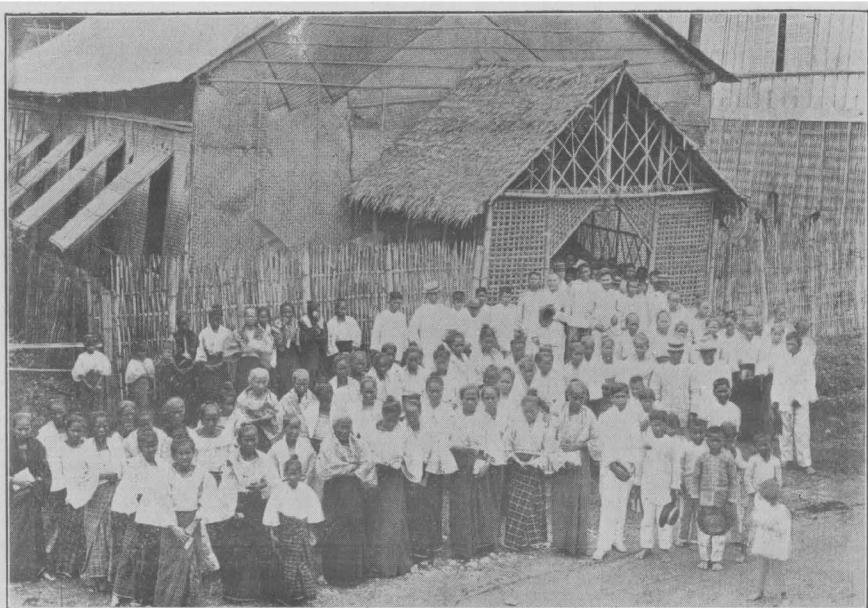




ONE HUNDRED AND EIGHTY-SIX CANDIDATES ON THEIR WAY TO BAPTISM, ILOILO, PHILIPPINE ISLANDS



THE JARO CHAPEL AND CONGREGATION, ILOILO

THE GROWING CHURCH IN THE PHILIPPINES

The Missionary Review of the World

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SIGNS OF THE TIMES

FACTS AND FIGURES FOR 1910

The outstanding missionary facts of the past year are ably presented by Dr. Julius Richter on another page. No student of missions can fail to see signs of awakening in the Church at home on the subject of the Christian's duty to the world and the need of greater energy and cooperation. We also note with thanksgiving the evidences of the power of God on the mission fields, and believe that many workers are coming to realize more definitely that the world must be won by the Spirit of God using His chosen and submissive instruments and regenerating the hearts of men.

There are mighty difficulties in the way both at home and abroad—the worldliness, absorption in business and pleasure, the prevalent unbelief in the Word of God and neglect of evangelical preaching in churches and missions. On the field there are the obstacles presented by the unrest of the awakening nations, the eager demand for material and mental products of civilization without the Gospel of Christ and its requirements, the opposition of worldly-minded travelers and merchants, and the inefficiency of misguided or poorly equipped missionaries—those lacking in mental training, practical ability and spiritual power.

Because the work is God's work these obstacles will only mean the ac-

cumulation of greater power to overcome them. He is leading on and His people are learning to follow more unquestioningly and more closely. The statistics for the past year (see table facing page 8) give evidence of increasing gifts to missions in spite of commercial unrest. In America the increase amounted to nearly \$600,000, and in the past ten years the income of the societies has *nearly doubled*. In England the increase last year was about \$1,500,000, an amount similar to the increase in America a year ago.

The German societies report an increase this year of \$100,000, and last year of \$220,000. The totals for the Christian world give an increase in gifts from home churches amounting to \$2,280,000, while a year ago the increase was only \$1,500,000. Surely the work of the laymen, women and young people is having some effect.

Of the individual societies, some show a decrease, while substantial gains are reported by the Southern Baptists, Disciples of Christ, Methodist Episcopal Church, Presbyterian Church (South), Canada Presbyterians, English C. M. S., Primitive Methodists, China Inland Mission, United Free Church of Scotland, Leipsic Society, and others.

The income from the fields has increased nearly \$300,000, a proportion greater than at home.

There were added last year to the native mission churches nearly 140,000 communicants, or about 2,800 a week. Schools and pupils also report gains. The showing is not sufficiently encouraging to produce any feeling of elation, but wherever the seed is being planted in faith and love, and is watered by constant prayer and cultivated with patient care, there is certain to be a harvest.

THE UNREST IN EGYPT

The situation in Egypt is still critical. According to the *London Standard*, all the parties antagonistic to the British occupation, whose dissensions and diversity of object have diminished their power, are making a serious attempt to join forces. The Nationalist party has been split into two bitter factions as the result of a lawsuit for the possession of *Al Lewa*, the official organ. The Party of the People is more powerful than either of these factions, for it is supported by more important men, politically, socially, and financially. Its official organ, *Al Gareedah*, shows a sympathy with reform, and with the New Islam, but it has been noticeable for its bitterness against the Khedive for his friendly relations with the British agency. A call to prayer is sent out by the missionaries, and we should ask wisdom for the authorities in the difficult task of governing, also for the missionaries and the native Christians.

THE NEW CHINESE PARLIAMENT

China is moving with increasing momentum and at the same time with an idea of direction and purpose. Already the people have become impatient of the delay in calling a fully

representative Parliament, and the Senate has asked to inaugurate a new constitutional cabinet after the Chinese New-year (February). There are rumors of the retirement of Prince Ching as Prime Minister, and if this occurs it may mean still more rapid strides in reform.

Rev. E. W. Thwing, of Peking, sends word that on December 2 the anti-opium bill passed the new Chinese Parliament so that total prohibition is to take effect this year. They ask for cooperation of all friends of China. China has been aroused to send a monster petition to England to free China immediately from opium treaties. Mr. Thwing also says that the British are pressing a new opium agreement to continue the sale of British opium until 1917. The Chinese are strongly opposed to this and desire immediate prohibition.

This is the outcome of the fiftieth anniversary of the treaty permitting the sale of opium, which was forced on China by the British opium wars. Encouraged by the support of the people of Great Britain and the churches of the world, and by President Taft's call of an "International Conference for the Suppression of Opium"; aroused also by Great Britain's acceptance of this call only on condition that its agreement with China about opium shall not be discussed, China's new Parliament began its history with an appeal to Great Britain for release from the opium treaty, followed three weeks later by opium prohibition. The world should support China in its brave stand against the great menace to her moral and material progress.

THE EDITOR'S LETTERS FROM ASIA

FROM MONTREAL, CANADA, TO KOBE, JAPAN

BY REV. ARTHUR T. PIERSON, D.D.

The overland journey from Montreal to Vancouver is not one replete with incident. Some things are worth noticing, however. First of all, the amazing and almost incredible rapidity of growth noticeable in Canada. In 1871, for instance, Winnipeg had one hundred inhabitants; now, 134,000. Here is a growth, in about forty years, more than thirteen hundredfold. One can almost see towns and cities growing. A railroad station, with a primitive post-office, a grain elevator or a pile of lumber, with a few rude hamlets, and perhaps a small church building, mean a new settlement, a center of harvest fields, or mining operations, or lumber camps; and, by a twelvemonth more, no one can tell what increase there will be. Of what immense importance to guide and mold these incipient communities and commonwealths at the beginning! As on the famous "watershed" of the continent which we pass, a hand might divert a stream to either of two oceans at will, just here destiny is being determined for good or evil; and one godly man or woman may do much to shape it for time and eternity. Society is here plastic, waiting to receive impressions.

Another feature is variety of resource. Here is the granary of the world—vast grain fields of tens of thousands of acres, that are without a fence, and must be sown, reaped, and harvested by machinery. They are too vast for a human hand to attempt to cultivate, and the laborers are too few. Here are mineral and metallic treasures enough to enrich the world; and lumber adequate for the wants of its

whole population. The fisheries are immense in extent and value. And, indeed, every form of human industry here finds adequate field with ample recompense.

Another, perhaps the strongest and most overwhelming conviction, is that of vastness. We recalled an Englishman's attempted description, who, after crossing the continent and going from north to south, bounded it in his original fashion as "on the east by the sunrise, on the north by the pole, on the south by the equator, and on the west by the Day of Judgment!" But Daniel Webster's famous saying also recurs to mind. After a considerable journey westward, as far as facilities of travel in his day justified, he came back, saying that four words express his impressions of the United States: "Abundance, luxury, decline, desolation," meaning, of course, that the peril besetting the land was that the wealth of our resources and possibilities might tempt us to luxurious indulgence, until our virility and virtue were sacrificed, and desolation was the ultimate outcome. From this lamentable result nothing can save us but the fear of God and the restraints of a godly civilization.

The American people are not awake to the imperative and instant need of home missions. Sunday-schools, churches, Christian homes, in these incipient empires, along the lines of the transcontinental railways, might mean more than any arithmetic can measure of development for the Kingdom of God. To prevent evil from getting such foothold as that it can not be dislodged, and, in its stead, establish

evangelical Christianity, might save many a recently-planted germ of a village or city from becoming a formidable and fruitful center of the devil's activities.*

First Glimpse of Japan

Japan is a Pantheon. If there is religious liberty here, it is largely the tolerance of indifference. Here Buddhism, Confucianism, Shintoism and other faiths occupy the ground together, and without conflict, some people holding all at once without conscious inconsistency. Shrines of Buddha are everywhere, but there is practical worship of ancestors, and of the Mikado, and Shinto priests meet you at every turn.

At the Temple of Kwannon, in Tokyo, in the district of Asaxuga, the "thousand-handed Goddess of Mercy," we saw more real heathen worship

than we have seen elsewhere. Throngs of devotees were going to and fro, in ceaseless procession. It is, perhaps, the most interesting sight in Tokyo. In front of the shrine is a nearly-square box, about four feet high, with parallel strips running across it, with sloping sides which leave a narrow opening for coins to slip through. There is a ceaseless clatter of small gifts, as they fall into the receptacle below; but no worshiper offers a petition until he has deposited his offering. It is not pray and then give, but give and then pray—an instructive lesson for us all, where the order is like that in the seventy-second Psalm:

"To Him shall be *given* of the gold of Sheba;

"*Prayer* shall be made for Him continually." (Verse 15.)

It is really very affecting to see the crowds that come to this shrine, and to hear the endless rattle of their gifts on the bottom of the box, or rather, on the pile of small coins already covering it. Dr. Imbrie says that they do not pray here for great things, but practically for good luck. If a man is going to build a house, take a journey, plant a garden, or enter upon any project, great or small, he comes here to get the favor of Kwannon before he ventures.

Close by the shrine, on the right hand, is an ugly wooden idol that is either of black wood, or black with age. It stands about three feet high, on a low pedestal, and easily accessible. The worshipers rub their hands on the hands and face of the idol, and then pass them over their own; and the features of the image are obliterated by this endless rubbing, until the face is simply an oval ball of wood and all finger divisions

* In one thing the enterprising Canadian Pacific Railway might make a marked improvement. There was but one "observation car" for all first-class passengers. Its entire accommodations, including open corridor platform at the rear, were capable of holding some thirty-two passengers, inside and out. Of these seats, three-quarters were quite habitually usurped by men, and, of these men, usually the majority were smokers, who indulged their likings for tobacco without apparently much, if any, heed to the discomfort of others; so that those whose nostrils and stomachs could not abide "the fragrant weed" were compelled to seek a place elsewhere. It is no interference with the proper rights of others when we claim that voluntary smoking should not compel *involuntary* smoking. If an observation-car is intended for all first-class tourists, it is scarcely fair that it be made practically uninhabitable for even the minority, by those who indulge their likings at the expense of their fellow travelers. Nor can we see how any man can claim to be a gentleman who, without even an apology, or an inquiry as to whether his habits are agreeable or offensive to others, lights his cigar or pipe, and proceeds to smoke in their faces. We found it necessary, as none of our little party can abide tobacco smoke, to take our "observations" from the windows of our own compartments; and many others, like us, did the same. Smoking is getting so recklessly universal that even the dining rooms of the best hotels are practically smoking rooms where not only the atmosphere but all your food has more or less of a tobacco flavor!—A. T. P.

on the hands are destroyed. Little children are constantly reaching up to rub the idol's face and hands. The practise of rubbing this idol must be responsible for the spread of not a few contagious diseases, as it is to the last degree unsanitary. Beside the shrine is a sort of booth for fortune tellers who, for a trifling sum, fling to the buyer from the end of a rod a roll of paper, supposed to contain prognostications concerning his future, framed with the usual adroitness and ambiguousness which accommodate the forecast to almost any event or experience. Here, also, are tanks of holy water to use for the sanctifying of the person, one of a score of features of Buddhism that compel the conclusion that Romanism has either borrowed many current customs from Buddha or reversely. The images worshiped, which so often represent a woman with a child, enable the Romish proselyte readily to accept the homage to the "blessed Virgin," without any essential change in his idolatrous notions or practises. Similarly of the rosary, etc.

In Tokyo we saw another most interesting sight—a monster funeral procession. Dr. Chappell, of the Methodist compound, who was with us, said that, in all his years in Japan, he had seen nothing that equalled it, for magnitude and magnificence of display. It may have been a mile long. The procession moved two by two, except the chief mourners, who walked in single file. First, were perhaps one hundred and fifty men, each carrying a huge, conical pyramid of natural flowers, about four feet high, to stack about the grave. Then followed jinrikishas with a score of Buddhist priests; large numbers of men with large white lotus

plants, and others with metallic ones, gleaming in the sun. The body was in a white wood coffin, carried in a hearse—the only modern feature in the whole procession, corpses being commonly borne to the grave on the shoulders of carriers, and in a sitting posture, enclosed in a square box similar in shape to a tea-chest, and not very much larger. The principal male heir walked alone, immediately behind the bier, the others following on foot, and the women in carriages. About fifty men bore living trees, five or six feet high, with roots wrapt in burlap, to plant around the grave; three huge cages, about ten feet high, containing birds to be set free at the burial; and dozens of jinrikishas completed the funeral cortège, with friends of the deceased. In the middle of the procession were the bearers of sundry Buddhist symbols, the meaning of which we could not ascertain. Dr. Chappell estimated the cost of such a display at 5,000 yen (\$2,500); and conjectured that it was the funeral, not of a Government official or municipal dignitary, but of a millionaire merchant, who had amassed a fortune in the Australian fisheries, and made friends by that potent god, Mammon.

Missionaries and Mission Work

Of the noble mission work carried on in the Sunrise Kingdom, we have much to record hereafter, when personal inquiry and observation enable one to write more accurately and intelligently. One thing is lamentable and unquestionable. From the West have come Unitarianism, which is liberal not only in its doctrine, but in its documents, which it distributes broadcast and free; and the "new theology" and "new thought," which, to an alarming degree, have already

permeated the native church and ministry; so that evangelical faith has often a more formidable foe to fight from so-called Christian lands than any that, like the Anakim in Palestine, were native to the soil. But we have found nowhere a nobler band of men and women than the evangelical missionaries and Japanese pastors, who are closely clinging to the Word of God and contending for the faith once delivered to the saints. The very conflict ennoble their whole character, and enlarges and enriches all their virtues. They learn to endure hardness as good soldiers of Jesus Christ. And in every case, so far, we have found that the old gospel is still the power of God unto salvation. Where the new theology prevails, genuine conversions which are of a thoroughly Scriptural type, and bear the fruits of the spirit, are very rare. But, where Christ is fully preached, there the cross proves still mighty to save and the converts are of a more apostolic type. Of this we shall give many instances and proofs hereafter.

There are mission schools where, as in Eliza Agnew's girls' seminary at Oodooville, Ceylon, nearly every student that passes through the full course graduates a Christian; and many go forth as Bible teachers, or in some way to take their part in Japanese evangelization. Nothing has interested us so much as this noble work with the boys and girls of Japan. The adult population is difficult to reach. Life habits are like iron fetters, hard to break. Life associations are difficult either to disregard or displace. The younger classes are more pliable and pliant, and among them, here as

elsewhere, the great work of the future must be done.

It is painful to see God's work hampered and hindered for lack of workers and funds. We have already seen mission enterprises, of the most triumphantly successful sort, where one additional worker, or a gift of five hundred dollars, would at least double or treble efficiency and results. We have wished many times that some wealthy and generous givers, whom we know at home, could get a glimpse of the work and its needs. *They could not withhold money.* We feel constantly moved to strip ourselves of all that can be spared, and study closest economy and frugality even in necessary outlay, that we may invest the little we have in what will pay thirty, sixty, an hundredfold profit. The Church might well afford to send some of her members on a tour of observation if only to quicken giving. Information, gathered indirectly and from what is read in print, or heard in addresses, is comparatively unimpressive and unenduring. But no man or woman who loves God and His gospel can easily forget or disregard impressions and convictions, born of face-to-face contact, and converse with God's self-denying workers on the field, and of actual observation of the spirit in which, and the fruits with which He has made their work to abound. We felt ourselves put to shame at every step and stage of our journey through Japan by the contrast of our self-indulgence and inefficiency; and yearn, like Paul and Barnabas, to visit the church and rehearse all that God has done, and how He has opened the doors of faith and access in this heathen land.

THE YEAR 1910 IN MISSIONS

BY JULIUS RICHTER, D.D., GERMANY

Author of "History of Missions in India," and "History of Protestant Missions in the Near East."

The great outstanding event of 1910 from a missionary point of view has undoubtedly been the World Missionary Conference at Edinburgh (June 14-23). This gathering gave to the churches of Christendom, represented by delegates from every Protestant denomination, an unusual insight into the world-embracing missionary tasks and the many-sidedness of missionary enterprise to-day. It brought home to them as never before the incongruity of the many divisions of Christendom on the mission field in view of the ever-increasing solidarity of the masses of non-Christian peoples, and showed the absolute necessity for mutual understanding, comity and co-operation. It pointed out with unprecedented clearness the many complicated problems arising out of contact with the non-Christian religions, as well as out of the development of native Christian churches, the growth of national systems of education and the changing political theories of European and Asiatic powers. In short, the conference placed those present in the very midst of the mighty current of a missionary movement which has for its aim the conquest of the whole world.

The continuation committee, elected by the conference, will have need of great wisdom and unwearying industry in order to take up and carry out all the ideas originated by the conference, and thus form a kind of central board for the many different Protestant missionary societies.

To-day, when distance is being annihilated, and everywhere movements with similar aims are combining, world congresses are in vogue. Spe-

cial interest also attaches to the World Congress of Christian Endeavor Societies (called in Germany *Jugendbunde für Entschiedenenes Christentum*, or E. C.), which met at Agra, India (November 23-25, 1909), the World Congress of Young Women's Christian Associations, at Berlin, in May; the World Convention of Sunday-schools, at Washington, also in May, and finally, in different degree, to the World Congress of Liberal Christians in Berlin in August. All these conventions were great and impressive gatherings. At Agra there were assembled, besides 500 foreign, 3,000 native Indian Endeavorers. In Washington several thousand delegates represented the 21,000,000 Sunday scholars belonging to about 250,000 Sunday-schools in fifty-one different countries.

Of great importance for Germany was the Colonial Congress held in Berlin in October, at which the interests of Christianity and of missions were ably represented. A definite policy was resolved upon with regard to the ominous spread of Islam in Central Africa.

One hopeful sign of the times is the brilliant success of the Laymen's Missionary Movement in America, which, under the leadership of distinguished organizers and orators, has attained national importance. The seventy-five conventions, attended by 65,000 persons, held during the winter of 1909-10 in various large cities in the United States, and the impressive National Missionary Congress in Chicago (May 3-5), with which this unique missionary campaign was brought to a close, give promise of

a new epoch, not only in the missionary interest, but also in the religious life of America.

A notable feature in the missionary life of America was the Centenary Jubilee of the American Congregational Board at Boston (October 11-14). This board was the pioneer in American foreign missions, and it has maintained a leading position all through the century. Its great secretary, Rufus Anderson, was one of the pioneers of the theory of Protestant missions, and the list of eminent missionaries sent out to all parts of the world is a long one. The continental missionary societies do not quite agree with the policy of introducing Congregational principle in the mission field, especially where it implies the independence of still immature native churches; on the other hand, it must be confessed that the system has worked well in some fields, *e.g.*, Japan and the Levant.

Leaders Called Home

The home churches lament the removal of several recognized leaders of the missionary cause. In America the death of the Rev. H. N. Cobb, D.D., removed one who for nearly three decades (1882-1910) exercised a widespread influence as mission secretary of the Reformed (Dutch) Church, and who was distinguished for his ripe judgment and his great experience in missionary affairs.

England sustained the loss of Dr. Grattan Guinness, one of the leaders of the Keswick movement and of the independent missionary work. By means of the East London Institute, afterward known as Harley House, with its branch establishments at Cliff College, Doric Lodge and Berger Hall, from which hundreds of partially

trained missionaries have gone forth, he became the father of a new type of British missionaries, who, in spite of genuine piety and devotion, have sometimes not always been able adequately to grapple with the problems of concrete missionary work. The Kongo Balolo mission, and the missions in Peru, Argentina and the Indian province of Behar, were founded and supported by the Regions Beyond Missionary Union.

The missionary cause in Germany sustained a severe blow when the Dutch steamer *Prins Willem II*, which left Rotterdam on January 21 having on board the Rev. Ernst Reichel, of the Directing Board of Moravian Missions, was never heard of after passing Ushant on the French coast. Ernst Reichel was on his way to Dutch Guiana on a most urgently needed visitation of the missions. Another loss was that of Friedrich von Bodelschwingh, D.D., founder of the Bielefeld institutions, who died on April 2 at an advanced age. He was one of the heroes and pioneers of home mission work, and also a zealous and untiring friend of foreign missions. He left the stamp of his personality on the German East African Missionary Society.

In Moslem Lands

In Turkey, altho the rule of the Young Turks is established, it is not yet clear what its effect will be on the development of missions in that great empire. The leaders of the Young Turk party are, for the most part, free-thinkers, if not actually atheists, who would prefer that Turkey, like France, should have no religion at all; but experience has quickly taught them that their only chance of main-

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1910

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 1910, tho sometimes the year includes a part of 1909. 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.

Collected and tabulated by REV. D. L. LEONARD, D.D. (See note on page 1.)

