cents, net. Fleming H. Revell Co., New York. 1910.