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board.....	1810	\$989,409	\$276,715	174	37	185	197	593	306	4,723	5,316	1,431	73,114	5,096	171,910	1,496	73,868	S. Africa, Turkey, India, China, Japan, Micro- nesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Union.....	1814	1,020,552	33,014	231	22	238	149	640	345	3,784	4,424	2,919	153,103	8,252	250,000	1,898	57,850	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention.....	1845	501,059	57,424	105	4	102	35	246	114	467	713	828	19,239	3,541	36,500	174	5,013	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists.....	1833	43,570	650	6	..	6	7	19	9	76	95	19	1,487	205	2,312	104	4,063	India (Southern Bengal), Africa (2).
National Baptist Convention.....	1880	26,159	1,000	52	83	104	24	263	47	77	340	40	8,074	300	8,374	45	7,700	Africa, West and East, West Indies, South America.
Seventh-Day Baptists.....	1842	13,000	3,500	3	..	3	2	8	..	13	21	4	200	20	300	5	190	China (1).
Christian (Disciples of Christ).....	1875	614,115	59,232	86	16	73	68	242	165	972	1,215	281	16,516	2,606	48,000	101	7,212	China, India, Japan, Turkey, Africa, Philip- pines (6).
Christian Convention.....	1886	16,906	1,129	8	..	5	7	14	7	30	44	45	964	125	2,200	2	37	Japan (Tokyo, etc.) (1).
Christian and Missionary Alliance..	1897	295,875	6,828	67	55	89	72	283	24	334	617	225	4,250	670	6,200	102	4,700	W. Central Africa, India, China, Japan, South America, Palestine, etc. (8).
Protestant Episcopal.....	1835	737,161	101,639	90	54	61	76	281	151	822	1,103	383	12,765	1,474	28,000	211	8,444	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends.....	1871	83,106	10,426	25	17	25	36	103	7	174	277	85	3,538	329	7,279	43	2,154	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Evangelical Association.....	1876	41,500	1,421	7	..	7	8	22	21	46	68	13	1,069	175	2,500	54	2,406	Japan.
Lutheran, General Council.....	1869	37,450	8,080	8	..	6	6	20	2	321	341	497	9,257	1,585	16,316	212	5,970	India (Madras), Porto Rico (2).
Lutheran, General Synod.....	1837	89,000	20,000	18	..	10	13	41	2	713	754	527	13,540	2,262	38,400	310	9,150	India (Madras), West Africa (2).
United Norwegian.....	1895	83,402	500	18	3	18	13	52	6	109	161	74	985	231	1,650	9	241	Madagascar, China (2).
Five Norwegian Synods.....	....	71,420	2,260	23	59	16	13	111	12	122	233	145	3,526	1,015	16,500	65	1,500	
Methodist Episcopal.....	1819	2,147,666	252,420	330	73	347	326	1,076	561	7,073	8,745	1,065	260,151*	22,899	150,195	2,540	76,850	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South.....	1846	881,520	52,880	96	11	99	101	307	108	390	697	200	25,210	1,787	72,420	149	9,787	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal.....	1847	14,620	4,820	5	9	7	..	21	12	31	52	84	2,740	236	10,000	14	820	Africa, West Indies, South America (4).
Free Methodist.....	1882	53,794	2,020	21	11	24	19	75	1	127	202	100	1,536	249	2,200	52	1,268	Africa, India, China, Japan (4).
Methodist Protestant.....	1888	40,500	8,540	3	1	3	5	12	12	28	40	64	1,010	269	1,950	7	977	Japan (Yokohama) (1).
Presbyterian.....	1837	1,393,402	416,293	313	104	345	217	797	302	4,382	5,161	1,867	102,141	15,400	210,000	1,588	145,225+	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South.....	1861	495,627	26,380	87	42	88	70	287	14	209	485	461	14,250	2,680	29,960	48	3,820	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Reformed Presbyterian.....	1836	43,859	886	15	1	12	9	37	..	59	96	18	485	46	850	26	974	Asia Minor, Syria, Cyprus, China (4).
United Presbyterian.....	1859	335,645	201,067	47	17	55	68	187	82	1,216	1,403	644	32,680	5,018	81,911	384	28,751	India (Panjab), Egypt, Eastern Sudan (3).
Reformed (Dutch).....	1832	207,405	10,818	34	13	34	39	120	43	681	801	316	5,338	299	16,500	171	9,900	India, China, Japan, Arabia (4).
Reformed (German).....	1878	103,000	2,000	17	4	20	12	53	12	127	180	66	2,600	375	5,000	6	553	Japan (Tokyo, Sendai, etc.), China (2).
German Evangelical Synod.....	1867	34,687	2,179	9	..	5	3	17	..	67	84	58	1,976	395	3,148	52	2,209	India (Central Provinces) (1).
United Brethren in Christ.....	1853	82,389	7,858	23	2	22	13	60	19	133	193	199	3,871	748	11,412	36	1,479	West Africa, Japan, Porto Rico, China, Philip- pines (5).
Canada Baptist.....	1873	70,674	2,560	26	..	23	23	72	11	419	491	205	7,605	706	16,170	170	13,420	India (Telugus), Bolivia (2).
Canada Methodist.....	1872	370,794	5,130	76	43	108	65	292	6	166	458	231	6,125	472	14,500	110	3,507	Japan (Tokio), China, American Indians (3).
Canada Presbyterian.....	1844	389,163	37,154	97	18	87	71	273	10	597	870	174	11,640	440	21,500	196	13,420	China, India, New Hebrides, West Indies, For- mosa, Korea, American Indians (7).
Other American Societies.....	....	580,242	71,252	208	110	221	83	622	65	705	1,327	290	34,118	2,180	60,000	252	11,650	
Totals for America, 1910.....	....	\$11,908,671	\$1,688,075	2,328	809	2,448	1,850	7,267	2,476	29,193	37,007	13,558	835,103	82,085	1,344,157	10,632	515,108	
Totals for 1909.....	....	\$11,317,387	\$1,375,308	2,630	928	2,270	1,848	7,677	2,416	30,476	38,347	13,144	769,576	70,965	1,244,480	9,949	437,138	
Totals for 1905.....	....	\$8,120,725	\$1,282,500	1,777	369	1,612	1,312	5,145	1,949	22,047	27,086	9,448	569,720	58,476	1,102,706	8,638	303,835	
Totals for 1900.....	....	\$6,115,759	\$817,008	1,442	373	1,419	1,220	4,454	2,725	17,829	20,064	7,987	400,616	31,681	1,016,386	6,252	240,263	
Baptist Society (England).....	1792	\$433,830	\$38,240	167	22	125	25	339	39	662	1,001	1,127	20,646	1,392	58,000	188	21,817	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.).....	1795	763,425	193,525	169	46	132	80	477	962	6,915	7,392	1,730	86,494	2,475	300,052	1,755	80,408	China, India, Africa, Madagascar, Polynesia, (9).
Church Society (C. M. S.).....	1799	2,045,290	17,566	403	141	381	435	1,360	417	8,579	9,937	3						

taining supremacy over the ignorant and fanatical masses of the people lies in professing themselves the champions of Islam, especially since the prestige of Turkey depends upon the fact that her ruler is the "Caliph," or successor of the Prophet, and as such the heir to his privileges. The new constitution guarantees religious freedom and equality of all races before the law; but with the same logic of facts with which the parliamentary system among the many races of Hungary has led to fanatical Magyarization, the internal policy of Turkey impels it in the direction of systematic predominance of the Turkish element, at any rate in the northern part of the empire. Altho the excellent mission colleges, notably those of the American Board, have hitherto held undisputed precedence among the schools of the Turkish Empire, more especially in Asia Minor and Armenia, yet the Government is now creating a system of State education which will set aside the mission schools. In view of this uncertain condition of affairs it is gratifying to note that, by an official decree, the foreign educational and charitable institutions have been released from certain irksome restrictions of the Ottoman law; those of the American missions, for example, may now be entered on the official lists, and may also become owners of land, under their own names.

A drastic illustration of what equality of Moslems and non-Moslems before the law means, even in Egypt, was recently given when the Grand Mufti of that country refused to sign the death-warrant of Wardani, the convicted murderer of the Christian prime minister, Butros Pasha, on the grounds (1) that the murder had

been committed with a revolver, and revolvers are not mentioned in the Koran; (2) that no Moslem may be put to death on account of an infidel; and (3) that the accusation had not been made by the relatives of Butros!

Missions in Moslem lands lost two leaders by death. On April 28, Dr. H. H. Jessup, a man who for the last half-century had occupied by far the most prominent place in missionary work in Syria, died at Beirut at the age of seventy-eight. Just before his death he had published, under the title of "Fifty-three Years in Syria," a biography in two volumes, which forms a valuable contribution to the history of missions in Syria. In May, Dr. H. N. Barnum, one of the leading missionaries of the American Board, died at Harput.

In Persia the parliamentary Bakh-tiari government has been introduced, with the twelve-year-old Shah Mirza Ahmed at its head. But peace and security are by no means established in that unhappy country. In the north Russia has occupied Tabriz, Kazvin and the neighboring provinces, while large districts in the south are being overrun by predatory bands. England has recently taken advantage of the helplessness of the central government of Persia to issue an ultimatum, threatening military occupation of the south unless order is restored within three months. The partition of the unhappy empire between the rival powers of England and Russia is apparently only a question of time. In such circumstances missionary work is carried on under great difficulties.

Events in Africa

In Africa a new era is dawning in various domains. On May 31 the

union of the British South African States became an accomplished fact. Who would have thought, ten years ago, when the Boers were fighting for their national existence against their ancient foes, that in one short decade Boers and Britons would be settling down amicably in a union of Federal States, under the leadership of the Boer General, Botha, and a cabinet largely composed of Boers.

On May 17, eleven days after the death of King Edward, the new British Governor-General and Commander-in-Chief of the Forces, Viscount Gladstone, landed at Cape Town. In his instructions he was expressly directed to refuse his assent to any bill by which any subject of the Cape Colony, who was otherwise entitled to vote, would be deprived of the franchise on the sole ground of color or race. Evidently the British Government is determined to uphold, at all events in Cape Colony, the policy of liberal legislation hitherto pursued with regard to the colored races. It is satisfactory to note that the Cape Parliament in its last session put an end to the long-standing disputes about the so-called "grant mission stations" by the passing of the "Mission Stations and Communal Reserve Act, 1909," referred to in missionary periodicals as the Mission Land Bill.* Tho this does not completely satisfy the missionaries, the act provides at least a good legal basis for the settlement of long-disputed matters.

A striking illustration of existing racial prejudice was afforded on the occasion of an examination in connection with the University of Cape Town which was held in the town

hall of Pretoria. The fact that, besides the white candidates of both sexes, a colored student was admitted, threw the whole town into a state of uproar, and the authorities flatly refused to allow any room in the town hall to be used for the examination of colored candidates.

In view of the close contact of the two races in South Africa, the question of the training of the natives to labor, and of their education in general, takes a prominent place. Careful investigations show that, out of the 203,541 able-bodied natives reported by the last Native Affairs Commission as belonging to Cape Colony, one-fourth are employed in and around Johannesburg, voluntarily binding themselves for six months to labor in unhealthy conditions in the mines.

Another Government commission has conclusively proved the fallacy of the repeated assertion that the mission schools undermine the constitution of healthy "red" heathen by introducing clothing and European habits. Leprosy is disappearing before the advance of civilization. In districts where the population is chiefly Christian, and where orderly conditions of life prevail, it is dying out, while in the uncivilized, heathen districts, where the people live amid filthy surroundings and subsist on insufficiently cooked food, the disease is spreading.

The hunger of the colored races for education is decidedly on the increase. The project of a university for native students has not made much progress, but in British Bechuanaland two out of the three tribes have introduced an education tax of two shillings per head, and have handed over their schools to the British officials that they

* For the text, see *Christian Express*, 1910, p. 69 f. f.

may organize a systematic plan of education. In the Hermannsburg mission in the Transvaal this question has led to a most regrettable rupture and secession, one of the missionaries being of opinion that the Directing Board was not sufficiently alive to the necessity of satisfying this native desire for education. The most conspicuous example of this craving for knowledge is seen in the Livingstonia Mission of the United Free Church of Scotland, where in 661 schools over 58,000 natives are being instructed by 1,259 teachers. In connection with one station alone—that at Loudon—there are no fewer than 150 schools with 12,609 scholars.

In Equatorial Africa a change is being brought about by the rapid opening up of vast territories. The North to South Railway from Windhoek to Keetmanshoop, in German Southwest Africa, the Manenguba Railway in Kamerun, and the continuation of the Central Railway, from Kilossa to Tabora, in German East Africa, are all making rapid progress. In the Kongo State the construction of the line from the Upper Kongo to the Great Lakes is being pushed forward with feverish haste. This is, alas! also the pretext for many an inhuman raid, and cruel oppression of thousands of negroes.

More interesting is the rapid advance of the Cape-to-Cairo line. On December 11, 1909, the first passenger train crossed the Kongo frontier, and before the end of this year the line is to be carried as far as the Star of the Kongo mine. Unhappily, this opening up of the Dark Continent also opens the door to adverse influences, such as disease, drink and Mohammedanism.

In the fight against the liquor traffic there is still a lack of definite purpose, tho some progress has been made. In German Southwest Africa the sale of spirituous liquors to the natives is entirely forbidden. In Kamerun a decree was issued on October 1, 1910, forbidding the importation of spirits within certain zones, and the prohibition is gradually to be extended over the whole colony, the trading companies in South Kamerun having declared themselves in favor of total prohibition. In the British colony of Southern Nigeria, however, the Committee of Inquiry on the Liquor Trade, in direct contradiction of evidence based on a great array of facts, has reported that the complaints as to the disastrous results of the liquor traffic are greatly exaggerated, and the trade itself is harmless.

Islam is still making rapid advances. In the winter of 1909-10 Dr. Karl Kumm, the founder of the Sudan United Mission, undertook a great journey of exploration across Equatorial Sudan from the Niger to the Upper Nile, paying special attention to the southward march of Islam. He found, especially in the territory of the Senussi Order in Eastern Sudan, a fierce and fanatical propaganda going on, which seeks to spread Mohammedanism by fire and sword. Throughout the whole region, too, a flourishing slave-trade is carried on, with its headquarters around Lake Chad and in Darfur.

Dr. Kumm also found many heathen tribes which have as yet steadfastly resisted the inroads of Islam, and he came to the conclusion that it is not yet too late to establish Christian missions in those vast, almost inaccessible regions. But—it is high time that this

should be done. One ominous symptom is the fact that under the very eyes of Christian missionaries whole tribes are going over to Islam. This happened in the Ulanga district of German East Africa in 1908, in the case of the Sultan Kiwanga and his tribe. In 1909 and 1910 those portions of the wild and corrupt Yao tribe living around the southern end of Lake Nyasa, from Kota Kota to Fort Maguire went over almost in a body to Mohammedanism. Unfortunately this tribe had been neglected by the missionaries; they had only recently learned their language, and work had been carried on among them spasmodically, and was insufficiently organized. The eyes even of non-missionary circles are now being gradually opened to the dangers of the Mohammedan propaganda, especially since repeated efforts have been made to incite the Mohammedan colonial troops to rebellion against the Europeans.

With regard to the Kongo State there is not much to be said. The Belgian Government and the new king are not lacking in promises of radical reforms, but as yet there is not much improvement. Even the concessionaire companies are still allowed to carry on their system of oppression. One bright spot is the action taken by the Protestant churches of Belgium in forming a missionary society for the Kongo State. Like the Paris mission in Madagascar, they wish to defend the Protestant mission from the charge of representing anti-Belgian interests, tho, on the other hand, the Belgian churches are far too weak and disunited to think of replacing the British, American and Swedish missionaries by Belgians.

In Madagascar the reign of terror of Augagneur, that violent opponent of Protestant missions, has come to an end. The missionaries would have welcomed the permanent appointment of his temporary successor, Henri Cor, who was well-known from his term of office in Tahiti as a severe yet just administrator, but the French Government has now sent out Councillor of State Picquée, and what his rule will bring remains to be seen.

In the notoriously ill-governed negro republic of Liberia the United States of America have undertaken temporarily the administration of the finances, the army and the settlement of disputed questions of frontier. It seems that Liberia is about to become an American dependency to the same extent as Egypt is a British dependency, tho for the present under strong protest on the part of the colonial politicians of France and Germany. Missionary enterprise needs to be energetically advanced among the heathen tribes in the hinterland of Liberia, which are strongly menaced by Islam.

With intense interest we follow the efforts now being made toward a union of the Protestant churches of South Africa. At a conference held at Kimberley on March 12, 1910, the Presbyterians, Congregationalists and Baptists were able to agree upon the plan of a common church constitution, and at a general synod, to be held in October, 1912, at Cape Town, they intend to form themselves into the United Church of South Africa. The Wesleyans are for the present holding aloof from the union from considerations connected with the home church in England. The significance of this movement lies in the fact that it is a

link in a whole chain of similar efforts. The Free Church Council of England and the Federal Council of Churches in America have for their object not so much organic union as sympathetic cooperation. The negotiations in the direction of reunion between the two national churches of Scotland have not yet passed the stage of academic discussion and the suggestion of plans. *The churches of New Zealand seem to have made comparatively the greatest progress in the direction of reunion.**

In British East Africa interesting negotiations have been going on at Nairobi, where representatives of all the societies laboring in that district, from the Anglicans to the Quakers, have agreed upon a common liturgy and confession of faith, the Quakers accepting the two sacraments and the Presbyterians the bishop. It remains to be seen whether a really workable church organization can be attained on this basis.†

India, Burma and Ceylon

India is still in a state of ferment. In Assam (Eastern Bengal) a widespread conspiracy was discovered, threatening not only the dominion, but

the lives of the Europeans, with the most violent measures, such as bombs. A pamphlet was found containing the words:

Do not allow yourselves to be deceived by the friendly advances of the English Government. Sacrifice pure, white blood, when your God calls you, on the altar of liberty. White men, women and children—murder them all without distinction, and you will be committing no sin.

Even in the remote hill country of Jeypur in the Eastern Ghats a widespread Swadeshi agitation resulted in attempts at rebellion.

The Anglo-Indian Government is seeking to satisfy the legitimate national desires of the natives by giving them a larger share in the administration of the country. On January 25, the new vice-regal Legislative High Court of Justice was opened at Calcutta. The provincial councils, too, have been strengthened, in part by Christians. In the Madras Presidency, to the great gratification of the Christians, one Roman Catholic and one Protestant were appointed to serve on the Provincial Council.

The attempts by the Mohammedans of Northern India to form a united central association for the representation of the interests of Islam throughout the world deserve serious attention. This association was founded at Delhi under the name of Nedwet ul Ulema, and has for its aim the publication of (1) a "correct" translation of the Koran, i.e., one that suits their own purposes, and (2) apologetic writings in defense of Islam against the false doctrines (!) circulated in Europe. Besides this, an extensive propaganda is to be carried on in the interests of Islam.

The question of higher education

* It is, perhaps, easier on the mission field to attempt such organic union with other denominations than it is in the home churches, where divergences of view have taken deeper root. The union of Congregational and Presbyterian native churches in Southern India under the name of the *United Church of South India* has been successfully accomplished, and their first General Synod was held this year at Trivandrum. The mutual understanding existing between the various missions in western China is a pleasing instance of missionary comity, and is expected to result in the organic union of the native churches there.

† A similar conference has been held at Yabalpur, in Central India, between representatives of Presbyterians, Methodists, Congregationalists and other Free churches. Here, however, the conclusion reached was that actual union of the churches it not yet feasible, but it was agreed to aim at federation on the basis of a common Confession of Faith.

occupies a prominent place. For local reasons Ceylon and Burma wish to have their own universities. The Mohammedans of India are also planning a university supported by private means. The party of the Neo-Hindus, the adherents of Mrs. Besant, have already presented a petition for the establishment of a religious university at Benares, with which only colleges of pronounced religious character are to be affiliated, and in which all religions, including Christianity, are to have equal rights. The scheme is Utopian. The Christians, on their part, have carried into effect a project that has been much discuss for years past by founding, on October 1, at Serampore, a faculty of scientific theology, which is to be the nucleus of a lecturing, as well as examining, university. A similar undertaking, which has aroused much interest in the missionary world of India, has been carried out at Bangalore, in Southern India, where seven missionary societies united in opening, on July 8, a higher theological college for the more thorough and systematic training of native ministers.

While rejoicing over the truly Christian spirit of broad-mindedness and mutual understanding underlying this project, one can not but regard it with some misgivings; for, since it is the future native ministers who will be called upon to hand down the traditions cherished by each of the different missionary societies, the various bodies will naturally be anxious that they should become deeply imbued with what they look upon as the peculiar talent entrusted to them.

The question of compulsory religious instruction is again causing much discussion in India. In 1908 the

government of the tributary State of Mysore made a curious attempt to introduce such instruction officially. In the lower classes extracts from popular sacred books of the Hindus, and in the upper classes Mrs. Besant's Hindu catechisms, Sanatana Dharma (in a Kanarese translation), are to be studied. The official reports of this singular method of teaching are not very encouraging, but it has only recently been introduced.

In Christian circles legislation with regard to divorce is again being eagerly discuss, and memorials relating to it have been presented. As Dr. Rallin Ram, of Amsitsar, has pointed out, the present laws are adapted to Europeans and Eurasians, but not to native Christians. The latter are subjected to great legal insecurities and severities. For example, is a Christian who was married long before his baptism, bound by the rules of Christian matrimony? Missionaries are now collecting materials for the preparation of a bill bearing on these matters. The legal disqualifications of the Christians are at present felt most keenly in Mysore. There a convert to Christianity is practically under a ban; his right of inheritance is very doubtful, and even his paternal rights over his own children are not secured. Last year a Government commission was appointed in Mysore to investigate the legal status of the Christians and to propose alterations of the law. But when their work was done, and they wished to present their report to the Council of State, their proposals were not even permitted to be read through, much less discuss.

Quite a number of deaths have occurred which deserve mention. In the Punjab the adventurer Mirza Gulam

Achmed, of Quadian, was carried off by cholera. He died, as he had lived, a convicted swindler. He had prophesied that the cholera would not visit his village—and he himself became one of its first victims.

On May 3, Ferdinand Hahn, a missionary of the Gossner Society, departed unexpectedly at Mussooree. He was one of the most capable German missionaries in India, having a thorough knowledge of the Uraon dialect, and had had the Kaisar-i-Hind Order of the first class conferred on him by the British Government. The former principal of the Duff College in Calcutta, Dr. Tomory, died in April at his Scottish home. He had, in 1908, accomplished the affiliation of Duff College with the General Assembly Institution of the Established Church of Scotland under the name of the Scottish Churches College. It was expected that he would become rector of this great united university.

Southern India sustained an equally heavy loss by the death, on February 18, of Dr. William Howard Campbell. He had been connected with the L. M. S. mission in Telugu, and had worked successively at the three chief stations of Cuddapah, Jammalamadugu and Guti. A man of keen and brilliant intellect, he had also distinguished himself as a writer, and was looked upon as the future principal of the new theological college at Bangalore.

Japan, Korea and China

Japan, since the jubilee celebrations on October 5-10, 1909, has enjoyed a period of quiet development, during which Christianity has made normal progress. In the department of education far-reaching efforts are being made on the one hand by seeking

State recognition of the more advanced mission schools, and on the other by forming plans for a private Christian university on the lines of the Waseda University in Tokyo.

In Korea the mighty revival movement is still progressing. The Korean Christians display praiseworthy eagerness to make known the gospel to their heathen neighbors. It is to be hoped that the annexation by Japan, in August, 1910, will not in any way hinder the triumphant progress of Christianity. In Japan the Government has for decades past maintained an exemplary attitude of neutrality in religious matters. Let us hope that it will not allow itself to be influenced in Korea by those who, on the one hand, accuse the foreign missionaries of trying to influence the Koreans against Japan, and, on the other, seek to use the missionaries as tools for the propagation of Japanese influences. Strangely enough, a kind of national movement has been started in Korea to oppose the advance of Christianity. A Korean named Lainsa has founded a sect or association calling themselves adherents of Tanguffur, the mythical founder of the Korean Empire, whose object seems to be to transplant Shin-toist ideas to Korea.

In China there is the usual mixture of reform and reaction. During 1909 four hundred and eighty new post-offices were established, two new railways were constructed and opened for traffic, and several commissions were sent to Europe to study questions of political economy and administration. One striking symptom of the new era is the great national exhibition at Nanking, after the pattern of our international exhibitions. It is intended to be a great demonstration to the non-

Chinese world of all that Chinese culture has already produced, and an object-lesson to the Chinese themselves in the many things they have still to learn from the West. The missionary societies intend to make use of the opportunity to inaugurate a great evangelistic effort among the vast concourse of people visiting the exhibition, and have secured a building close to the exhibition grounds as their headquarters. On the other hand, the attitude of the Regent, Prince Chun, and of the Manchus in the central government of Peking is doubtful, if not openly reactionary, and there is a great want of unanimity between the different provincial authorities and the central government.

A comparatively trifling incident will serve to show what a devious course is being steered. The Prince Regent had abolished, by an official decree, the superstitious practises observed at eclipses of the sun and moon; yet, when an eclipse actually occurred, on November 27, 1909, he allowed all the old practises to be carried out as usual. It is the same with the liberal and modern mandarins; when drought and famine excite the people to uproar they prefer, notwithstanding all their enlightenment, to permit and even take part in idol processions and all the rest of the superstitious humbug, for fear of being lynched by the people.

The opening, on October 15, 1909, of the provincial diets, the first step toward an Imperial Parliament, marked an important advance in the progress of reform. All are entitled to vote who have an income of 12,000 taels, who possess an academical degree of the old style or have passed through the higher Government

schools. The mission schools are excluded from this privilege, altho many of them are far more advanced than those of the Government. This is a public slight put upon the Christians, and they feel it keenly. It is, however, only one more proof of the determination underlying all the educational measures of the Government to build up the new culture of China in the spirit of Confucius, and to give it a specifically Confucian impress.

While thus the tendency in Government circles is, on the whole, toward reform, the evil forces of reaction are in some places asserting their power among the masses of the people to an alarming degree. Vast tracts of the country have been visited by drought and famine, and the greed of the Chinese merchants has, as usual, made these calamities a pretext for an enormous rise in the price of provisions. This excited the starving populace to fury, and caused disturbances in many parts of the empire. Riots broke out in Hu-Nan at the capital, Chang-sha, and in Yuan-chow and other towns of that province, where popular feeling is hostile to foreigners, and much mission property was destroyed. Happily no lives were sacrificed, at least among the Protestant Christians. With the help of a flotilla of English, German, Japanese and other foreign gunboats the Government quickly succeeded in quelling the disturbances. In the province of Kan-Su, where there was also great distress, the missionaries gained the confidence of the people by distributing quantities of food and seed.

In China, as well as in other Asiatic countries, secondary education occupied the chief place of interest from

a missionary point of view. The development of the great Union universities at Peking and in the province of Shan-Tung has been vigorously pressed forward, the Union University at Cheng-tu-fu, the capital of Sz-Chuan, is making good progress, while the Christian college outside the gates of Canton has been opened. The project of a great central university at Wu-chang, in the very heart of China, originated by Lord William Cecil, son of Lord Salisbury, is being zealously pushed forward. The year 1910, however, has not seen any very decisive events in this department.

The agitation against the importation and consumption of opium has been carried on with undiminished vigor. Authentic reports from all parts of the empire show that the cultivation of the poppy has been either greatly curtailed or altogether prohibited. Knowing that they have a great preponderance of public opinion on their side, the mandarins in many cases proceed with severity against the opium-growers. It is computed that during the three years 1907-1910, half a million opium dens have been closed, two-thirds of the land formerly under poppy cultivation have been planted with other products, and the ranks of the younger officials, at least, have been cleansed of opium-smokers. Some foreign houses of business, to their shame be it said, place difficulties in the way of the Chinese in the closing of the opium dens and others have introduced cigarets to take the place of opium. One English firm actually succeeded, with the help of the British consul, in securing the reopening of already closed opium shops. The Under Secretary of State

for India assured the British Parliament that the Anglo-Indian Government could not shorten the period of ten years agreed upon between India and China for the gradual cessation of the importation of opium, because "such a measure would put too heavy a strain on Indian finances, would cause disturbances among the taxpayers and opium-growers, and would be a source of trouble between the Indian Government and the tributary States." In spite of this, however, England, as well as all the other civilized countries and China, has agreed to the proposal of President Taft to hold another International Opium Conference in 1911.

Among the missionaries who have been removed by death during 1910, mention must be made of Rev. Hampden C. Du Bose, D.D., in Su-chau, a man who for nearly four decades carried on work at that station of the Southern Presbyterians, and was well known, not only for his literary work, but also on account of his unwearied agitation against the opium traffic. During the Edinburgh Congress there died at Edinburgh itself the English Presbyterian missionary, Dr. Mac-Ivor, of Wu-king-fu, the champion of the society's Hakka mission, who won special distinction by the publication of a dictionary of Hakka language, 1,200 pages strong.

A year is a small period in considering world-embracing movements which exercise so vast an influence on the national life of many countries. Yet a review of the principal events of even so brief a span of time awakens the inspiring conviction: *Vexilla regis prodeunt*. We are living in a decisive missionary age.

THE PROGRESS OF RELIGION IN THE UNITED STATES

INDICATED IN THE UNITED STATES CENSUS REPORT ON RELIGIOUS BODIES (See Table of Statistics.)

BY REV. EDWIN MUNSELL BLISS, D.D., WASHINGTON, D.C.

The first amendment to the Constitution of the United States says "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." An official inquiry of any person as to his religion has been held to involve a possible abridgment of that "free exercise," and the official enumeration and classification of individuals according to their religious belief has thus been considered unconstitutional. The conviction, however, that there should be some record of the church organizations which are so important a factor in national life led, in the censuses of 1850 and 1860, to reports as to the number of church edifices, their accommodations and financial value. In 1870 the number of church organizations was also given, and in 1890 (there was no report in 1880) the number of ministers and of members. The number of members was obtained from reports by church officers, not by an enumeration of the individuals by representatives of the Government.*

An inquiry as to the progress of

* When the plans for the Census of 1906 were formed, Mr. William C. Hunt, the Chief Statistician in charge, had the assistance of the Rev. Cassius E. Wright, D.D., in the preparation of the schedule, and to the items presented in 1890 were added: sex of members; salaries of ministers; debt on church property; number and value of parsonages; languages used in church services; date of establishment of local organizations, and Sunday-schools. In addition to the statistics the report for 1890 included a textual statement of the history, doctrine and polity of the separate denominations. In the report for 1906, these are amplified somewhat and a section added, descriptive of the work, or general evangelistic, educational and philanthropic activities of the denominations. In view of this enlarged scope, it was styled Report on Religious Bodies, rather than Statistics of Churches.

religion in the United States, as indicated by the different features of this report, involves four factors: (1) The membership of the religious organizations, its numbers and type; (2) the strength of the organizations as illustrated by the character and value of their property; (3) the public relation sustained by the organizations as indicated by their activities; (4) the mutual relations of the different bodies.

Church Membership

The total number of members reported in 1890 for continental United States, exclusive of Alaska, was 20,597,954; for 1906 it was 32,936,445; an increase of 60.4 per cent. Comparing these figures with those of the population of the same area according to the census of 1890, and an estimate for 1906, it appears that in 1890 the membership of religious organizations was 32.7 per cent of the total population, and in 1906 it was 39.1 per cent, an increase of 6.4 per cent.

Merely as figures, however, these are of comparatively little value. Their significance appears in an analysis of them. In the first place, the term membership needs definition. As used in the tables it includes those persons entitled to partake of the sacrament of the Lord's Supper in Christian churches, and all enrolled members in other organizations. Considerable divergence of usage occasioned difficulty in instituting comparisons. The Roman Catholic, Eastern Orthodox and Armenian Churches consider all baptized persons, inclu-

ding infants, as members. So also practically does the Mormon Church. Among the Jews only heads of families, usually the males, are accounted as members of the synagog. In the Protestant bodies comparatively few under the age of fifteen are reported as members. In order to make the returns for these various bodies somewhat comparable, fifteen per cent was deducted from the figures reported by the Roman Catholic churches, to cover those under nine years of age, the time at which the first communion is generally taken; the Mormon Church specifically excluded all under eight years of age; the Eastern Orthodox and Armenian Churches were not taken into account because of the proportionately small number of families and the great preponderance of adult males. The result is not altogether satisfactory, but probably as nearly so as is possible. It is sufficiently accurate for present purposes.

It is also to be kept in mind that the different bodies vary greatly in character. In general they have been classed in the report as Protestant and non-Protestant. The former include those bodies identified more or less closely in history and general character with the Protestant Reformation. The latter are subdivided into the Roman Catholic Church, the Eastern Orthodox Churches, the Jewish congregations, the Latter-day Saints, and a fifth class, embracing the Armenian and Polish National Churches, the Bahais, Buddhists, Communistic societies, Spiritualists, Society for Ethical Culture, Theosophists and Vedantists. The statistics for all except the Jews are reasonably complete. Not only is the basis of enu-

meration of the Jews unsatisfactory, but from a large number of organizations, nearly 40 per cent of the total, no report at all of membership was received, and there was no intimation even of an estimate. So far as general comparison is concerned, therefore, they may be eliminated. The other non-Protestant bodies, except the Roman Catholic Church, however interesting and valuable for special study, are too small proportionately to enter into a general survey, and the Protestant bodies as a whole, and the Roman Catholic Church, remain as the most prominent and significant factors in American church life.

The Protestant bodies report a total membership of 20,287,742, a little more than the entire membership for 1890, and marking an increase of 44.8 per cent. The Roman Catholic Church reports 12,079,142, an increase of 93.5 per cent. Similarly, of the 6.4 per cent increase in proportion to population the Protestant bodies have as their share 1.8 per cent, and the Roman Catholic Church 4.4 per cent. During the same period and for the corresponding area the increase in general population was 33.9 per cent, so that the Protestant bodies gained in proportion to the population, but not to the same degree as the Roman Catholic Church.

In order to judge accurately as to the significance of these increases, it will be well to examine more minutely some items in regard to the Protestant bodies. The highest percentages of increase are reported by the Church of Christ Scientist, 882.5 per cent, and the Independent churches, 451.4 per cent. As the former has practically come into existence during the period under review, the rate is not so sig-

nificant, and the latter represents an interesting fact, but of minor importance, as many churches classed in 1890 with denominations are in 1906 placed under this head. Leaving aside these two, the denominations showing the highest rate of increase are The Seventh-day Adventists, 114.6 per cent; the Disciples (both bodies), 78.2 per cent; the Lutherans, 71.6 per cent; the Protestant Episcopal Church, 66.7 per cent. On the other hand, the Unitarians show but 4.1 per cent increase, and the Friends 6.1 per cent. Among the other bodies the Northern Baptists show 31.5 per cent gain; the Southern Baptists, 57 per cent; the Congregationalists, 36.6 per cent; the Northern Presbyterians, 49.7 per cent, and the Southern Church about the same; the Methodist Episcopal Church, 33.2 per cent, tho the general average for all Methodist bodies is lowered by the fact that the returns for the African Methodist Episcopal Zion Church in 1890 were evidently exaggerated.

The list might be enlarged, but in general certain facts appear evident. With the exception of the Seventh-day Adventists and Disciples, the largest increase has been in those bodies affected most by the immigration of the past period. Among the Lutheran bodies, while all have grown, those which have grown the most are those which have received the largest accessions of this type. To this also is unquestionably due the high percentage in the Roman Catholic Church. The same thing is evident when it comes to noting the growth of membership in the different sections of the country and in the cities.

The States showing the largest in-

crease in church membership are the New England States, Pennsylvania, and such States as Michigan, Wisconsin, Nebraska and California. These are also the States where the immigrant population is the largest, and in them the bodies most affected by immigration, the Roman Catholic Church and the Lutheran Synods, show corresponding increase. The same thing is true of the cities, tho the comparatively meager records for cities in 1890 make comparison with that census difficult. As indicative of the distribution of the immigrant element among the churches, it is interesting to note that of the 186 denominations 72 report no language except English used in church services, an almost sure indication that they have no immigrant membership. In the Roman Catholic Church, nearly 40 per cent of the congregations use some foreign language other than Latin, not always exclusively, but in some part of the service; in the Lutheran churches the proportion is much larger, 77.2 per cent; while in the German Evangelical Synod, the Armenian, Buddhist and other bodies, the foreign language is the only one used. In some of the churches, as the Baptist, Congregational, Presbyterian and others, about 10 per cent report a foreign language, but it seems to indicate missionary work for immigrants rather than an adaptation to the necessities of their membership.

Without going further into detail, certain conclusions are evident. The Christian churches of the country have not only held their own, but have gained in proportion to the total population of the country. That gain, however, is due principally, if not entirely, to the fact that the greater part

of the immigration has been of a type identified with some form of religious life, and has been immediately included as a church asset.

A word should be said as to the non-church-member population. As the membership of the various religious bodies represents 39.1 per cent of the total population, it follows that 60.9 per cent of that population are not members. It has not infrequently been assumed that these were at least non-religious. In fact, they include six classes: (1) Practically all children in Protestant bodies under fifteen years of age; (2) all children in Roman Catholic churches under nine years of age; (3) all Mormon children under eight years of age; (4) all adults and members of Jewish families aside from the heads of families; (5) the members of 1,812 church organizations which made no report as to membership; (6) the large number of persons identified with church life, attendant upon its services, contributing to its support and its activities, but not enrolled in its membership. There is no sufficient basis for an estimate of the figures for these classes, but they should be kept in mind in any consideration of this phase of the situation.

Church Organizations and Property

The strength of the religious bodies as indicated by the number and size of their organizations and the character and value of their property.

The number of local church organizations reported in 1906 is 212,230, an increase of 28.5 per cent over 1890, as against an increase of 60.4 per cent in membership. That they have gained in strength is seen in the facts that the average membership per or-

ganization has advanced from 124 to 157, and that the number of church edifices has increased 35.3 per cent faster than the organizations, due partly to the substitution of regular church edifices for the halls, which were largely reported in 1890. It is in the value of these edifices, however, that the increased strength of the various denominations is manifested most clearly, so far as that can be measured by such standards. And here we are able with some degree of satisfaction to trace the progress through the earlier censuses. The reports were as follows: In 1850, \$87,328,801; 1860, \$171,397,932, increase 96.2 per cent; 1870, \$354,483,581, increase 106.8 per cent; 1890, \$679,426,489, increase 91.6 per cent; 1906, \$1,257,575,867, increase 85 per cent.

Averages are somewhat unsatisfactory, owing to varying interpretations of the term "church edifices," but the average for 1906, \$6,756, as compared with \$4,768 for 1890, on essentially the same basis, indicates the more substantial character of the buildings. Among the averages reported by different bodies are: Unitarians, \$35,131; Jews, \$31,056; Roman Catholics, \$28,431; Christian Scientists, \$21,961; Protestant Episcopal Church, \$20,644. Other interesting items illustrating the strength of the churches are those in regard to debt on church property and the number and value of parsonages and manses. Only 33,617 organizations, or 18.1 per cent of the total, reported any debt. The total amount was \$108,050,946, an average of \$3,214 per organization reporting. The highest averages belong to the Roman Catholic Church, \$12,058; Jewish congregations, \$10,148; Eastern Orthodox

Churches (Russian and Greek), \$5,012. A little more than one-quarter, 54,214, of the local organizations report parsonages valued at \$143,495,853, an average of \$2,647. The Methodist Episcopal Church is most liberal in numbers, reporting 12,215, but the Roman Catholic Church supplies the most elaborate, costing on an average \$5,708. To what degree these represent what are now known as parish houses it is difficult to say, but in all probability most of those reported by the Roman Catholic and Eastern Orthodox churches are of that type.

In regard to these figures, it must be noted that they are not complete, and represent less than the truth. A considerable number of organizations made no report at all of certain items. Thus 26,098 organizations made no report as to the value of their church property. Among them were some that own no property, as most of the Plymouth Brethren and Non-sectarian Churches of Bible Faith; a large proportion of the Jewish synagogues, and many of the colored churches, especially in the South. All averages and percentages are based on the numbers actually reported, and in each case, both the total number of organizations in each denomination, and the number reporting any particular item, are stated. Making all allowances thus, it is evident that the material strength of the churches has kept pace with the general development of the country.

Church Activities

For many years there has been an increasing desire to secure as complete a presentation of the home work of the churches as of the foreign work. The writer once undertook the task

in the interests of a metropolitan daily, but after some months of effort, found the situation so confused, and there was such apathy on the part of the officials of the different societies, that he gave it up. It was, therefore, with special interest that he found the effort to accomplish this purpose inaugurated by the Bureau of the Census. With the support of the Government, and the assistance of a sufficient clerical force, a measure of order has been secured, and the figures presented in the report, though recognized as not complete, are sufficiently so to give a fair conception of the work of the churches for those outside of their own communities.

A review of the general situation will assist in the interpretation of the statistics. Three special difficulties are mentioned in the report: different forms of organization for work; diverse methods of financial statement; and especially, incomplete returns.

In most of the larger bodies, Baptist, Congregational, Methodist, and Presbyterian, and in some smaller denominations, the different departments of work are under the care of distinct societies. Thus, there is one society for home missions emphasizing general evangelism; another for the erection of church buildings and parsonages; another for work among negroes, Indians and immigrants; another for Sunday-school and publication work; another for foreign missions, besides a considerable number of minor societies for special objects. In the Protestant Episcopal Church a single general society nominally covers the whole field, but the dioceses often carry on a practically independent work. In the smaller

CONTRIBUTIONS OF RELIGIOUS BODIES IN THE UNITED STATES IN 1906, FOR DOMESTIC AND FOREIGN WORK

	Communicants or Members	Total Amount Contributed	CONTRIBUTIONS FOR DOMESTIC WORK				Amount for Foreign Work	Per cent of Total Amount		Total Amount For Missions Home and Foreign	Per cent of Amount for Missions		Average per Member	
			Total Amount	For Home Missions	For Education	For Philanthropy		Dom.	Foreign		Home	Foreign	Dom. Work	Foreign Work
All denominations reporting.....	19,918,048	\$47,420,546	\$38,675,919	\$12,762,271	\$17,665,445	\$8,248,203	\$8,744,627	81.6	18.4	\$21,506,898	59.3	40.7	\$1.72	\$.43
Protestant bodies	19,500,572	42,437,733	33,781,752	12,616,210	17,337,265	3,828,277	8,655,981	79.6	20.4	21,272,191	59.3	40.7	1.73	.44
Seventh-day Adventists	62,211	532,255	265,599	161,099	20,000	84,500	266,656	49.9	50.1	427,755	37.7	62.3	4.26	4.28
Other Adventists (2 bodies).....	27,308	43,320	10,338	1,934	8,404	.....	32,982	23.9	76.1	34,916	5.5	94.5	.37	1.20
Northern Baptist Convention.....	1,052,105	12,548,532	11,732,896	1,811,799	9,921,097	.....	815,636	93.5	6.5	2,627,435	69.0	31.0	11.16	.77
Southern Baptist Convention.....	2,009,471	1,622,650	1,218,839	251,984	725,900	240,955	403,811	75.1	24.9	655,795	38.4	61.6	.51	.20
National Baptist (Colored) Convention...	2,261,607	116,355	97,628	17,628	80,000	.....	18,727	83.9	16.1	36,355	48.4	51.6	.04	.01
Seventh-day Baptists	8,381	18,602	13,202	80,000	5,202	.....	5,400	70.9	19.1	13,400	59.7	40.3	1.57	.64
Free Baptists	81,359	125,342	62,760	55,990	6,770	.....	62,582	50.0	50.0	118,572	47.2	52.8	.77	.76
Christian Connection	110,117	28,879	15,000	10,000	5,000	.....	13,879	51.9	48.1	23,879	41.8	58.2	.14	.12
Churches of God (Winebrennerian).....	24,356	26,550	21,550	7,000	14,550	.....	5,000	81.1	18.9	12,000	58.3	41.7	.86	.20
Churches of the New Jerusalem (2).....	7,247	19,995	18,995	17,462	475	1,058	1,000	95.0	5.0	18,462	94.5	5.5	2.62	.13
Congregationalists	700,480	1,926,133	1,034,154	969,789	64,365	.....	891,979	43.7	46.3	1,861,768	52.1	47.9	1.47	1.27
Disciples of Christ	982,701	2,181,809	1,735,456	641,456	1,044,000	50,000	446,353	79.5	20.5	1,087,809	59.0	41.0	1.76	.45
Dunkers (2 bodies).....	93,589	197,157	127,106	23,500	79,606	24,000	70,051	64.4	35.6	93,551	25.0	75.0	1.35	.74
Evangelical bodies (2).....	174,780	484,215	413,965	317,842	61,366	34,757	70,250	85.5	14.5	388,092	81.9	18.1	2.36	.40
Friends (3 bodies).....	113,601	172,500	75,000	14,000	1,000	60,000	97,500	43.4	56.6	111,500	12.5	87.5	.66	.86
German Evangelical Synod.....	293,137	202,394	173,327	27,000	44,457	101,870	29,067	85.6	14.4	56,067	48.2	51.8	.59	.09
Lutherans														
General Synod	270,221	392,718	319,546	168,380	51,666	99,500	73,172	81.4	18.6	241,552	69.7	30.3	1.18	.26
General Council	462,177	367,500	328,255	147,647	171,650	8,958	39,245	89.3	10.7	186,892	79.0	21.0	.71	.08
Synodical Conference	648,529	649,747	635,726	137,726	158,000	340,000	14,021	97.8	2.2	151,747	90.8	9.2	.98	.02
Norwegian Synods (6).....	354,430	633,775	530,019	103,195	270,559	156,265	103,756	83.6	16.4	206,951	50.0	50.0	1.49	.29
Ohio Synod	123,408	63,600	57,000	22,000	10,000	6,600	6,600	89.6	10.4	31,600	79.0	21.0	.46	.05
Iowa Synod	110,254	63,829	54,108	15,082	21,481	17,545	9,721	84.7	15.3	24,803	60.8	39.2	.49	.09
Danish Synods (2).....	28,881	24,547	22,329	5,058	12,271	5,000	2,218	90.9	9.1	7,276	69.5	30.5	.77	.07
Finnish Synods (2).....	23,018	21,379	20,800	3,300	17,500	.....	579	97.3	2.7	3,879	85.0	15.0	.90	.02
Other Synods (6).....	70,530	152,241	144,337	24,667	101,545	18,125	7,904	94.1	5.9	32,571	75.7	24.3	2.04	.11
Mennonite bodies (4).....	40,776	153,478	86,290	41,807	22,000	22,483	67,188	56.2	43.8	108,995	38.4	61.6	2.11	1.64
Methodist Episcopal Church	2,986,154	5,580,421	4,277,723	2,413,286	1,008,066	856,371	1,302,698	76.7	23.3	3,715,984	64.9	35.1	1.43	.43
Methodist Episcopal Church, South.....	1,638,480	2,214,316	1,447,689	432,454	690,235	325,000	766,627	65.4	34.6	1,199,081	36.1	63.9	.88	.46
Methodist Protestant Church.....	178,544	91,580	62,974	15,600	45,874	1,500	28,606	68.7	31.3	44,206	35.2	64.8	.35	.16
Wesleyan Methodist Church.....	20,043	39,003	28,942	4,127	24,815	.....	10,061	74.2	25.8	14,188	29.0	71.0	1.44	.50
Primitive Methodist Church.....	7,558	6,716	5,916	4,416	1,500	.....	800	88.0	12.0	5,216	84.6	15.4	.78	.10
Free Methodist Church.....	32,838	119,954	63,669	15,000	28,438	20,231	56,285	53.0	47.0	71,285	21.4	78.6	1.93	1.71
African Methodist Churches (4).....	856,662	312,270	299,520	79,020	220,500	.....	12,750	95.9	4.1	91,770	86.1	13.9	.35	.01
Moravians (2 bodies).....	17,926	57,035	32,528	22,550	3,378	6,600	24,507	57.0	43.0	47,057	47.9	52.1	1.81	1.37
Presbyterians in U. S. A.....	1,179,566	4,245,287	3,062,771	2,215,188	847,583	.....	1,182,516	72.1	27.9	3,397,704	65.2	34.8	2.59	1.00
Presbyterians in U. S.....	266,345	1,214,438	948,120	232,757	632,000	83,363	266,318	78.1	21.9	499,075	46.6	53.4	3.56	1.00
United Presbyterians	130,342	810,029	443,865	325,050	51,476	67,339	366,164	54.8	45.2	691,214	47.0	53.0	3.41	2.81
Cumberland Presbyterians	195,770	174,073	101,952	83,597	15,000	3,355	72,121	58.5	41.5	155,718	53.6	46.4	.89	.37
Reformed Presbyterian Synod.....	9,122	74,176	53,211	37,896	10,398	4,917	20,965	71.5	28.5	58,861	64.3	35.7	5.83	2.30
Other Presbyterian bodies (6).....	49,393	55,092	21,472	18,972	2,500	.....	33,620	38.9	62.1	52,592	36.0	64.0	.43	.61
Protestant Episcopal Church	886,942	3,214,203	2,665,133	1,068,155	442,142	1,154,836	549,070	82.9	17.1	1,617,225	66.0	34.0	3.01	.62
Reformed Church in America.....	124,938	349,691	169,824	115,085	54,739	.....	179,867	48.5	51.5	294,952	38.9	61.1	1.36	1.44
Reformed Church in U. S.....	292,654	299,199	203,099	110,000	93,099	.....	96,100	67.8	32.2	206,100	53.3	46.7	.69	.33
Christian Reformed Church.....	26,669	129,661	129,661	24,000	104,661	1,000	.....	100.0	.....	24,000	100.0	.....	4.86	...
Unitarians	70,542	185,000	185,000	185,000	.....	.....	.....	100.0	.....	185,000	100.0	.....	2.63	...
United Brethren in Christ (2 bodies).....	296,050	323,377	238,671	109,558	119,113	10,000	84,706	73.8	26.2	194,264	56.4	43.6	.80	.29
Universalists	64,158	73,821	65,321	65,321	.....	.....	8,500	88.4	13.6	73,821	88.4	11.6	1.02	.13
Other Protestant bodies (10).....	38,822	98,889	60,466	30,833	10,884	18,749	38,423	61.1	38.9	69,256	44.5	55.5	1.55	1.00
Buddhists, Japanese	3,165	3,861	3,861	3,861	.....	.....	.....	100.0	.....	3,861	100.0	.....	1.22	...
Russian Church	19,111	2,000	2,000	.....	.....	2,000	.....	100.0	.....	.....	.....	.....	.10	...
Jewish Congregations .....	.....	4,419,563	4,419,563	.....	115,391	4,304,172	.....	100.0	.....	.....	.....	.....	.....	...
Latter-day Saints (2 bodies).....	256,647	482,435	393,789	137,000	174,789	82,000	88,646	81.6	18.4	225,646	60.7	39.3	1.53	.34
Society for Ethical Culture	2,040	70,454	70,454	700	38,000	31,754	.....	100.0	.....	700	100.0	.....	34.53	...
Spiritualists	35,056	4,500	4,500	4,500	.....	.....	.....	100.0	.....	4,500	100.0	.....	.12	...

NOTE.—The figures for the Presbyterian Church in the U. S. A., and for the Cumberland Presbyterian Church are for the year preceding the Act of Union. The number of Jewish members is not given, as, for the purposes of this table it is misleading, and in making up the average of contributions per member for the Department of Domestic Work, the Jewish contributions are excluded.

The figures for the Moravian churches are practically for the Unitas Fratrum alone, as both the membership and contributions of the Evangelical Union of Bohemian and Moravian Brethren are very small.

bodies the organization is more simple, and in some there is none at all, the individual churches contributing as they choose. In the Roman Catholic Church the religious orders carry on the work on mutually independent lines.

The methods of work and terms used to describe them are almost as diverse as the forms of organization. Missionaries include both sexes and all grades, from colporteurs to bishops; a mission is an ecclesiastical body, a district, a building, or a revival; schools include kindergarten, parochial, academy, and college grades, in name at least, tho the distinction is not always evident.

Great confusion arose from the financial statements. The general purpose was to show the amount contributed by the churches in the United States for the various departments of missionary and benevolent work during a calendar year. But the calendar years closed with every month from January to December. The reports that came in included frequently not only the contributions by the churches, but income from invested funds, grants toward endowments, fees for tuition or treatment in hospitals or asylums, etc. In some instances the figures represented not the income of the societies, but their expenditures, or even their appropriations. Furthermore, different authorities, supposed to be equally reliable, furnished varying figures for the same organization. Thus the income for one society was given in two different forms by two officials, while summaries in different ways presented still other results.

The most serious difficulty, however, arose from incomplete returns.

In very few cases were all the questions answered, and frequently such figures as were given were incomplete. Schools were mentioned, but no hint given as to their grade, no pupils were reported and no value of property, or if the last was stated there was no indication as to what the item covered. Sometimes correspondence elicited the desired information, but frequently it was evident that the authorities in the denominations, tho cordial and ready to respond, were themselves not posted as to the facts. An effort was made to learn the number and membership of the young people's societies, but without success.

Certain facts, however, it was possible to gather, and these are presented in the descriptive text of the different denominations in Part II of the report. Such as were fairly comparable are presented in the general summary of Part I in three tables: 1. Domestic work—missionary, educational, and philanthropic, the institutions, agencies employed and amounts contributed. 2. Foreign mission work, institutions, agencies and contributions. 3. Contributions for domestic and foreign work compared. A modification of this last table is presented in connection with this article.

Of the 186 denominations, 75 are not represented in the tables. Most of them have no organized work of any sort, tho it does not follow that they do no missionary or benevolent work. Among them are the Churches of Christ, protesting against the societies of the Disciples, tho they contribute individually to some form of missionary effort; the Plymouth Brethren, Independent churches, most of the Evangelistic Associations, etc. Of the remaining 111 organizations, 75 are

represented in both the domestic and foreign work tables, 29 in the domestic work tables, but not in the foreign, and seven in the foreign but not in the domestic. The summary of contributions represents only 92 denominations, as several bodies reporting other items gave no figures under this head. Chief among them is the Roman Catholic Church; partial reports were available for one organization, but they were so meager that to publish them would involve a serious misrepresentation.

In reviewing these tables it is to be remembered that they are limited to strictly denominational statistics. Only those contributions are included which pass through denominational channels, and those institutions which are under denominational control. Thus the large sums of money given to such organizations as the Y. M. C. A. or the American Bible Society, do not appear; nor those educational or philanthropic institutions which, tho closely identified with religious bodies, are not under denominational control. Accordingly, while the figures for missions, home and foreign, may be considered as fairly complete, those for education and philanthropy are far below the truth. As illustrative of this it is to be noted that no figures at all appear under the head of philanthropy for the Congregationalists, Presbyterians or Unitarians, altho the members of these bodies are most liberal in the support of such institutions. On the other hand, the figures for Roman Catholic institutions, educational and philanthropic, are fairly complete, but there are no figures at all for Roman Catholic contributions. The result is that the tables must not be understood

to represent in any one particular the sum total of the share of the religious bodies in the general welfare of the country.

Notwithstanding these limitations, it is significant that the total amount reported as contributed by these religious bodies in 1906 was \$47,420,546, and that of this sum 81.6 per cent was for expenditure in the United States, against 18.4 per cent for foreign lands. Of this total, \$21,506,898, or 45.3 per cent, was for missions, home and foreign, and of this amount 59.3 per cent was for home missions and 40.7 per cent for foreign missions. When it is remembered that the figures for foreign missions include many items which in this country come under the head of education and philanthropy, it will be evident that there is no substantial basis for the claim that Americans favor foreign lands at the expense of their own.

A comparison of the contributions for home and foreign work, and particularly of those for home and foreign missions, shows that the larger proportion for domestic work, or home missions, is given by those bodies most directly affected by immigration. Thus, in the Lutheran bodies, the German Evangelical Synod, the Christian Reformed Church, domestic work and missions greatly outclass the foreign. In the Northern Baptist, Methodist, Presbyterian and other bodies, the proportion is more nearly equal, while in the Southern bodies of the same families the foreign work outclasses the home work. Other facts of note are the great attention given by the newer denominations, and particularly by those of foreign origin, to education and philanthropy; illustrated by the em-

phasis on parochial schools in certain Lutheran bodies; the effort to provide for the poor members of the community. The columns of averages per member furnish some interesting suggestions. In this connection it is pertinent to note that the large amount credited to the Northern Baptist Convention for education, which brings up the percentages and averages, seems to be due partly to certain large donations to the Chicago University, so that Baptists in particular and all religious bodies in general, share in the effect of Mr. Rockefeller's donations.

Did space permit, the consideration of the tables of work of the denominations, incomplete as they are, might be extended with interest and profit. They certainly deserve the careful consideration of all those interested in the practical relations of the churches to the community at large.

Mutual Relations of the Denominations

There are few people who, entirely aside from their ecclesiastical views, do not feel that denominational divisions, at least to the degree to which they are carried, are not merely a blot on church life and a hindrance to its spiritual influence, but a great economic waste. The fundamental question in the minds of many, therefore, will be, are there any indications in this report of progress toward a better condition.

The apparent answer of the tables is not encouraging. Since the report of 1890 there have been 61 denominations added to the list, a net increase of 41. It is true that a number of these are small, and to be regarded as associations of churches rather than as fully organized denominations,

but there were several such registered in the former report, and the size of a denomination furnishes by no means an accurate criterion of its importance. It is also true that a number are the result of immigration, and will probably gradually unite with similar bodies. After all allowances are made, it remains true that so far from lessening, the number of denominations that give promise of permanency has materially increased. A careful study of the descriptive statements of the denominations will, however, bring out certain points which deserve special emphasis, and modify somewhat the first impression.

In the first place, doctrinal resemblances bulk much more largely than doctrinal differences, and the members of even opposing churches are coming to realize that while they may phrase their beliefs very differently, the content of each is, after all, very much the same. This will be apparent, I believe, to any one who, with open mind, will read and study the statements of doctrine of the denominations, with a view to learning what they consider to be the essentials of their belief. These statements are not, of course, doctrinal treatises, but the effort was made to secure from each religious body a clear, satisfactory statement of its doctrinal basis, and while probably some may be dissatisfied, it is believed that they fairly represent the situation in each body in this respect.

In the second place, ecclesiastical barriers are breaking down, or perhaps more accurately, becoming so confused that it is difficult always to trace them. The denominations have been roughly divided into four classes: hierarchical, episcopal, representative

and independent. There are, however, few, if any, that can be placed exclusively in any one of these classes. Even the hierarchical bodies are feeling the surging of independency; the Episcopal bodies are almost as representative in character as those avowedly so; the representative bodies are more and more independent, while the independent bodies are looking with longing eyes at the advantages of representative and even episcopal organization. Ecclesiastically as well as doctrinally, the dividing lines are becoming blurred.

In the third place, there is manifest the positive harmonizing influence of an increasing emphasis on the practical, every-day work of the churches for those outside of their own communion. This will appear very noticeably in the section on the work of the denominations. The tables already noticed give some indication of it, but the text presents it in much fuller form. There is the broadening of educational interests, including on the one hand universities and colleges; on the other, the parochial schools of the Lutheran, Episcopal and Roman Catholic churches, and the mission schools of other bodies; the care for the immigrants as they land and scatter over the country, illustrated by the number of churches that report the forty-one languages, besides English, used in church services; the provision for the needy manifest in the establishment of orphanages, asylums, homes, hospitals of many kinds; the realization of social needs for which institutional churches, parish houses, settlements, libraries, etc., have been established. Men, women, and young people are organized in brotherhoods, orders of deaconesses,

sisterhoods, leagues, movements, clubs—societies of every conceivable type. Perhaps most notable of all is the fellowship that is developing in the conduct of this work, particularly as it is brought about in the great conferences and congresses, where the workers of all denominations meet to discuss their *work*, rather than their *opinions*, and find that with one purpose and only slightly differing beliefs and methods they are ever drawing closer together, until not a few acclaim the day of unity, even organic unity, as near at hand.

There are, however, forces at work of which comparatively little note is generally taken, but which become very manifest as one studies carefully the underlying causes for the existence of the denominations. These forces are essentially the same as those that appear in our general political, industrial and financial life: viz., the tendency toward centralization and the protest of individualism. There is on the one hand the conviction that union is strength, and organization is power; on the other, a fear lest union tend to monopoly, and organization to tyranny. Aside from the representatives of the old bodies of Europe and Asia and those that give expression to some new cult, there are few, if any, of the 186 denominations, whether large or small, whose origin is not due primarily to the operation of one or the other of these influences. Did space permit, illustration after illustration might be given. Most pertinent, perhaps, is that of the result of the Methodist-Presbyterian-Baptist protest, in the latter part of the eighteenth century, against the supremacy of denominational authority, the rigidity of denominational rules,

and the exclusiveness of denominational names. At first refusing any association, almost dreading fellowship, standing firm on the principle that each company of believers is a Christian church, and to be known by no other name than that of Christian or Disciple, through the exigencies of common work, they were compelled to come together, some into what is known as the Christian Connection, others into the Disciples of Christ. Here, again, there arose the dread of organization, and the Churches of Christ are classed by themselves, while over the question of delegate membership in missionary societies there was, for a time, danger of still another division and the development of four denominations where a century ago there was the protest against any denomination at all.

It appears thus that while there are very evident tendencies, negatively, to the elimination of the influences which in the past have been very largely the occasion of divisions, and positively to bring the different bodies into fellowship, and perhaps ultimately into union, there are other forces operating, not so much in opposition to these unifying forces, as to bring about new alignments or affiliations, chiefly for active church work. It is one thing for a body to split off from another body because of disagreement, a very different thing for a body to be formed by those, whether persons or local organizations, who

naturally fellowship together and work together easily to a common end.

That great progress has been made toward better mutual relations between the denominations, notwithstanding the increase in the number of bodies, is, it seems to me, very evident. To develop it to the full will require, on the part of all, not merely mutual respect and confidence, but a demonstration that Christian unity is not inconsistent with diversity of belief and of methods, whether in worship or in work; and that organization means mutual cooperation rather than the dominance of any one form or element. If this can be secured, the cherished aim, with all its grandeur as well as its simplicity, will be secured, and the Church will prove to be the one Kingdom of God.

Since the above was written the General Convention of the Protestant Episcopal Church and the National Council of the Congregational Churches have issued statements which emphasize this position; while, as these words are penned, representatives of three great Methodist bodies are in session in Baltimore discussing organic union, the formal recognition of the passing of those conditions which occasioned separation. It is significant that the impulse in each case seems to have come from the inspiration of the great missionary conference at Edinburgh.



FOREIGN MISSIONS AND THE WORLD'S CULTURE

THE CONTRIBUTIONS OF BRITISH MISSIONS: TO PHILOLOGY, BIBLE TRANSLATION AND NATIVE LITERATURE

BY REV. JAMES JOHNSTON, BOLTON, ENGLAND

Even in circles of comparative intelligence men scarcely realize to what an extent the civilized world is indebted to missionary toils for its knowledge of the science of philology and for the growth of vernacular literature. Within the nineteenth century, which practically covers the era of modern missions, an amazing amount of evidence leads the *London Times* to say that this work "would itself redeem the work of the missionaries from the stigma of failure."*

A glance at the records of philological triumphs shows results on a prodigious scale. Dr. Dennis's masterly volume, a "Centennial Survey of Foreign Missions," contains over forty pages of titles of translations put down to the credit of missionary learning and scholarship. If the linguistic activities of the chief missionary organizations in the United Kingdom be taken into consideration, the "Centenary Volume" (1899), of the English Church Missionary Society alone, presents an impressive array of nineteen pages, comprizing the names of 382 contributors, credited with thousands of publications in upward of 114 different languages and dialects. Of the seventy versions for which the society is indebted to the Bible Society, the majority have been prepared by its own missionaries, the number and quality of which have not been surpassed by those of any similar organization. In addition to the work of this society we have the

production of other smaller societies, whose labors in philology and native literature have great value and influence in the mission fields.

A brief survey of these glorious, if silently wrought, successes lends emphasis to a tribute of the *English Spectator* that, in the command of foreign tongues, "no class of men on earth, except German professors, would attempt to rival English missionaries in linguistic achievements. There are men among them, in dozens, as familiar with the folklore of the Semitic peoples, and others who have mastered thoroughly the so-called 'impossible' languages, learned Chinese and popular Singhalese."

It is perhaps not necessary to point out that in hundreds of instances these laborious tasks, marked by cultured gifts, and superb devotion, were carried through with scanty literary apparatus, at distant mission outposts, in regions haunted by malaria, and amid scenes of barbarism and imminent peril.

In this department of missionary service one authority tells us of nearly two hundred African languages and dialects which have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible, entirely through "evangelists" hailing from British shores. "Many of these tongues," Sir H. Johnston likewise notices, "were on the point of extinction and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention." On the other hand, they have given fixity and wider utility to numbers of native tongues ranging from

* In the present article we shall confine ourselves to the achievements of British missionaries, those of the United States, and possibly the Continent of Europe, requiring a separate paper for their discussion.

"dialects spoken by a few thousands of uneducated Indians in Northwest America—found without grammar or alphabet—to the great languages of India and China, used by scores of millions, the vehicles of ancient literatures and profound philosophies." By such instrumentalities have heralds of the cross provided a civilization to savages and a literature to peoples that had no alphabet. Of this type the Livingstonia Mission is a characteristic example. Dr. Laws, its devoted superintendent, observes that, thirty years ago, not a soul in Central Africa knew a letter of the alphabet.

As regards the spheres of pioneering linguistical triumphs, some notable specimens relate to the languages of the African continent, including those of West Africa, viz.: Susu, Bullom, and the like; Isenberg's Amharic Dictionary; J. F. Schön's Dictionary, and Hansa Studies, since extended and utilized by the Hansa Association, further supplemented by the Rev. C. H. Robinson's researches, also of a bygone time; the exhaustive works of Ludwig Krapf in the "linguas" of East Africa; Rebmann on Swahili, and kindred tongues; Moffat's Sechuana version of the Bible; S. W. Koelle's imposing "Polyglotta Africana," a comparison of one hundred African languages, and recent translations into Kongolese by that great linguist, Holman Bentley. Mingled associations gather around the herculean toils of George Lawrence Pilkington, who, at the close of the nineteenth century, in the space of eight crowded years, prepared the New Testament and the major part of the Old Testament for the Baganda people, subjects of one of the most re-

markable protectorates at the present day holding allegiance to the British Crown.

Of modern issue and conspicuous service are the productions of the Rev. and Hon. Dr. Hetherwick, of Blantyre, comprizing a handbook and New Testament in Yao, a manual in Chinyanja, and the principal share in the latest translation of the New Testament in the same tongue; coupled with the Chinyanja Dictionary by Dr. Laws; the Ngoni and English-Tumbuka Dictionary by Drs. Elmslie and Steele, respectively (the Tumbuka language being spoken by 25,000 natives); and the Mananja Dictionary, a work by the late Dr. D. C. R. Scott, worthy of a high place "in the roll-call of the heroes of the Christian faith" as a pioneer leader of the Blantyre Mission. With these may be linked a volume entitled, "Africana," from the pen of the Rev. Alex Duff, pronounced one of the best books ever written on Africa. Through the agency of the Livingstonia Printing Press as many as ten native languages have been reduced to writing by missionaries in the British Central Africa Protectorate, besides the several translations into the vernacular, all marking an extraordinary advance upon an aggregate of fourteen African languages reported to have been printed between the year of Livingstone's death in 1873, and the first issue of the Chinyanja New Testament in 1886, under Dr. Laws' supervision.

Attention should be called to the "Union" Ibo version (West Africa) of the New Testament, the fruit of Archdeacon Dennis's zealous labors, issued by the British and Foreign

Bible Society in 1909. The Ibo tongue, the speech of upward of 4,000,000 out of the 6,000,000 inhabitants, is the most prevalent of the eight distinct languages spoken in Southern Nigeria. More recently, the Archdeacon, under the auspices of the Church Missionary Society, has embarked upon the larger undertaking of a "Union" Ibo version of the Old Testament. Commenting upon the changes around the seaboard of this extensive tract of domain in West Africa, it has been admirably said: "To have the whole Bible translated into the Ibo language and in use in the Ibo country, which ten years ago was closed against the white man by the tyranny of a crafty and cruel superstition, is one of those signs of the onward march of the Kingdom of God which can not be gainsaid." For the accomplishment of this important task by Archdeacon Dennis the representatives of the Old Calabar Mission belonging to the United Free Church of Scotland will give their hearty co-operation.

To the scholarship of missions the world is debtor for Tamil works by Rhenius, in South India; to the Church Missionary Society agents for grammars and lexicons in the tongues of the Hill Tribes, Malto, Santali, Gondi, and similar aboriginals; and to the undaunted Moravian missionaries, Jaeschke and Heyde, for a Tibetan dictionary and translation of the Bible, respectively. Altho the principal languages of India and China were in earlier ages treated by their own scholars and have engaged in modern times the study of a distinguished band of scholars, yet the Sindhi researches of Trumpp and Shirt, in India, and the linguistic masterpieces

of McClatchie, A. B. Hutchinson, and others, in China, claim an honorable place in any philological record. To these should be added the numerous versions in the Maori of New Zealand by Williams, the Malayalam works of Benjamin Bailey, and the Cree, Ojibway, Eskimo, and various North-west American dialects in considerable number.

Of Bible translations in the world's foremost tongues a truly inspiring record may be submitted. Missionary purpose is here represented by some of its noblest works.*

These heroic souls have realized the old Latin motto afresh, *Finis coronat opus*—"The end crowns the work." Men who have compelled the world to admit that the best translations date from the mission field, by those possessing "the mystery of making paper talk," to use a quaint expression of native wonder.

Pathetic and thrilling is the story of the translation of God's Word in the Malagasy tongue. Ere the storms of persecution swept over this "Great African Island," the pioneer missionaries to the Malagasies, who arrived in 1817, "had only eighteen years in which to work before they were expelled, but they used them to good profit." At the capital, Antananarivo, in the interior, they first learned the language, next reduced it to writing, and afterward completed the translation and printed with their own hands the whole Bible from Genesis to Revelation. This precious legacy the missionaries left to their converts, upon whom the Queen of Madagascar wreaked her vengeance for twenty-six long, weary years—when they

* These include translations into 500 languages and dialects, many of them never before reduced to writing.

themselves were banished as disturbers of her subjects in 1835. In the last quarter of the century a much-needed revision of the Malagasy Scriptures was made, to the completion of which the Revs. W. E. Cousins and L. Dahle, of the Norwegian Missionary Society, a most accomplished linguist, were notable coworkers; the former subsequently producing his valued translation of the Bible in the speech of the Malagasy.

Notwithstanding that the number of languages in which the complete Bible is now printed was trebled in the course of the nineteenth century, wide is the field which still remains un-reaped. According to the Rev. H. B. Macartney, of the two thousand languages and dialects spoken by the human family, only five hundred have the Scriptures in any shape or form whatever. In other words, taking the old world and the new together, there are some 1,600 races and tribes whose languages are wholly or largely unknown to Europeans.

Concerning miscellaneous translations and vernacular literature in general, dealing with every phase of native life and thought, the issues are quite beyond calculation. For the uncultivated races these have been of an elementary character as compared with controversial publications, e.g., books of theology and devotion, or of history, science and philosophy, etc.; to meet the wants of civilized communities in India, China, and Japan; indicative of amazing activity among literary missionaries and the broad outlook of the societies which they represent.

In this department it is only possible to refer to a few works of acknowledged celebrity, such as the medical

writings of Dr. Hobson, of Hong-kong, or Dr. Kerr, of Canton; Dr. Morrison's Chinese Dictionary, an incomparable task, a copy of this weighing forty-five pounds, forms one of the literary curiosities of the British Museum; Dr. Legge's erudite compilation of the "Chinese Classics"; Hewlett's translations of patristic writings into Urdu; Pfander's controversial treatises; and, of present date, Dr. Timothy Richard's translation in eight volumes of Mackenzie's "History of Christian Civilization in the Nineteenth Century"; the doctor being an ardent Chinese educational reformer and the widely known secretary and inspirer of the Christian Literature Society, than which no society has done more for China and its millions. Other eminent names whose productions appear in many tongues are too numerous to mention.

Notable, likewise, are standard translations of Chinese literature into the English language, for which students and young missionaries in China are under the greatest obligation. Specimens of this class include a classic volume on Taoism by the Rev. Dr. Chalmers, the valuable works of the Rev. Dr. Edkins on the Chinese language and literature, and a treatise on Buddhism by Dr. Eitel, the best exponent of that ancient system of worship.

Reviewing briefly the place of Christian vernacular literature in Oriental lands, the urgency is everywhere apparent for the provision of wants—intellectual and spiritual—on behalf of millions of souls. In the production of such literature, which is largely the creation of the past century, missionaries have not only been the pioneers of vernacular education,

they have also been among the first to employ the vernacular as literary vehicles. In the preparation thereof they have rendered greater service than the churches at home have recognized. In a word, the use of a vernacular Christian literature by missions, tho capable of wide development, has been an enlightening means under Providence for the hastening of the day of the Lord.

On the other hand, anti-Christian and pernicious vernacular literature are scattered broadcast, the majority of them being merely reproductions of the popular infidel literature of England and the United States.

To grapple with this problem, especially in India, a popular style of Christian literature both for native Christian communities and non-Christians is certainly demanded. "Translations," says a missionary, "are not of much use"; they lack the idiomatic, homely familiarity and charm which the vernacular conveys. To be appreciated by the native populations, Western knowledge, as far as possible, must be cast into Oriental molds. It is undoubtedly true, therefore, that vernacular translations present a sphere of very high evangelistic value, alike in regard to the supply of the native Christians' own religious needs, and to the prominent part they are to take in the evangelization of their own countrymen. Some years ago Dr. Murdoch made the astonishing statement that "the Hindu, the vernacular of over seventy millions, had not a single commentary in any book of Scripture: only one Indian language had a Bible concordance." A clamant appeal, indeed, to the leaders of missionary institutions and the Christian Church.

For the creation of this type of literature it is universally agreed that missionaries, or men of like culture, already fitted for literary work, should be set free to discharge it; to occupy certain linguistic areas, and to superintend the preparation of Christian literature in each of the different languages of the people.

In order to appreciate the magnitude of the task it should be noticed that a reference to Christian literature "for India" is, of course, like speaking of literature "for Europe," so vast is the diversity of languages spoken by nearly three hundred millions in India. A very different condition of things to that obtaining in China, where the people are homogeneous, with one literature for the whole empire and her dependencies.

Loud is the call, therefore, to provide pure, wholesome books to counteract the taste for others of a debasing kind, and the dissemination of a better class of works with a larger mission than tract or pamphlet, useful as their function may be, for religious inquirers. "Such a presentation of the distinctive truths of Christianity," it has been declared, "can only be done effectively by those who are able to understand and sympathize with the Oriental mode of thought, who have examined the sacred writings of other nations from the point of view of the earnest seeker after truth, and who are willing thankfully to acknowledge whatever of truth is contained in them." Only in this, or a similar manner, can the growing demand for Western knowledge be met and the supreme claims of Christ be presented to the educated youth and a vernacular-reading population.

SELF-SUPPORT IN THE PHILIPPINE ISLANDS

BY REV. CHARLES W. BRIGGS, ILOILO

Missionary of the American Baptist Foreign Mission Society

In the great enterprise of evangelizing the world, the attainment of self-supporting native churches is not the end in view; it is rather an evidence that the end is being approximated, and one of the last steps before reaching the end is being taken.

The so-called problem of self-support is a modern one. For more than seventeen centuries Christianity spread from country to country without such a problem being known. When Paul went into Europe as a pioneer missionary, he had no salary, no incidental allowance, no pay for native preachers, no chapel-building fund, not even for the new towns. He supported himself in part by working at a humble trade, and instead of spending money on his new congregations, called upon them to make regular collections for the needy back in Judea. Paul never heard that there was anything else than a self-supporting church.

The whole problem of self-support on the mission fields to-day results from the difference of economic standards between the home land of the missionary, and the standards obtaining on the mission fields. The problem arises when we try to transplant Western institutions into Oriental fields. This does not necessarily condemn all such attempts. But it certainly does mean this: That the missionary, not the people nor the conditions in which he works, is chiefly responsible for the problem of self-support. It seems to me also to fairly imply the following: *That self-support is a natural and inevitable development from implanted Christianity, capable of attainment on any mission field.*

Christianity must first be implanted. That does not mean dogma nor doctrine, nor Christian ethics, for it means much more than all these—a whole greater than these parts. It does not mean that a human institution must be humanly implanted. The implanting of Christianity in any land is one of God's undivided and exclusive prerogatives. God must first prepare the soil, create the demand for Christianity, call the worker, bless the work. Man can herald the message he receives; he may teach and inculcate it; better yet, he may be its living embodiment, its incarnation, winsome, infectious, contagious; but God giveth the increase.

Christianity is always and everywhere alive. In every land it is a living organism, capable of feeding, reproducing and maintaining itself, in accordance with the laws of life.

A supreme duty of the missionary is to take off his sandals in reverence, and beware lest he interfere with and hinder that eager, impulsive life, and overfeed it, till the organism becomes all belly, ever greedy, never satiate, parasitic, with its Christlikeness, its comeliness, its independence forever maimed.

Many are the limitations of an American missionary living among an Oriental people; but unless his work and association be with the governing class, he soon finds that the economic gulf is the widest one separating him from the people. The people, great hordes of them, crushing millions of them, are poor and degraded. They live from hand to mouth, and starvation will overtake many of them sooner or later; but the missionary has

salary, fine clothing, expensive food, servants, vehicles, bicycles, motors—in fact, from the point of view of the masses, he is rich.

If the missionary were simply to announce or herald the gospel on the mission field, this would not make so much difference; but when he has to become one with the people, to incarnate the love of God in their midst, to so identify himself with them that the love of God in his own heart and life shall become infectious with them, it is clear that such an economic “middle wall of partition” constitutes a most serious obstacle to his real work.

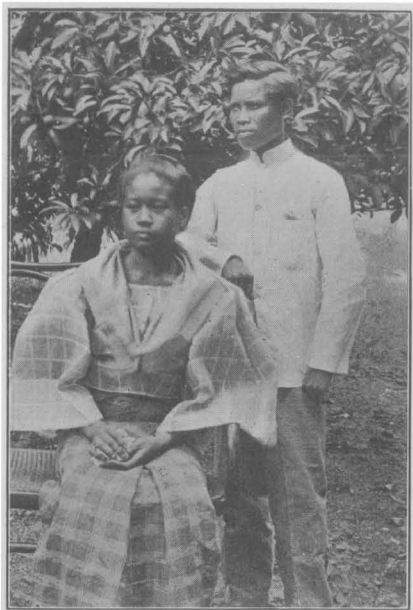
And this difference of economic status would be less of an obstacle were it not that he is the advanced agent of the most leveling, democratic, socialistic religion that was ever formulated on earth. This relatively wealthy one is a messenger of the poor Christ, who had not where to lay his head, and who despised property and wealth, and refused to taint his hands with it. His ringing rebuke to the rich in search for life, His command and example to give to every one that should ask, and to lend to all who would borrow, His carelessness about to-morrow and its needs—these must be the message of the missionary to the poor, hungry millions in Oriental lands. It may be never so easy to explain that Christ did not mean just what He said—to a Western audience—but in the Orient there is the difficulty that be the explanation never so satisfactory to the missionary, it does not appeal to his hungry audience, who can believe him and his message only in so far as he himself puts it into practise. He is sure to come sooner or later to wonder within himself if Jesus did not, after all,

really mean just what He said! So it is that he finds a tremendous gulf “fixt” between himself and his audience, the people he has come to Christianize.

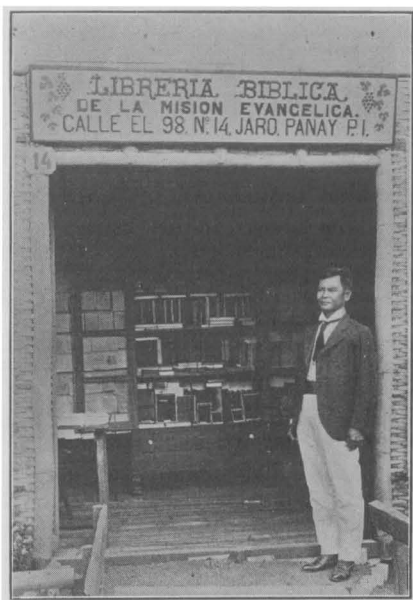
This difficulty is not avoided by leaving the missionary without visible means of support, to actually and physically live on “faith,” as it is sometimes called. The missionary without home and food and other bodily requisites to which he is inured has proven a practical failure. The instances are few, indeed, where such a missionary does as much work, or does it as well, as the regular “Board” missionary. The Orient is not the home land, and its health problem for the Occidental is a big one. Missionaries can’t ever go back to the economic simplicity of Christ and His disciples living in their own land, and in an environment so different from what a missionary must face.

But every missionary should open his eyes to the limitations placed upon his power to inculcate Christianity under such trying conditions, and strive in every possible way to offset the disadvantages resulting from the contrast between his economic status and that of the people among whom he works. Every missionary shoulders heavy responsibility in this matter if it is true that the only difficult element in the problem of self-support is the missionary himself; if the institution he is to plant on foreign soil is to stand or fall with himself.

The writer’s missionary experience convinces him that too much money is being spent on our mission fields in salaries and wages for native helpers and preachers, in chapel construction and chapel maintenance. The question should oftener be raised whether



A SELF-SUPPORTING PREACHER AND HIS WIFE



A PROTESTANT FILIPINO AND HIS BIBLE SHOP



SEVEN O'CLOCK IN THE MORNING AT THE KABATUAN SCHOOL, ILOILO
PROGRESS OF EDUCATION IN THE PHILIPPINE ISLANDS

such expenditure promotes or hinders self-support. The following is the pathetic report of a missionary in India: "I am suffering daily from the results of unwise kindness, or from the kind unwiseness, of those noble men who labored in this district in the days gone by. There are parasites here which hang with such a tenacity that a detaching remedy seems impossible."

This does not mean that too much money was raised and spent for missions in that particular district in India, but that money was used to put brakes on the wheels of progress. All hail the day when the Spirit of the Lord so moves upon the churches that they shall devote ten times their present contributions to the evangelization of the world; it may be, however, that He waits till He sees more evidence that such an increase will be used where it will accomplish good results. The day that sees such advance in giving to missions, and such wisdom in the administration of mission funds, will be a day when but little of the money goes to native preachers, and to the developing of "rice Christians" and "rice churches"; but the missionary ranks will be kept full, and their quality will be maintained; missionaries will be fully supplied with all the necessities of life, and allowed none of its luxuries; there will be a tremendous increment in the dissemination of mission literature, to be sold, not carelessly given away, that it may be appreciated and effective. It will see large outlays of money aiming directly to influence and educate public opinion through the channels of native-directed papers, theaters, and other molders of society. There will be a great advance in our educational work,

with endowed institutions which do not neglect industrial training nor tolerate undemocratic atmospheres; and there will be a more adequate supply of consecrated doctors and nurses, equipped with hospitals and nurses' training-schools, to emulate the example in neighborliness of the Good Samaritan. This sort of evangelism, pulsating with the love of Christ, builds solidly, doth not make ashamed, and will not breed parasites.

Self-support in mission churches may be promoted by the missionary who, in loyalty to Christ and to the Great Commission, does not fail in these following respects:

1. The missionary must be democratic. There is a line of social cleavage through every human society, whether in the East or West. This cleavage line is vague, but real, and the democratic are those below the line, or in full sympathy with those below the line. Clothes and property and learning do not justify an attitude of "superiority," or even of condescension to those below this line. Strip off all these accretions and we all stand before one another, as we stand before God, bare men, each man a man, and God alone able to say that one is better than another. Ninety-nine people in a hundred, in the mission fields, are below this line of social cleavage. Christ always "lined-up" below this line of social cleavage. The missionary must always be a true democrat. Christ's messenger is Samson shorn of his power, if he remains, or is considered to remain, above this line of cleavage.

The line of social cleavage is more closely drawn in the mission fields than it is in the homeland, and is more exclusively drawn. Those below have

practically no possibility of ever passing this line. And everything conspires to draw the line below the missionary, and make his words "sounding brass and a tinkling cymbal" to the great proletariat. But Christ was of the proletariat, in whom the upper classes found learning and authority with astonishment. "Can anything good come out of" peasant "Nazareth"? Probably all His disciples who took an open stand with Him were from below this line. Nicodemus and Joseph of Arimathea and the certain "rich young man" were deterred by this line from becoming His apostles. Saul of Tarsus was born above the line, and educated above the line, but voluntarily classed himself with those below. He had the good sense to see that this was greater than fame as the noted student of Gamaliel.

The missionary spirit and passion is for self-sacrifice. The passion for God and for humanity in its need can only express itself in the denial of selfishness, and in the paying of any price for a share in the regeneration of humanity. The first century was a century of martyrdom. Progress for the kingdom then was only by way of the cross and the fagot. Progress in the twentieth century can only come through paying the price—suffering, ceaseless toil, self-denial and self-immolation, for the salvation of the world. And no religious teachers and workers know this better than missionaries of experience. So that the very fact of one's being known as a missionary should be known to involve a passion for self-sacrifice.

The application of this great principle to the actual and concrete situation on any particular field can only be

left to the leading of the Holy Spirit in each individual missionary's life and surroundings; but the great principle must never be forgotten nor defrauded of application.

In home life, economy of food and clothing should be rigorously practised, in the conscious and volitional endeavor to diminish as far as possible the gulf between the missionary and the great multitude who are poor in the extreme. The greater part of a missionary's salary can be put to a far higher use than overloading the stomach, or over-decorating the person. No missionary can live in an Oriental country, with Oriental servants about the house, without the people knowing in a general way about how much his table and home is costing, and how much truth and sincerity there is in his teaching of the gospel of self-sacrifice and seeking first of the Kingdom of Heaven. A broad smile and kindly words regarding the poor and needy, and fine discourse about the blessing of sharing in the suffering of the beggars and orphans, are sounding brass and tinkling cymbals to an Oriental audience who know facts of the missionary's expense items in the gratification of self which all point in another direction from that taken by his tongue and lips in religious discourse. The most pernicious part of the skepticism and indifference to his teaching of the gospel may not be consciously defined as such in the minds of the people he is seeking to teach; the subconscious sense of the incongruity between life and words render him and his message impotent.

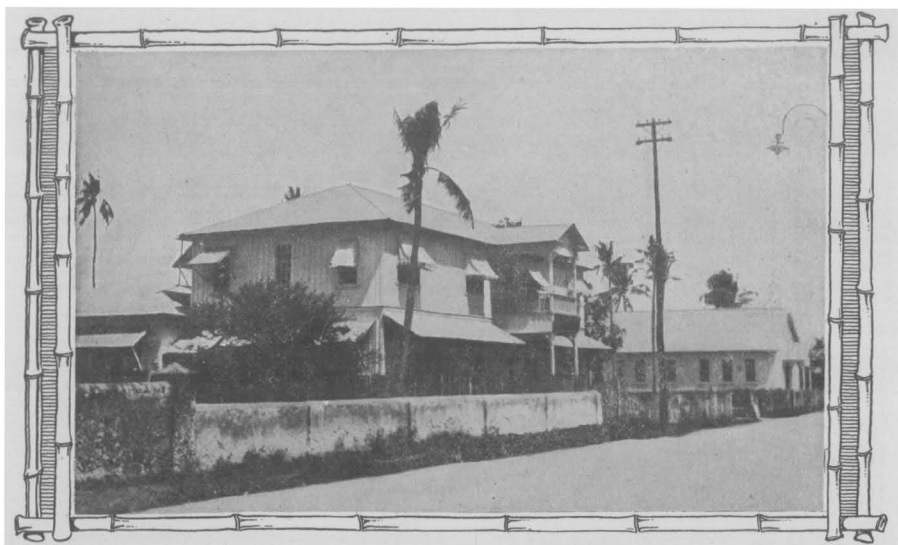
I thoroughly believe there is a great principle in the instructions Jesus gave the twelve and the seventy when He sent them out as the first missionaries,

telling them to take nothing with them for the journey, to enter into the homes where they would be received and eat with the people there and then heal their sick and announce that the Kingdom of Heaven was at hand. The literal obedience to the letter of the instructions then given to missionaries may be ridiculous and even savoring of death—for the letter kills—but the principle can not be ignored by any missionary without tremendous hurt both to his own life and to his work. The principle demands freedom from impedimenta that would positively defeat the purpose of the missionary; and calls for the missionary to come into close and most intimate relations with the family in the home, fellowship in the common meal, than which nothing else is a better solvent for the barrier between the missionary and the Oriental for whom he works; and in general, the air and spirit of one who has a burning purpose to which everything else must be sacrificed, and which can not for a moment thrive in the presence of selfishness in any of its insidious forms.

I wish to raise a question whether or not a lot of our missionary work is not done in utter blindness and disobedience to the spirit of these instructions of the Lord? And to declare my conviction, based on ten years in the mission field, that disobedience to this principle straight from the Lord's heart, is the prolific source of our difficult problem of self-support of the Christian institutions we are developing in so many mission fields. The reason why the vigorous, independent, aggressive institutions of Christianity are not forthcoming in many quarters, but in their stead a lot of preachers

that have to have salary from abroad, or they can not work; of chapels that have to be largely built and kept in repair by foreign money, or else they will not exist; and of "rice-Christians" instead of stewards taking more delight by far in giving than in receiving, are in evidence. When we sow thorns, we need not look for figs to develop; when we do not sow Christianity as defined and exemplified by Jesus, we are fools to look for a resultant Christian growth that is genuine and self-supporting and aggressive. And I would maintain that the missionary should in many cases begin with himself, and his own home and manner of living, if he is to hope for a self-supporting work.

With a district sixty miles in length, and almost without roads except on its southern end, and with the task of touring country villages widely separated, I have found in my work that it has paid to make it a rule to tour the district on foot. A bicycle has done me good service as far as the roads extend. Beyond the roads, a horse could be used, or, especially during the rains, a palanquin would save the missionary many bruises and blisters. After giving each a trial, I have been fully persuaded that the best work, by far, can be done by going on foot. The preachers and helpers all must walk. True, there are instances where mission funds are wasted in supplying them with horses, and pampering them into parasites. But, except in cases where some one uses money very unwisely, the native workers all must go on foot. If the missionary goes along with them, he not only becomes one with them in fellowship by the way, but makes it far simpler and easier to help them get a



By courtesy of the Baptist Foreign Mission Society.

THE UNION HOSPITAL AT ILOILO, PHILIPPINE ISLANDS



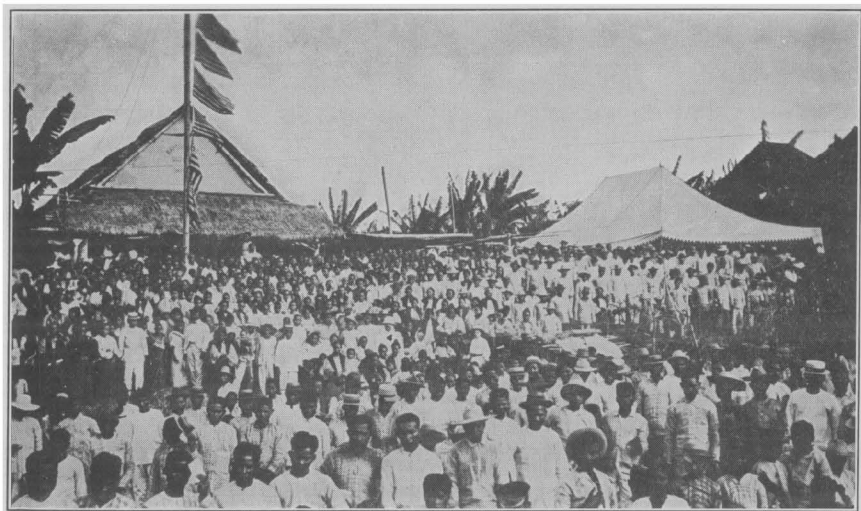
By courtesy of the Baptist Foreign Mission Society.

THE DOCTOR AND NURSES AT THE ILOILO HOSPITAL

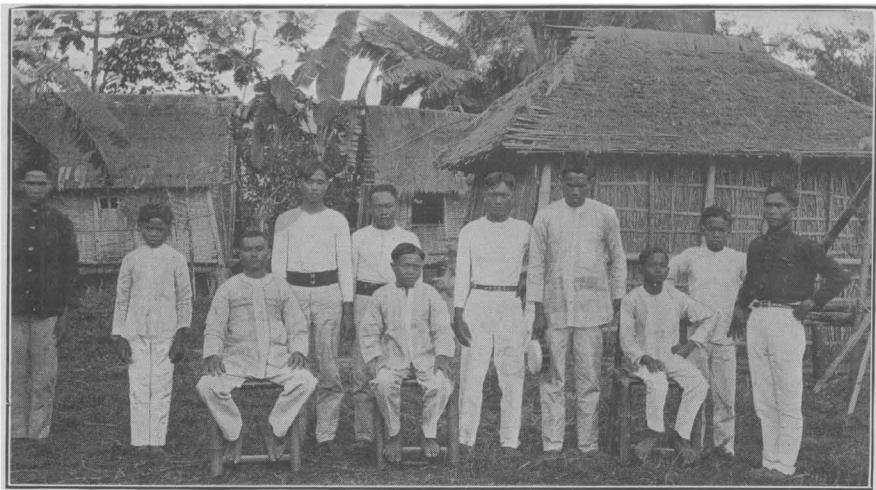
THE MINISTRY OF HEALING IN THE PHILIPPINE ISLANDS



STUDENTS AT THE JARO BOYS' INDUSTRIAL SCHOOL—A SELF-GOVERNING REPUBLIC



THE BAPTIST ASSOCIATION, ILOILO PROVINCE, PHILIPPINE ISLANDS



By courtesy of *Missions*.

normal idea of what the real spirit of preaching the gospel is. When they see his blisters and his fatigue, and the mud and stains of the jungle on him, as well as on themselves, it is far easier for the Lord to move in their hearts to be content with some hardship, and to thrill with an enthusiasm to preach and work without expecting pay for it.

Jesus walked with His disciples, and improved the time along the way to open their minds. That was the theological seminary in which was trained Simon Peter, under whose persuasion five thousand were converted at Pentecost. The thing works well on the mission field; in the Philippines, at least; for I have seen preachers develop all the way from new converts ignorant of the New Testament until they had become splendid preachers of apostolic power—and this in a peripatetic school, the class-room being none other than the jungle trails, the rest-places, and the homes and villages where we stopt for the night. Preachers trained in that way, and with but one text-book, the New Testament, are easily preserved from the thought, even, that they are to be mere hirelings and parasites. While, if the missionary rides horseback, he does not go along the way with those trudging on afoot, he does not get into so close fellowship with them in the toil and ache of the tour, and he lacks the vigorous appetite and the powerful gastric juice that will relish the humble fare of the people, and even digest the barriers between him and them, the middle wall of partition, through which in some way he must carry the gospel into their hearts and characters.

The only way to sympathize with

the sorrowing is to know sorrow by experience. The only way to love the poor and needy is to experience poverty; and the only way to preach the gospel to a hard-working, calloused, weary lot of the proletariat in the Orient is to share their callouses, share their hunger, and be one with them in their weariness and blisters and aches. And the missionary who is not willing to pay this price for the sake of the kingdom has not yet known the passion of Christ.

A very fine instance of the relation of this sort of work to self-support was seen in a little experience I had in 1904 and the succeeding year. A first visit was made to a frontier village and far beyond the decent trails. I was sick with tonsillitis on the way to the village, and a party of some twenty men came out and met me fifteen miles, and carried me over the worst part of the trail—the last fifteen miles—in a palanquin. It was easy travel for me, but killing labor for the men who, two at a time, struggled over the slippery trail with my weight on their bare shoulders. After coming to the village, several of them developed fever, no doubt induced by the fatigue of that carry. They apparently did the work willingly, and would not take pay for their pains.

A year after another visit was to be made to the same village; the men considered the carry of the preceding year a precedent, and were out to meet me at the end of the difficult trail, and were very insistent in urging and demanding that I ride in the palanquin. This I told them I could not do, for I had legs and strength, and God had given it me to use, and that it would be a shame and wicked to ride on their legs and backs. They

continued, in true Oriental manner, to insist that I ride in the hammock, but finally acceded to the inevitable and we walked along the trail together, wading the swamps and skidding over the slippery, sliding fifteen miles to the village. By dint of much ferreting, I learned that the men had been unwilling to leave their work that morning and come out to carry the Americano over the trail, and had only come under compulsion from the headman of the village. This was what I suspected, from what I had learned of the people and their village life.

I now told them that the principle of their feeling objection to leaving their work and carrying me the fifteen miles was a true principle and a right one. Had I been unwell or a cripple, it would have been their duty to carry me; but knowing that I was well able to walk, they were quite right in feeling as they had. And along the way I missed no chance to give them some wholesome teaching of a kind that would fit their lives and problems. They were won by the treatment I gave them, and were *disciples* from that hour, and realized that the missionary had lessons they would profit by learning.

After a day or two in the village, several of the men approached me with a proposition that they should have a larger and finer church than they had, and that the mission should furnish the money for an iron roof! Mission money had gone into chapels in surrounding districts of which they knew, and they naturally wanted their share in the graft, if there was to be any. Furthermore, they agreed with me that there should be a good school in the village, and wanted the mission to provide a teacher and pay his

salary, pointing out to me that they were very poor.

This was my chance again. I reminded them of the trail and of what I had told them about using one's own legs. They had seen the point and agreed with me that a man who had legs, but would not use them, ought to lose the legs, especially if he would let some one else carry him, and that God would be quite justified in taking off or crippling the legs of so lazy a man. And I pointed out to them that they were now asking me to carry them in a palanquin over the difficult trail. They saw the point at once, and acknowledged that it was a good one. Then I told them they did not need a chapel with an iron roof till they were able to pay for one themselves; that the Christ, born in a humble manger, would meet with and bless them in their thatch-roofed chapel so long as they were honorable and independent in maintaining it. And as to school and teacher, they were led around to see that to get any real harvest they must toil and spade and plow and cultivate, and that then the crop would be harvested in time, and would be a blessing to them. That church, in the village of Maldespina, or Bingawan, is self-supporting to this day. They took an offering for foreign missions, one spring, of twenty-five pesos, \$12.50, and not a man or woman of them has a hundred pesos during a whole year.

2. Self-support can be promoted by not paying native preachers salaries. Hirelings are not good shepherds of the sheep. They not only run away when trial comes, but themselves prey on the flock. And when the pay has to stop, the work is too apt to stop, and great harm be done the cause. When

the demanded increase of salary is not forthcoming, the preacher may go on strike, and hurt the work he has been doing as a hireling. These are not imaginary propositions, but statements of what has actually happened time and again.

A missionary, and a pastor in Christendom, may be able to receive a salary and still do genuine work for the kingdom; but not all are doing it, apparently. When we take the Oriental, whose environment and training are all so radically different from our own, we need to be very cautious, exceedingly cautious, in the use of money and giving pay for work. Judas, the only one of the twelve who seemed to get interested in the financial side of Christian service, came to a sad end. We need to work most cautiously, or scores of promising workers and preachers in our districts will come to an end even more sad.

My first preacher had a big salary. The precedent was established before I began to work with him. The result was, there was no end of candidates for the ministry, and men looking for pay such as he had. When his work in the district was done, I feared self-support was already defeated, and could see hope only in resorting to strenuous measures. I announced throughout the district that preachers and helpers were sorely needed, but that none would be accepted who expected pay for the work. A lot of time and toil was spent teaching some of the New Testament principles that bear on the issue. Paul supported himself and preached the gospel without pay. So did all the apostles, and were clothed with mighty power from God. The parable of the Good Shep-

herd and the hireling was frequently explained and applied. The example of the Catholic priests, who were notorious for their grasping after money and "selling salvation," was not overlooked. And I was able to say in all the Christian communities, that I should go about the country, under the tropic sun and through the swamps and jungles and into the fever-infested mountains, on foot and as a poor and humble servant of Jesus, and ask for volunteers to help in the work. Workers were not lacking, and never have been in that district.

In the districts adjoining mine on either hand, the native preachers had salaries. Some of my men became restive from time to time, and asked for pay, generally beginning by saying that their work was interfered with by their inability to support their families and buy their clothes and preach as full time as they wished to. I made it a rule to hold the man right to his statement and make him tell me how many hours each day he spent preaching, how many hours each week, and showed him how many hours were left for self-support.

After trying each man till it was manifest that he had the genuine spirit of Jesus and was doing good work, I have taken the men into my confidence, singly and in groups, and said to them: "Now what we are after is the Kingdom of God. I want that built up here in this province. I want each man of you to give all the time and strength he has to that great task. God lays that task upon you as well as upon me. I have some money given for this work by the brethren in America, who are praying for our work and supporting it. When any one of you men are in sore need,

and must have some clothing for your work, or some money for your family needs, and the work will be hindered by your stopping to earn the money; or when what you get from your congregations is insufficient; or when there is a famine, and hard times are pinching you and the work is to be hindered, each one of you is to be free to come to me and tell me the facts. I promise to look them over with you sympathetically, and am ready to divide with you some of the money I am holding for the chance to use it where it will really promote the work we are doing together." But I always make it plain that this is not pay for the work they do. It is simply my way of cooperating with them in their work—the work I love and wish to see done well, and which they can do better than I can.

I have been surprized at the way my preachers and workers have responded to this offer. One ordained preacher who had a most difficult frontier district, and was struggling manfully with almost no equipment and with scant living, only asked for twenty cents during a whole year of service. Others during a year had five or ten or fifteen dollars' help. Some asked for more than they needed, and were firmly but lovingly refused that which would have done more harm than good to them. I find that no two of them are alike. Treatment that brings blessing to one, won't work with another. Sometimes ridicule is employed, sometimes logic, sometimes severity and plain talk that might sound like unbrotherliness, but which is what that particular man needs and will thrive on.

I find that preachers without a salary promote the growth of self-

supporting churches in the district. The men are kept humble. They have to go barefooted, and work part of the time for their living, but are kept on a level and in sympathy with their congregations. Money is not being wasted by them, and they are able to teach by word and by example a Christianity that is wholesome and practical, and that fits their environment as a salaried man and a parasite on the purses of Christendom can never do.

The matter of educating and training preachers is here involved. On most of the mission fields pioneer conditions obtain. Preachers are needed like the heroic figures of the early days in America, men who had small or no pay at all, and endured hardship and preached a plain, vigorous type of gospel. Native preachers trained in a school patterned slavishly after a theological seminary in America, are pretty apt to have to be coddled and paid for their work, and drest above their position, and deprived of all the primitive, vigorous enthusiasm of Christ—the fundamental passion for self-sacrifice, without which Christian work is powerless, and the sweets of the gospel insipid.

3. Self-support may also be promoted by *adapting* Western institutions, not *adopting* them, on the mission field. Chapel and church buildings should be adapted to the country and economic condition of the people. Orientals living in thatch houses or in huts of cheap materials, do not need expensive church buildings beyond their means, and necessarily making demands upon mission funds. There are exceptions to the strict application of this rule, but they should be exceptions. When one congregation is helped to build a church beyond their

station and means of support, they constitute a bad example to other neighboring congregations. Human nature is such that help is likely to be taken where it can possibly be gotten.

The missionary is in danger of not appreciating the fitness of a humble chapel or church building, or school building, to the people who build it and are to use it. One needs to be made over into the native, and to see from the native point of view, before passing on the fitness of a given building to its users and their environment.

No congregation can be self-supporting when it is weighed down with a plant that is way beyond their means or tastes, and they must simply be subjects for charity and funds from abroad. Vigor of spirit, and the independence and aggressiveness of Christ, as well as the grasping of his great principle of self-sacrifice, can not be inculcated nor fostered by institutions that may fit some other country never so well, but be a misfit on the field in question.

The theological school is likely to prove such a borrowed institution that is a misfit. No country needs a theological school that must be supported largely by funds from abroad, and conducted by foreigners. Training schools of this sort are apt to be a most pernicious institution on a mission field, and threaten utter defeat to the attempt for self-support.

Even the day-school may easily breed parasites. In fact, there is no greater problem for the missionary than that of using mission funds in his work in such a way as to do good, and not evil with it. The mission hospital is a beautiful institution, scintillating the very beauty of the Great

Physician; but the mission doctor can easily breed parasites and "rice-Christians." The institution must be made to serve the independence and virility of the Christians, even tho the institution lose some of its paint and glitter. The problem of evangelizing the world in this generation, or in any other, will still remain far from realization even when all the wealth of Christendom is dedicated to this high end. Paul, without the money, did more to implant self-supporting Christianity in the Roman Empire than some missions may be doing today, with annual budgets of hundreds of thousands of dollars.

4. Self-support on the mission field may be promoted by definite appeal to the self-respect of the native, and to the persistent inculcation of the principles of Christian stewardship. The native Christian has something that he can give for the support of the gospel, and will never thrive and become vigorous till he gives it to the point of making sacrifice. He is just as truly one of God's stewards as is the millionaire Christian in the West. The great principle includes him, just as it did the poor widow "who cast in more than they all." Just because the native church is poor, and living from hand to mouth, the missionary must not neglect the matter of teaching the church and training its ministers to the idea that they are to give every week, as the Lord prospers them. We can not afford to despise the day of small things. It is only the amount itself that is small; the principle is just as big, and obedience to it brings just as big a blessing as it can in the case of the rich. And the missionary will find it far easier to get his poor congregation to respond, and apply Christ's

great principle, than can the eloquent preacher in Christendom, when he seeks to teach stewardship principles to a wealthy congregation. And the result of such inculcation of the principles of Christian stewardship will be a vigorous, independent, self-supporting and aggressive Christian body.

The appeal to the self-respect of the Church and the individual Christian on the mission field is never in vain. When the young men and women workers are made to feel that the task of evangelizing their own people is their task, not that of the missionary, and encouraged in doing some heroic work at the task, they respond with enthusiasm. Christ's call for sacrifice stirs in their spirit just as it does in the spirit of the missionary. They find it is easier and far more fun, to be willing workers for the Lord, without prospect of pay from some foreign purse, than being a parasite would ever be.

I have found blessing in working to this end by indirection, getting some zealous young preacher to teach this and preach it in the public conferences and associational meetings, rather than to be forever harping at it myself. The missionary is handicapped, and may easily be suspected of wishing to avoid the expense of paying for the work; but the young native can set his own people on fire with the same thought and motive, and without being suspected of ulterior motives. An organization of young workers can be brought about by indirection, with a platform demanding obedience to Christ, and strenuous service for His kingdom, without a cent of pay from any mission board.

And if properly managed, such an organization will ring with the very spirit of patriotism, and of the passion of Jesus. But then it is the native pastors that must do the teaching.

In concluding a paper that has already become too prolonged, I come back to the same proposition I started with—it is going to depend very largely upon the personality of the missionary whether a self-supporting work develops in his field, or whether this endeavor is utterly defeated. Money is a dangerous thing on the mission field. Consecrated money in the hands of a consecrated and wise personality is powerful, but still a risky thing—something like a motor would be that exploded in its cylinders nitro-glycerin instead of gasoline. The power is there, beyond dispute, but the problem of applying it to the real problem and ministering to the real need in a wholesome way is a tremendous task and problem.

The gospel promotes self-support—yea, more, it promotes and fruits out with the glory of sacrificing self and developing an aggressive Church. Christianity, in its records, in its spirit, and in its experience, is wholesome, alive, self-propagating, self-supporting. Its supply of vital support is as perennial as the clouds of heaven, and is from above. The task of the missionary is to make himself over after the pattern of Christ, and far from hindering the normal development of Christianity on his field, cooperate with its potency, and inculcate its spirit, and let God give the increase. In such a way self-supporting churches are possible; yes, will be inevitable, on any mission field.

JANUARY IN MISSIONARY HISTORY

HISTORICAL FACTS FOR MISSIONARY ANNIVERSARIES

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

January 1, 1854.—PRAYER-MEETING AT ONGOLE. On New-year's day, 1854, a prayer-meeting was held in the Telugu country which resulted in reaping, from that long barren field, one of the greatest harvests in missions. On New-year's morning, the Rev. and Mrs. Lyman Jewett, while touring among the villages with three native helpers, entered Ongole, and all day long labored in its streets, ridiculed, reviled and stoned. Toward evening, weary with fruitless toil, the five Christians climbed a hill overlooking the town, and knelt in earnest prayer, each in turn asking that God would send a missionary to Ongole and make it a center of light. A strong assurance was given them that their prayers were heard, and Mr. Jewett pointed out a suitable sight for a mission. For twelve years these prayers seemed to be forgotten, but in 1866 Dr. Clough arrived and took up his residence in a house built on the *very spot selected by Mr. Jewett in 1854!* Ten years later there were more than 4,000 communicants in the Telugu field, and greater ingatherings soon followed.

Other events: Jan. 1, 1866.—Death of Nathan Brown. Jan. 1, 1874.—Opening of the first hospital for women in the Orient at Bareilly, India.

January 3, 1813.—BIRTH OF JAMES CALVERT. One secret of Calvert's great success in Fiji was his habit of selecting, as special objects of prayer and work, certain individuals whose conversion would mean much to the mission. One of these was Thakombau, the so-called "King of Fiji," a monster of iniquity and sin. "For him I earnestly prayed and labored fifteen

years," says the great missionary. "For ten of these years I was settled one hundred and fifty miles away. But whenever we met, I took care to have a talk with him; I sent messages to him; got others interested in him; and for all these years in private and in public prayed for him." In due time these efforts were rewarded and Thakombau became a Christian.

January 4, 1866.—JAMES CHALMERS SAILED FOR THE SOUTH SEAS in the second *John Williams*. It was a happy coincidence that led Chalmers, himself a contribution of the Sunday-school to missions, to sail for his field in a ship given by Sunday-school children. Concerning the great decision of his life, made at the age of fifteen, Chalmers writes: "Our Sunday-school class had been held in the vestry as usual. The lesson was finished, and we had marched back to the chapel to sing, answer questions and listen to a short address. I sat at the head of the seat and can even now see Mr. Meikle [pastor and superintendent of the Sunday-school] taking from his breast-pocket a copy of the *United Presbyterian Record*, and hear him say that he was going to read a letter to us from a missionary in Fiji. It spoke of cannibalism, and of the power of the gospel, and at the close, looking over his spectacles with wet eyes, he said, 'I wonder if there is a boy here who will become a missionary, and by-and-by bring the gospel to the cannibals?' And the response of my heart was, 'God helping me, I will.'"

January 5, 1811.—BIRTH OF CYRUS HAMLIN. Probably no missionary to Turkey won so lasting a place in the

hearts of the people as Cyrus Hamlin, who not only led many to Christ, but through his industrial schemes clothed the naked, fed the hungry and enabled scores of young men to obtain an education. "It is said by those who have traveled widely in the Turkish Empire," says Dr. Thain, "that here and there, often in very humble houses, the one picture hanging on the wall is that of Dr. Hamlin, and that if he is not revered as Saint Hamlin in those homes, he is remembered as the wise friend and generous helper of many students who since that time have done the work of men."

January 8, 1859.—BEGINNING OF THE WEEK OF PRAYER. The Week of Prayer was born on the mission field, its progenitor being the Rev. John H. Morrison, known among his colleagues as the "Lion of the Punjab." During the awful months that followed the mutiny of 1857, at the suggestion of Dr. Morrison, the Ludhiana Mission of the American Presbyterian Church issued a call to "all God's people of every name and nation," to unite in an annual week of prayer for the conversion of the world. The week was to begin on January 8th of the following year. The plan was annually followed and great results along many lines have followed. "The one thought of this missionary in India," says the Encyclopedia for Missions, "has done more toward breaking down denominational reserve among Christians than any other influence in the nineteenth century."

January 10, 1871.—DEATH OF MARY MOFFAT. The best gift God can give to a missionary is a good wife—such a one as He gave to Robert Moffat when He moved on the hearts of Mary Smith's parents to allow her to join

her young lover at Cape Town. For more than fifty years she worked by his side—a brave, heroic, loving woman as fully imbued with the missionary spirit as he. When at last God took her home, her husband's first words were, as he stood gazing into her beloved face: "For fifty-three years I have had her to pray for me."

Other events: Jan. 10, 1800—Beginning of Carey's work at Serampore. Jan. 10, 1888—Death of Peter Parker.

January 11, 1857.—BAPTISM OF THAKOMBAU. During the three years between his public announcement of his purpose to renounce heathenism and his baptism, Thakombau had many struggles with sin. One day, with the vain idea that it might help him to get right with God, he said to his wife: "I'll have my beard off." The missionaries had never asked the Fijians to sacrifice the fine beards they wore, but the converts, having noticed that the missionaries were all clean-shaven, supposed it right to imitate them in this as in other things. So off went their beautiful beards! And now Thakombau decided to suffer this loss—perhaps with some thought that it would be becoming to him. But his wife, who was already a Christian, said: "Let your beard alone! Get your heart right! And then, if your beard comes off, make no fuss about it!"

Other Events: Jan. 11, 1733.—Departure of the first Moravian missionaries to Greenland, Jan. 11, 1857.—Death of Eli Smith.

January 13, 1855.—DEATH OF DR. JOHN SCUDDER. In 1819, when Dr. Scudder went to India, it was customary for missionaries to drink wine. He did so himself, for no one at that time thought it wrong. But when

news of the total abstinence movement reached him, he decided that it was a righteous cause and banished the wine-cup from his table forever. Nor did he stop until he had established teetotalism throughout the mission. It aroused no little opposition, and when, after his transfer to Madras, he took the same stand there, he was subjected to the most bitter attacks from some within the Church and many without it. His opponents threatened to tar and feather him and ride him on a rail, and a cartoon purporting to describe his death and funeral obsequies appeared in an English paper. Notwithstanding all this he succeeded in establishing a flourishing teetotal society and struck a telling blow for temperance.

*January 14, 1843.—BIRTH OF JOSEPH HARDY NEESIMA.** The power of books, especially *The Book*, is shown in the life of Neesima. From these silent teachers, without the aid of man, he learned the three great truths that shaped his entire career—God as Creator, God as Savior, God as the Hearer of Prayer. The first came to him through Gen. 1:1, in an abridged copy of the Chinese Bible found in the library of a friend; the second through John 3:16, in a New Testament obtained in Shanghai by sacrificing one of his much-prized swords; the third through a copy of "Robinson Crusoe" purchased in a second-hand bookstore in Boston with money given him by the captain of the ship that brought him to this country.

January 15, 1782.—BIRTH OF ROBERT MORRISON. While staying with a Christian gentleman of New York,

when on his way to China, a touching incident occurred to which Morrison frequently referred as having taught him a lesson of faith and trust. Having been taken suddenly ill, he was placed in his host's own chamber. Beside the bed, in a little crib, slept a child whom it seemed unnecessary to disturb. But in the morning, when the little one awakened, she was greatly frightened to find a stranger in her parents' bed. Endeavoring to control her fear, she looked intently at him and then said: "Man, do you pray to God?" "Oh, yes, my dear," said Mr. Morrison, "every day. God is my best friend." Entirely reassured by this answer, she laid her little head upon the pillow and was soon fast asleep.

January 16, 1820.—BIRTH OF JOHN REBMANN. One day when John Rebmann was traveling in Eastern Equatorial Africa, he sighted a great snow-capped peak close by the equator. The natives told him it was a dreadful place, inhabited by spirits that bit off the fingers and toes of all who attempted to go there—spirits known to us as Jack Frost. When Rebmann's discovery was published, the scientists laughed. "What does a young missionary know about mountains?" they asked. "A snow-capped peak near the equator? Such a thing could not be." But Rebmann quietly said: "I was bred in Switzerland, and think I can tell a snow-capped peak when I see it." Subsequent investigations proved his claim, and this heroic German missionary is known to-day as the discoverer of Kilimanjaro, one of the world's greatest mountains.

January 17, 1872.—OPENING OF THE MCALL MISSION IN PARIS. It was the words of a workingman, wearing a blouse, that led to the open-

* According to the old Japanese calendar, Neesima's birth occurred January 14th; according to Western reckoning, February 12th.

ing of this famous mission. "It is claimed that we are opposed to religion," this man said to Dr. and Mrs. McAll, as he took one of the tracts they were distributing while on a vacation in Paris. "*It is not true! If any one will come among us and teach us a gospel of liberty and truth, we are ready to listen.*" Within eighteen months Dr. and Mrs. McAll left their pleasant English parish and opened their mission to the desperate, lawless communists of Belleville, in a little brick-paved shop bearing a placard with an invitation, of which this is a translation:

TO WORKING MEN!
Some English Friends Desire to
Speak to You of the Love
of Jesus Christ
Entrance Free

The marvelous response goes to prove that the workingman, no matter how low he is sunk, is quick to respond to the gospel of truth when preached to him in a spirit of sympathy and love.

January 20, 1870.—ARRIVAL OF DR. CLARA SWAIN AT BAREILLY, INDIA. To Dr. Swain belongs the honor, not only of being the first woman medical missionary, but also of opening the first hospital for women in the Orient. The site desired for this hospital was a large estate, worth about \$15,000, adjoining the mission premises. But as it was owned by the Nawab of Mysore, a Mohammedan who was bitterly opposed to Christianity, it seemed useless to try to obtain it. At length, however, the missionaries resolved to visit him at his palace forty miles distant, and ask if he was willing to sell. Meanwhile, the prince had become so favorably impressed with Dr. Swain's

work that when he learned for what purpose the ground was to be used, he not only consented to its transfer, but refused to receive any compensation for it whatever. "Take it, take it," he said. "I give it to you with pleasure for that purpose."

January 23, 1830.—BIRTH OF GUIDO F. VERBECK. A Bible class, to do effective work, need not be large. With the single exception of one old man, the first three baptized converts in Japan were the fruit of a Bible class of five taught by Dr. Verbeck. One of these, an official of high rank, named Wakasa, had found a Dutch Bible floating in Nagasaki Harbor in 1855, and being unable to read it, had secretly sent to Shanghai for a Chinese translation. He diligently studied this, and in 1862, after the coming of the missionaries, sent his brother, Ayabé, to Nagasaki to seek help in understanding it. A providential meeting with Dr. Verbeck resulted in the formation of the class at Wakasa's home at Saga, where it was carried on through a trusted friend, Motono, who traveled back and forth, carrying questions to Dr. Verbeck and bringing back his answers. At the end of three years, Wakasa, Ayabé and Motono came to Nagasaki and were baptized in Dr. Verbeck's study.

Other events: Jan. 23, 1821—Lot Carey sailed for Africa. Jan. 23, 1890—Death of Joseph Hardy Neesima.

January 24, 1810.—BIRTH OF JOHN LUDWIG KRAFF. Krapf's great vision of an "Apostle Street" of mission stations, crossing Africa from east to west, and also one from north to south, is fast becoming realized. "With the Kongo missions approaching those from the east," says Wilson

S. Naylor, "and the Nile missions almost meeting those from the south, a great cross is being roughly described by transcontinental stations that would thrill the rugged soul of Krapf with joy." When Livingstone, Krapf's illustrious successor, was making his third great journey in Africa, he, too, traced upon the continent the rude figure of a cross, unconsciously, but nevertheless truly. God grant that this may symbolize the day when all Africa shall find rest under the shadow of the Cross.

January 27, 1673.—BIRTH OF EXPERIENCE MAYHEW. For five generations members of the Mayhew family of Martha's Vineyard labored in behalf of the North American Indians, their service extending from 1646 to 1806, a period of 160 years. This record is unsurpassed in missionary history, tho a near approach to it is found in the Moravian Frederick Bönisch and his wife, Anna Stach, who with their descendants served through five generations, aggregating 140 years. Of the five Mayhews forming this godly succession, Experience, the great grandson of Thomas, first governor of Martha's Vineyard, who heads the list, gave the longest term of service. "His sixty-four years of missionary service," says Thompson, "exceeds even the Moravian Zeisberger's term, which was sixty-two years, and exceeds that of any American engaged in similar work."

January 28, 1841. — BIRTH OF HENRY M. STANLEY. In his recent autobiography, edited by his wife, Henry M. Stanley tells of the amount of determination it took to enable him to enter the great forest of Central Africa, with its lack of sunshine and

its terrors known and unknown. "The longer I hesitated," he says, "the blacker grew its towering walls, and the more sinister its aspect. My imagination began to eat into my will and consume my resolution. But when all the virtue in me arose in hot indignation against such pusillanimity, I left the pleasant day, and entered as into a tomb." The student volunteer, pledged to enter lands dark with heathenism, needs to guard well his imagination, lest, like that of the great explorer, it "eat into his will and consume his resolution." Many a man has been lost to the work in this way.

Other events: Jan. 28, 1833.—Birth of Gen. Charles George Gordon. Jan. 28, 1907.—Death of John G. Paton.

January 30, 1876.—SIGNING OF THE CHRISTIAN COVENANT BY THE KUMAMOTO BAND. The influence of a Christian teacher over his pupils is well-nigh unlimited. In 1871 a Government school was opened at Kumamoto, Japan, under the care of Captain Janes, formerly an instructor at West Point, in America. Tho forbidden to teach Christianity in the school, he invited the students to his home to study the Bible, with the result that many among them became Christians. In January, 1876, a revival broke out in the school, and on the last Sabbath of the month a little band of forty students marched to a hill overlooking the city, singing as they went. At the top they formed a circle, and one by one, made a solemn vow to preach the gospel even at the cost of life. Then they prayed, kneeling, and wrote out an oath-paper which they sealed and signed with their names. The immediate result

was bitter persecution, and a few fell away. But the majority remained true to their vow and rendered valiant and efficient service to the cause of Christ in Japan.

January 31, 1834.—COMPLETION OF JUDSON'S BURMAN BIBLE. Judson's great translation of the Bible cost him more than twenty years' work, and not a little anxiety. During the first Burmese war, when he was thrown into prison, Mrs. Judson secreted the manuscripts of the completed portions of the work in the ground beneath the mission-house. But as the rainy season came on there was great danger of their being ruined by dampness, and Judson directed his wife to sew them up in a pillow so mean in appearance that his jailor would not

refuse him its use. Some months later, when he was removed from the prison at Ava to Oung-pen-la, the jailor tore the outer covering from this precious pillow and then threw it away! But it was found by Moung Ing, who, tho he knew nothing of its contents, carried it to Mrs. Judson, thinking she would wish to keep it as a sacred relic of her husband, whose death seemed so near. When at length the entire Bible was completed, Judson kneeled down with the last sheet in his hand, and imploring forgiveness for any sin that had mingled with it, dedicated his work to the glory of God.

Other events: Jan. 31, 1686.—Birth of Hans Egede. Jan. 31, 1807.—Morrison sailed for China.

THE UNREST IN INDIA

FROM THE POINT OF VIEW OF THE CHRISTIAN MISSIONARY

BY REV. WILLIAM DURBAN, LONDON, ENGLAND

Vivid light has been thrown on the lurid scene presented to outside observers by the India of to-day through the medium of a series of thirty-seven articles, recently published in the *London Times*. These are all from the pen of a special correspondent of that great British journal. Copious references are made, with elaborate quotations by way of illustration and elucidation, to native newspapers. Some of these are as impassioned as they are malign, for they are direct incitements to murder and massacre, and they are almost invariably accompanied by appeals in the name of the gods. The insensate invective employed is almost incredible, but its inflammatory potency is only too evident.

One object of these Hindu in-

transigents is to intensify the spirit of racial hatred. The *Hind Swarajya*, in the following frantic outburst, expresses the spirit which animates the champions of "Swaraj," or Indian independence:

Englishmen! Who are Englishmen? They are the present rulers of this country. But how did they become our rulers? By throwing the noose of dependence round our necks, by making us forget our old learning, by leading us along the path of sin, by keeping us ignorant of the use of arms. Oh, my simple countrymen, by their teaching adultery has entered our homes and women have begun to be led astray. Alas, has India's golden land lost all her heroes? Are all eunuchs, timid and afraid, forgetful of their duty, preferring to die a slow death of torture, silent witnesses of the ruin of their country? Oh, In-

dians, descended from a race of heroes, why are you afraid of Englishmen? They are not gods, but men like yourselves, or, rather, monsters, who have ravished your Sita-like beauty [Sita, the spouse of Rama, was abducted by the fiend Ravana, and recovered with the help of the Monkey God Hanuman and his army of monkeys]. If there be any Rama among you, let him go forth to bring back your Sita. Raise the banner of Swadesh, crying, "Victory to the Mother." Rescue the truth and accomplish the good of India.

Religion, not politics, is the root of the unrest. The *Dharma* of Calcutta emphasizes specially the religious side of the movement:

We are engaged in preaching religion and we are putting our energy into this agitation, looking on it as the chief part of our religion. The present agitation, in its initial stages, had a strong leaven of the spirit of Western politics in it, but at present a clear consciousness of Aryan greatness and a strong love and reverential spirit toward the mother land have transformed it into a shape in which the religious element predominates. Politics is part of religion, but it has to be cultivated in an Aryan way, in accordance with the precepts of the Aryan religion.

Nowhere is the cult of the "terrible goddess," the bloodthirsty and fiendish female Moloch of India, worshiped under many forms, but chiefly under those of Kali and Durga, more closely associated with Indian unrest than in Bengal. Hence the frequency of the appeals to her in the Bengal press. The *Dacca Gazette* welcomes the festival of Durga with the following outburst:

Indian brothers, there is no more time for lying asleep. Behold the Mother is coming! O Mother, the giver of all good, turn your eyes upon

your degraded children! Mother, they are now stricken with disease and sorrow. O Shyama! the reliever of the three kinds of human affliction, relieve our sorrows. Come, Mother, the destroyer of the demons, and appear at the gates of Bengal.

It is to be noted that the champions of "Swadeshi" habitually refer to the English as "demons" who are to be destroyed in the name of the gods. The *Hjulnavasi* breaks into poetry and after a furious tirade cries:

Awake, O Goddess Durga! I see the lightning flashing from the point of thy bow, the world quaking at thy frowns, and creation trembling at thy tread. Let a river of blood flow, overwhelming the hearts of the demons.

Thirty years ago the young Western-educated Hindu was apt to be, at least intellectually, *plus royaliste que le roi*. He plucked with both hands at the fruits of the tree of Western knowledge. Some were enthusiastic students of English literature, especially of English poetry. They had their Wordsworth and their Browning societies. Others steeped themselves in English history and loved to draw their inspiration politically from Milton, Burke, and Mill. They may often have disliked the Englishman, but they respected and admired him. If they resented his assumption of unqualified superiority, they were disposed to admit that it was not without justification. The enthusiasm kindled in the first half of the last century by the great missionaries, like Carey and Duff, who had made distinguished converts among the highest classes of Hindu society, had begun to wane; but if educated Hindus had grown more reluctant to accept the dogmas of Christianity, they were still ready to acknowledge the superiority of West-

ern ethics, and the Brahmo Samaj in Bengal, the Prathana Samaj in Bombay, the Social Reform movement which found eloquent advocates all over India, and not least in Madras, and other agencies of a similar character for purging Hindu life of its more barbarous and superstitious associations, bore witness to the ascendancy which Western standards of morality exercised over the Hindu mind. Keshub Chunder Sen was not, perhaps, cast in so fine a mold as Ram Mohan Roy, or the more conservative Dr. Tagore, but his ideals were the same, and his life-dream was to find a common denominator for Hinduism and Christianity, which should secure a thorough reform of Hindu society without demoralizing it. But an immense change has supervened, and men of this type are for the most part to be found among the survivors of the older generation.

Practises which an educated Hindu would have been at pains to explain away, if he had not frankly repudiated them thirty years ago, now find zealous apologists. Polytheism is not merely extolled as the poetic expression of eternal verities, but the gods and goddesses of the Hindu Pantheon are being invested with fresh sanctity. The Brahmo Samaj is steadily losing vitality. The Prathana Samaj is dead. The fashion of the day is for religious revivals, in which the worship of Kali, the sanguinary goddess of destruction, or the cult of Shivaji-Maharaj, the Mahratta chieftain who humbled in his day the pride of the alien conqueror of Hindustan, plays an appropriately conspicuous part. The Arya Samaj, which is spreading all over the Punjab and the United Provinces, represents in one of its aspects a re-

volt against Hindu orthodoxy, but in another it represents equally a revolt against Western ideals, for in the teachings of its founder, Dayanand, it has found an aggressive gospel which bases the claims of Aryan, *i.e.*, Hindu, supremacy on the Vedas as the one ultimate source of human and divine wisdom. Equally noteworthy with the glorification of Kali is the revival of Ganapati celebrations in honor of Ganesh, the elephant-headed god, perhaps the most popular of all Hindu deities, and especially to be taken into account is the part played by this revival in stimulating political disaffection in the Deccan.

The part played by Brahmanism in Indian unrest connotes, perhaps, more than anything else, the reactionary side of that unrest. For tho there have been and are many Brahmans who have responded cordially to the best influences of Western education, and have worked with admirable zeal to bridge the gulf between Indian and European civilization, Brahmanism as a system represents the antipodes of all that British rule must stand for in India, and Brahmanism has from time immemorial dominated Hindu society.

The Brahmans are not only the sacerdotal caste of India, but they are also the proudest and the closest aristocracy that the world has ever seen. For they form not merely an aristocracy of birth in the strictest sense of the term, but one of divine origin. They date back to the remote ages of the Vedas, when they constituted themselves the only authorized intermediaries between mankind and the gods. There are to-day over 14,000,000 Brahmans in India, and they are now split up into a great number of

castes and sub-castes, while a very large number have been compelled to adopt agricultural, military, and commercial pursuits.

Neither the triumph of Buddhism, which lasted for nearly 500 years, nor successive waves of Moslem conquest availed to destroy the power of Brahmanism, nor has it been broken by British supremacy. There was, it is true, a brief period when it seemed as if the ferment of new ideas, under Western influence, had begun to affect Brahmanism with almost revolutionary effect. Some had openly discarded their ancestral faith, and many more were moved to search their own Scriptures for some interpretation of the law less consistent with Western standards. It seemed at one moment as if, under the inspiration of men like Ranade in the Deccan, and Tagore in Bengal, Brahmanism was about to take the lead in purging Hinduism of its most baleful superstitions and bringing it into line with the philosophy and ethics of the West.

The liberal movement failed, however, to prevail against the forces of popular superstition and bigotry of the orthodox, combined with the bitterness too frequently resulting from the failure of Western education to secure material success or even adequate livelihood for those who had departed from the old ways. And very grave issues were raised when such ancient customs as infant marriage and the degradation of child-widows were challenged.

The great crisis came when the murder of Rand and Ayerst at Poona, on the day of Queen Victoria's second Jubilee, sent a thrill of horror through India and caused a momentary sensation even in England. The trial and

banishment of the notorious agitator Tilak, barrister and editor, administered a check to the Swadeshi revolt. But Tilak and some other offenders who were punished with imprisonment were adulated as martyrs in the noblest of causes. These agitating Brahmans had not only sought to terrorize the British by organizing massacre, but had promised that with the extirpation of the hated foreign rule the golden age would return for gods and men.

Many persons who do not intimately know India entertain false ideas of the character of the boasted Indian National Congress. There is no more striking contrast to the liberal and democratic professions of a body which claims, as does this National Congress, to represent an enlightened, progressive and national Hinduism than the fact that in the course of the twenty-five years of its existence it has scarcely done anything to give practical effect to its theoretical repudiation of a social system that condemns some 50,000,000 out of the 207,000,000 of the Hindu population of India to a life of unspeakable degradation. The "deprest classes" of whom we generally speak as Pariahs, tho the name properly belongs to only one particular caste, the Pareiyas in South India, include all Hindus who do not belong to the four highest or "clean" castes of Hinduism, and they are, therefore, now officially and euphemistically designated as the Panchamas—that is, the fifth caste.

Multitudes of these 50,000,000 "Untouchables," or Panchamas, especially in southern India, are little better than serfs, while many others are condemned to this form of ostracism by the trades they ply. Such are not

only the scavengers and sweepers, but also the workers in leather, the Chamars and Muchis of northern and central India, and the Chakillians and Madigars of southern India, who with their families number 15,000,000 souls; the washermen, the vendors of spirituous liquors, the pressers of oil, the cowherds and shepherds, etc. They are generally regarded as descendants of the aboriginal tribes overwhelmed by the tide of Aryan conquest centuries ago. Some of these tribes, grouped together in the Indian census under the denominational rubric of "Animists" and numbering about 8,000,000, have survived to the present day in remote hills and jungles, without being absorbed into the Hindu social system, and have preserved their primitive beliefs, in which fetish worship and magic are dominant elements. The Panchamas have, however, obtained a footing in Hinduism.

A yawning gulf separates the "clean" higher-caste Hindu and the "unclean" Panchama. The latter may have learned to do "puja" to Shiva or Kali or other members of the Hindu Pantheon, but he is not allowed within the precincts of their sanctuaries, and has to worship from afar. Nor are the disabilities of the Panchama merely spiritual. In many villages he has to live entirely apart. He is not even allowed to draw water from the village well, lest he should "pollute" it by his touch, and where there is no second well for the "Untouchables," the hardship is cruel, especially in seasons of drought when casual water dries up. In every circumstance of his life the vileness of his life is brought home to the wretched Pariah by an elaborate and relentless system of social oppression.

No doubt the abject ignorance and squalor and the repulsive habits of many of these unfortunates help to explain their ostracism, but they do not exculpate a social system which prescribes or tolerates such a state of things. That if a kindly hand is extended to them, even the lowest of these deprest can be speedily raised to a higher plane has been abundantly shown by the efforts of Christian missionaries. They are only now beginning to extend their activities to the deprest castes of northern India, but in southern India important results have been achieved. The Bishop of Madras claims that within the last forty years in the Telugu country alone some 250,000 Panchamas have become Christians, and in Travancore another 100,000. During the last two decades especially the philanthropic work done by the missionaries in plague and famine time has borne a rich harvest, for the Panchamas have naturally turned a ready ear to the spiritual ministrations of those who stretched out their hands to help them in their hour of extreme need. Bishop Whitehead, who has devoted himself particularly to this question, declares that, in southern India at least, the rate at which the elevation of the deprest castes can be achieved depends mainly upon the amount of effort which the Christian missions can put forth. If their organizations can be adequately strengthened, and extended so as to deal with the increasing number of inquirers and converts, and above all, to train native teachers, he is convinced we may be within measurable distance of the reclamation of the whole of the Panchama population.

THEODORE ROOSEVELT'S VIEW OF AFRICAN MISSIONS *

When Mr. Roosevelt visited British East Africa and Uganda last year he judged what he saw with a calmness based upon his experience with the difficulties of a mixt people dwelling in America. In any country like East Africa, where whites are thrown in contact with the mass of savages, hostility is apt to grow up among the different classes. Officials do not usually like the settlers or the missionaries; and the settlers do not like the missionaries or the officials. A traveler will hear the missionary work decried by men who have lived on the ground and who honestly believe themselves to be good observers. Such was Mr. Roosevelt's experience, but, as he told a Methodist missionary gathering in Baltimore, he had the proper corrective. He says:

"Fortunately, I had been out West a good deal and I had sifted for myself the statements that both settlers and army officers used to tell me about the Indians, and I knew that much of it was not so—I knew that because I knew the Indians. I was not surprised, but I was greatly pleased, to find that on the average the mission boy who had received some education at one of the mission schools was raised incomparably above his former pagan comrades.

"I do not mean to say that you can not pick out an occasional mission station where no good work has been done. Missionaries are human, and there are other walks of life where I could pick out occasional members of any profession who amount to very little. Take a well-meaning fellow whose zeal outruns his knowledge and he may find himself pitifully unable to grapple with new and strange and sometimes very terrible conditions. But, as a rule, I was immensely impressed with the improvement in the character of the natives who had been under missionary control. . . .

"One partial explanation of the insistent allegations that mission boys go wrong—and I have never known in any of our own colleges a class every

member of which did well—is that a percentage of mission boys drift into the towns, and, for instance, be among those engaged as porters. They are the castaways of the missions, and naturally fail to do well as porters, so that the man who has engaged one will condemn all mission boys because there is a rejected boy who has done badly as a porter. Taking the Africans as a whole, I am certain that any unprejudiced witness will testify to the great improvement. I am speaking of British East Africa, where the cultural development of the tribes is low, and they are still in such primitive savagery that it is impossible to expect to bridge over in a few years the great gulf between them and our civilization.

"I visited a number of missions in British East Africa, in Uganda, which is right in the heart of the continent, lying as it does on both sides of the equator and right in the middle of Africa—in the Upper Nile regions and near Egypt. In East Africa I visited the Africa Inland Mission, under Mr. Charles Hurlburt, at Kajaba, with its branches here and there; and a Scotch Presbyterian mission. In Uganda there were the missions of the Church Missionary Society of England; in the Sudan and in Egypt, the United Presbyterian Church. Of course, I saw widely different stages of success attained by the different missions. That depended partly upon the missionaries themselves, and partly upon the material with which they had to work. A farmer in the arid belt has a good deal harder time of it than one on the bottom lands of the Mississippi Valley; and it is just the same way in missionary work.

"In Uganda, where a much higher cultural stage has been reached by the natives, a very different state of things is found than in the Sudan.

"They had developed a semi-civilization, a sort of advanced barbarism of their own, and had some settled industries. They made a cloth out of the inner bark of a certain peculiar

* Quoted from *The Literary Digest*, and *Northwestern Christian Advocate*.

tree they had there, and they were cunning ironworkers and had musical instruments; they had herds of cattle and goats and they were industrious cultivators of the soil. They had a fairly well-developed governmental system—almost a representative system—not an elective system, but a representative system. They were under a cruel and bloodthirsty tyranny, but they had great capacity for development. Fortunately, they were taken by the pioneers of Christianity in the very nick of time.

"The Mohammedans reached them from the North just about the time that the Christian missionaries reached them coming in from the East Coast. All who are acquainted with conditions in North Africa know that while Mohammedanism unquestionably works some temporary good in any pagan tribe, and brings them up to a distinctly higher stage of culture, ethical and intellectual, it unfortunately petrifies them at that stage, so that they can not easily advance further, and become well-nigh impervious to Christian missionary effort. If the Mohammedans had had time to make these Uganda people Mohammedans, we would have had the extreme difficulty in dealing with them that Christian missionaries encounter everywhere in Moslem lands.

"While Christianity and Mohammedanism were competing for Uganda, a pagan reaction was suddenly threatened, and the pagans declared they would drive all intruders out of the country.

"Then the Christians and the Mohammedans joined forces for a time and said, 'At least we all believe in the Book (the Bible in one case and the Koran in the other), and we will prevent these pagans from driving us out of the country.' Afterward, most fortunately, the Christians got the upper hand and saved the country.

"Now I wish I could show what Christianity saved Uganda from. When I passed through the Sudan tribe I saw on every hand what the

Mahdi rule had meant in the Sudan. Mahdism was really an outbreak of various Mohammedan proselyters which reproduced in the nineteenth century just the conditions of the seventh century. Well-meaning people, who did not know anything of the facts, would express sympathy with the Mahdists on the ground that they were struggling for independence. They cared for independence for just two reasons. In the first place, to kill out every Christian; and in the next place to establish the slave-trade. Those were the two cardinal principles of the government of the Mahdists. Theirs was a cruelty of which we in our lives can form no realization. I passed through village after village in the Sudan, where I could see native schools established in connection with the Gordon Memorial College. I would see a native school with a native teacher and lots of children up to twelve years of age, and perhaps three or four over that, and I asked about it. They said, 'Those are the Government children.' I asked what they meant, and was told all children were killed except as the Government took possession. I came upon tribes of pagans where there would be children and old men, and practically no men of middle age, because they had all been killed out by the Mahdists. I would come upon the traces of communities where we would find still on the ground the remains of the old tribal fires, the fires of the villages where every living being had been killed. The figures will show that out of about ten millions of people, nearly seven millions were killed during the years of the Mahdi uprising. Now that is the thing from which Christianity and missionary effort saved Uganda. It saved it from sufferings of which we, in our sheltered and civilized lives, can literally form only the most imperfect idea, and I do wish that the well-meaning people who laugh at or decry missionary work could realize what the missionary work has done in Central Africa."

EDITORIALS

THE EDITOR IN ASIA

Our first letter from the Editor-in-Chief on the foreign mission field is printed in this number of the *Missionary Review*, and we hope that further letters will follow each month. No definite program has been made out for this tour, as it is thought best to follow God's guidance step by step. Dr. Pierson hopes to remain long enough in each field to make a careful study of conditions and problems, to interview some of the leading workers and to render such service as is desired and possible in Bible lectures and other addresses. The careful investigation, of which it is expected to give readers of the *Review* the benefit, may be judged from the list of questions that have been prepared for submission to the most experienced and judicious missionaries at every station. These include questions as to the field and the force at work; the methods best adopted, most needed, and the results discernible; the influence of "Higher Criticism" and New Theology; evidences of the power of God in transformed individuals and communities; instances of remarkable answers to prayer; the greatest present needs and next important step; the need of greater cooperation and the progress toward unity; Bible work and Christian literature; the chief hindrances on the field today, and the present attitude of the Government and of priests and merchants; the influence of higher education on missions and the greatest present need in cooperation from the Christians at home.

It is expected that the answers to these questions will contain much valuable information, some of which will be incorporated in the monthly letters from Asia and the remainder available for use in a volume—the result of these studies on the field. Our readers are asked to remember Dr. Pierson in their prayers that his health may be preserved and that he may be able to serve the cause of Christ on the mission fields.

UNION MISSIONARY TRAINING ON THE FIELD

One of the results of the World Missionary Conference at Edinburgh was the conviction that the work of missions is one, and that all evangelical missionary societies are but divisions of the one great army. Another conviction, frequently expressed, was the need for definite and improved plans and methods, with closer cooperation and greater economy made possible by united institutions in foreign lands.

Among the practical suggestions to be considered by the Continuation Committee may well be that of the value of a union training school for missionaries in each of the great mission fields. This does not mean that young, untried enthusiasts shall cut short their college and professional courses in England, America and Germany in order to hasten out to foreign fields, but it means that time, money and labor may be saved and efficiency and unity gained if the time now spent at many stations, under instructors of varied ability, and with all sorts of courses of study to prepare the young missionaries for work—if this time could be spent at a union training school where the community life would be spiritual and helpful, where the best of instructors could be employed in the vernacular, where missionaries of experience could give practical instruction, where libraries would place the best books on hand, people, missions and methods of work within reach of students, and where progress could be watched and slipshod methods avoided.

Every experienced missionary knows that efficiency depends not only on spirituality and knowledge of God, but is also determined in part by good judgment, sympathetic understanding of natives, knowledge of heathen religions and philosophy, the methods of maintaining bodily, mental and spiritual health and the best methods for reaching a given class of people.

It is strange that such a project has not long ago been adopted, with various denominations cooperating, in

India, China, Japan, Turkey and elsewhere, to train men and women to become trainers of natives to establish a Church of Christ in each field.

BUSINESS MEN AS MISSIONARIES

Is it too much of a stretch of faith in men and in the vitality of their Christianity to think that some day business and professional men will seek employment and spheres of activity in non-Christian lands, actuated by a positive missionary motive rather than by a desire for selfish gain? Such a suggestion is made by Dr. Josiah Strong. Is it not reasonable from a Christian standpoint? Already the fields of business, law and medicine and teaching are overcrowded in America and England. Why should not Christian young men apply to commercial houses and other agencies for employment in foreign lands with a view to self-support and legitimate enterprise in temporal things, but actuated by a desire to use all spare time and every atom of influence in representing and teaching Christ to those with whom business or profession brings them into contact. This is the plan of Satan and his followers. Should the servants of God who seek to redeem the world be less wise than the servants of evil or those seeking selfish gain?

THE REMEDY FOR INDIFFERENCE

The Christian public looks largely to the religious press for information—especially for religious information—so that when this is not supplied the multitude is apt to remain unenlightened and so indifferent.

The conviction is abroad that Christendom is sadly lacking in interest and zeal concerning the entire great matter of the world's evangelization, and the lack is largely due to the general ignorance of the tremendous, awful facts in the case. Not one church-member in ten apparently cares a straw for the woful condition of the hundreds of millions of the unevangelized! In the average church it is only the few who are awake to their duty and privilege as Christians, and

who give continually, generously, and gladly to spread the glad tidings to the ends of the earth.

How shall we account for this amazing and most lamentable indifference? Where lies the responsibility? With the New Testament in hand, showing the teachings of Jesus and the example of the early Church, together with the well-known facts of world-conditions, it would seem that every Christian heart would quickly respond and every hand would be open to give. If from week to week the needs of humankind were presented in print, in every Christian home, and the manifold blessings which the gospel brings were adequately presented, there would be a change of spirit. Who are responsible for this lack of knowledge and consequent lack of missionary zeal?

Missionary societies are perhaps sometimes wanting in enterprise, and fail to supply their constituents with information full of instruction and inspiration, but this can not often be charged to-day. No doubt many pastors come seriously short of their duty, making an appeal only once or twice a year when the missionary collection is to be taken. But every disciple must bear his share of responsibility, for there is no excuse to-day for the man or woman who remains ignorant of the conditions in heathendom, the command of Christ and the progress of the gospel.

But the neglect and indifference are by no means limited to these. After many years of constant perusal of scores of religious weeklies, from all over America and from other lands, the conclusion is forced upon us that the vast majority of denominational newspapers are seriously lacking in this respect. Few give to missions the attention and the space that they need and deserve. The evidence is overwhelming that the average editor entertains no such lofty conception of his duty as a public teacher and guide.

Some papers are excellent exceptions and illustrate what every editor might and should undertake to do for

the enlightenment and spiritual uplift of his readers. One religious weekly, published in the Far West, heads a page each week with these words in large type, "RELIGIOUS WORLD MOVEMENTS." In two others the title "MISSIONARY WORK" calls the attention to a page full of items carefully gleaned from all the world, without regard to denomination. Another does the same under the heading, "THE WORLD FOR CHRIST." One paper more secular than sacred, never omits a page relating to "THE WORLD'S WELFARE." On a particular page, in each week, another paper prints the word missions in large type, followed by from six to ten missionary items, brief, pungent and to the point. In all these cases the evidence of design is unmistakable. The editors appreciate the work of the world's redemption and keep it continually in mind, endeavoring day by day to gather reading matter fitted to instruct and inspire.

Besides these a few editors manifest the same interest in a less formal way, but perhaps as effectual. One can not read what they send forth week by week without being certain that the man behind the reading matter is thoroughly enlisted in the world-campaign to make Jesus speedily known and loved by every soul in every land.

But what are these among so many who manifest no solicitude, and with their pens make no effort to hasten the spread of the gospel to the ends of the earth! Should not every editor take upon himself this responsibility? A number of religious papers content themselves with mentioning merely their denominational news, and these gave slight mention to the marvelous Edinburgh World Conference. Their readers never hear of the wonderful work of the Spirit of God in lands where their missionaries are not present. In their papers the mission world wears a puny and insignificant look.

What reason can be given why every paper, calling itself Christian, should not maintain a missionary de-

partment, in charge of some one gifted and well fitted for the task? Where is the John the Baptist to call these editors to repentance? Where is the Luther to proclaim and lead in a radical reformation? The religious weeklies might now form a syndicate to gather and diffuse the most important and inspiring events from all over the world.

INFLUENCE OF JAPANESE IMMIGRATION INTO KOREA

Recent immigrants from Japan to Korea have not been of the best class. The majority of them has rather been godless in every sense of the word. Thus their coming has brought all kinds of worldly distractions, which appeal to the poor, ignorant Koreans. Many new evils and subtle temptations have come with this great rush of immigrants, and the Koreans have been caught by the glamour of the Japanese civilization tho they pretend to despise and hate the Japanese. This is natural, for the low, trashy things of the world will attract man until the Spirit touches his heart and reveals unto him the beauty of the nobler spiritual things.

THE RELIGION OF MITHRAS

Comparatively little is known of this religion, and yet there have been few false faiths that have had more to do with the superstitious and religious systems of the human race than this. Mithras represents the highest of twenty-eight second-class divinities of the ancient Persian pantheon, the Ized or Yazata, genius of the bright heaven, or day, and ruler of the universe, later identified with the sun-god. He was worshiped as protector and supporter of man in this life and the guardian of the soul in the next, defending against impure demons and introducing the soul to bliss.

In Persian mythology Mithras is the all-seeing and all-hearing one, armed with a club as his weapon against Ahriman and the evil Dews. He was represented as a beautiful youth in Phrygian garb kneeling upon an ox

and plunging a knife into his neck, with minor emblems of the sun and his course surrounding the group. Most important of his many festivals was his birthday, which, by the way, is December 25, and is the real origin of our Christmas. The festival of the birth of Christ was, through the influence of this pagan faith, drawn toward and finally merged into the birthday festival of the sun-god.

This form of worship found its way into Rome and was regularly established by Trajan about the year 100, and the so-called mysteries of Mithras fall into the spring equinox. The ceremonies, which were symbolic of the struggle between Ahriman and Ormuzd were extraordinary and even dangerous. Baptism was celebrated and the taking of a mystical liquid, composed of flour and water. There are seven degrees which are regulated according to the number of the planets: first, the soldier; second, lions and hyenas, the former representing man and the second woman; third, ravens; fourth, the degree of Persis; fifth, Oromios; sixth, Helios; and, seventh, fathers, the highest, also called eagles and hawks. The mysteries were imported into Asia Minor, Syria, and Palestine, and in some parts human sacrifices were offered. It was finally suppressed in Rome about 374 A.D. But tokens of its existence can be traced later in Germany and in other countries, and the subtle influence of this ancient superstition may be easily recognized in many of the false religions of our day, and no real history of religions can be written without taking this into prominent consideration.

A MODERN JEAN VALJEAN

The beautiful creation of Victor Hugo's pen—the escaped convict who, under an assumed name, became in so many respects a model of heroic self-sacrifice, but was discovered when in high office, and in fact disclosed himself to the authorities and accepted the penalty for his former crimes rather than have an innocent man suffer—this creation of the master of

fiction has found an actual counterpart in William January.

Fourteen years ago he was sentenced for five years to the prison at Fort Leavenworth, Kan., for robbing a post-office in Oklahoma. He escaped a few months before his sentence would have terminated, became successful in business, married, and had one child. He had changed his name, and with it, apparently, his character.

An ex-convict, who had known him in prison, demanded money for silence, but January would not submit to blackmail. "I have quit all my old ways," January said; "I am married and have a family. I don't want to have anything to do with you." For the sake of a standing reward of \$60 the ex-convict gave the desired information, and two members of the police force were detailed to make the arrest. The officers testified in court that this arrest was the most hateful task they had ever been called upon to perform. The two policemen started a movement to obtain his pardon, and everybody in Kansas City—lawyers, doctors, judges, merchants, the Board of Trade, the Chamber of Commerce, labor organizations, and private individuals—signed petitions or wrote directly to the President in the convict's behalf. The State legislature passed a resolution recommending the President to exercise clemency. The result was that he was pardoned, and released. So God first changes a man and then restores him to fellowship.

THE LIFE OF KAMIL

Kamil, the Mohammedan convert and martyr, whose thrilling story was told in our November number, was fortunate in having as a biographer Rev. Henry H. Jessup, D.D., late of Syria. Dr. Jessup's story of this young Christian is published by the Westminster Press, Philadelphia, and from the book we took many of the photographic illustrations used with the article. We regret that credit was not given with the publication of the illustrations.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Sunday-school Missionary Policy

The Young People's Missionary Movement, which met last summer at Silver Bay, adopted a missionary policy for the Sunday-school, which it sent out as a message to the world at large. The policy, which its framers believe to be a standard practicable for all local Sunday-schools, embraces the following items: "1. The creation of a missionary atmosphere by the use of hymns, mention of missions and missionary workers, and use of maps and charts. 2. Definite prayer for missions. 3. A missionary committee to direct missionary instruction, plan exercises, gather material, arrange for special missionary days, provide a missionary library, etc. 4. Weekly missionary offerings. 5. A monthly missionary program or exercise to be used at the opening or closing of the school. 6. Missionary instruction, either from the platform or by monthly or other regular missionary lesson. 7. A missionary section of the Sunday-school library. 8. Cultivation of the spirit of consecration. 9. Suggestions for adult classes for a missionary course of study of eight weeks at least once a year."

Y. M. C. A. World-work

The Young Men's Christian Association is preparing for a great missionary forward movement, in line with its well-known methods, throughout the world, particularly in the unevangelized portions of it. The countries to be benefited include the Philippines, Japan, China, India, Ceylon, Korea, Turkey, Porto Rico, Cuba, and Portugal. Over \$1,500,000 are to be expended and the plan involves the employment of fifty additional experts in the Far East during the next three years to direct the policy and to superintend the erection of nearly fifty buildings in ten different nations. Mr. John D. Rockefeller has contributed \$450,000 to the enterprise, and John Wanamaker and others have pledged sums for buildings in designated cities. Dr. John R. Mott, general secretary of

the World's Student Christian Federation, is actively interested in this world-wide expansion movement. The following centers will have the buildings they need: The Levant, two; Kobe, Moscow, Hankow, Canton, Bangalore, Tokyo, two; and Mr. Wanamaker, who has already given five buildings, promises to erect another in China.

A Phase of the Men's Movement

The Four-square League is finding much favor at the Laymen's Missionary Movement conventions. The men who join it pledge themselves to give at least \$1,000 a year to foreign missions and to persuade three other men to do as much; to get their own churches to quadruple their missionary gifts, and to advocate the general principle that at least a fourth of all Christian giving should be for foreign missions.

"The World in Boston"

A great Missionary Exposition is being planned for Boston, April 24-May 20, next year, at the Mechanics Building. Rev. A. M. Gardiner is secretary and manager of "The World in Boston," and many well-known names are on the executive staff.

Extensive preparations are being made, and there are to be 10,000 workers in the exposition.

On the work of the stewards much of the success of the exposition will depend. To them is intrusted the presentation of the pageant, Darkness and Light, to be given every afternoon and evening, representing the history and triumphs of Christianity in every part of the world. They will also explain to visitors the exhibits portrayed in the village and city scenes, which will enable the public to see for themselves the true conditions prevailing in the missionary fields at home and abroad. From the enthusiasm with which volunteers are offering themselves as stewards and from the earnestness with which they are preparing for their respective duties, hopes for the unqualified success of the exposition are entertained.

The interest in the pageant, the ex-

hibits, the fairylike Moslem mosques, Chinese, Hindu, African and South Sea villages are sure to attract some portion of the public interest solely in the material aspects of the exposition; at the service of these and, indeed, of all visitors will be the young, enthusiastic workers showing the points of interest, explaining the exhibits, calling attention to the obvious improvements in conditions wrought by missionary efforts as demonstrated by what is directly before the eyes of the visitors.

Not alone in Boston has the plan of a missionary exposition been welcomed, but through the efforts of Rev. A. M. Gardiner, whose familiarity with similar undertakings in England is proving invaluable, interest has been aroused in a number of cities in the United States and Canada. Toronto and Cleveland have already signified their intention of giving the Exposition, and plans are already under way. The organization of the Missionary Exposition Company in New York, which will build and own the various temples, street scenes, courts, villages, etc., used to represent the life in the various home and foreign missionary fields for rental to the cities wishing to make a missionary exhibit, will enable this to be done at a greatly reduced expenditure in comparison with the original cost of the construction of these exhibits.—*The Congregationalist*.

A monthly magazine, *The Exposition Herald* is being published, with a total circulation of 500,000 copies. Scenes of Eastern life will be reproduced, lectures will be given, and in every way the great educational spectacle promises to be as great a success as that in Crystal Palace, London, a few years ago. Thousands of people are already planning to be in Boston during the weeks of the exposition.

A Japanese Home Missionary

An interesting departure in mission work has recently been undertaken in the diocese of Montana. Mr. Paul Tajima, a Japanese who came to this country some years ago to learn Eng-

lish, fell in with our missionary at Havre, Mont., and has since made his home there. He was confirmed two years ago, and now, under the supervision of the Rev. L. J. Christler, missionary, with headquarters at Havre, he has not only begun a Japanese work in that town but is extending it along the line of the Great Northern, which railway employs a considerable number of Japanese. The work takes the form of clubs, which have certain beneficiary features, but which exist avowedly for the investigation of the Christian faith.—*Spirit of Missions*.

An African Mission to Africa

In the great auditorium in Atlanta a meeting was recently held, under the auspices of the colored Methodist Episcopal Church, and certain pastors of the white churches of Atlanta, to promote a mission in Africa. This is the first mission of the Methodist Episcopal Church, South, to be opened in Africa. The meeting was very enthusiastic, and about \$460 was raised. Prof. Gilbert, of Paine Institute, Augusta, Ga., is to be the first missionary. Bishop Lambuth is now en route to Africa to select the field.

Turkish Moslems Invading Chicago

There are 400 Turks in Chicago—all devout Mohammedans (not polygamists, however) who are looking soon for a "hoja" (priest), and a cultured representative of the "Young Turk" Movement has opened a coffee-house headquarters for them. This gentleman—Ali Enver Bey, of Constantinople, an accomplished linguist—says that the Chicago Turks came over before the recent Turkish revolution, and know little or nothing about recent events in their fatherland. He hopes to instruct and inspire them and make them adherents to the new order of things. The Turks, if not total abstainers, are very moderate (as required by the Koran) in their use of liquors, and they wish it to be known that they admire and love America, and intertwine the Stars and Stripes with the ensign of Turkey.

Baptists and Free Baptists Uniting

For six years there has been much agitation of the union of Baptists and Free Baptists, and committees have had the matter under careful consideration. Finally, at the recent general conference of Free Baptists held at Ocean Park, Me., the plans for union were adopted by a four-fifths majority, representing a still larger vote of the denomination at large, in the State organizations and the churches. The Free Baptists have thus authorized the entire transfer of the property of the denomination to the Northern Baptist Convention, but this transfer will not be made hastily. The first step will be the handing over of the Free Baptist missionary work to the home and foreign missionary societies of the Baptists. The latter will carry on Free Baptist missions just as they have been carried on, but, of course, the charge for administrative machinery will be much less.

Mormon Missions

The *Home Mission Monthly* of the Presbyterian Church prints in the October issue some interesting statistics of Mormon missions gathered from Mormon sources. The authorities of the Church of the Latter-day Saints have divided the United States into seven missions, with headquarters at New York, Chattanooga, Chicago, Independence (Missouri), Denver, Portland (Oregon), and San Francisco. Each of these missions has its officers, and each is in turn subdivided into conferences with their officers, headquarters and working force usually serving about two years without salary, friends sending money for their expenses. The number of missionaries is not given, but a summary of work done last year is as follows: The number of families visited in the house-to-house work was 998,363. Of these, 307,743 were visited a second time and were reported "hopeful." Talks were reported with 850,658 individuals, in which the Mormon doctrines were advocated. Mormon books to the number of 162,696 were

sold or given away. Mormon tracts and papers given away footed up 1,791,694, while 37,210 Mormon meetings were held which were open to the public.

How Methodist Money is Divided

At the recent annual meeting of the committee on foreign missions held in Baltimore more than one million dollars were appropriated to the various funds and missions for the current year.

India, with her seven conferences and special needs, secured the largest amount, \$191,256.

China, with her five conferences and special workers, \$163,819.

Germany, Switzerland, Norway, Sweden, Denmark, Finland, Russia, Bulgaria, Italy, Austria and France, \$169,839.

South America, \$100,860.

Japan, \$65,061.

Mexico, \$60,496.

Malaysia, \$49,528.

Africa, \$47,269.

Korea, \$39,922.

For the support of the missionary bishops, secretaries, disabled workers, various emergencies, and vast incidental demands, \$226,750.

Total, \$1,114,800.

EUROPE—GREAT BRITAIN

Christian Unity in Great Britain?

"Christian Unity" is in the air, and the legislative bodies of the Congregational Church and the Protestant Episcopal in this country have both recently spoken officially in its advocacy and for its promotion. It seems to be a live subject also over in England. The Archbishop of York has urged—it might seem with some note of condescension—that the Non-conformists must not be thought of "as if they were merely Christians in misfortune." Rather they must be approached "as Christians who have been called, here in England, as well as elsewhere, to make a very special, strong, and fruitful witness to the faith of Jesus Christ."—*Western Christian Advocate*.

Students Astir for Missions

Woolwich Free Churchmen have recently been wonderfully stirred by the presence of some sixty-five student missionary campaigners in their midst. The campaigners came from the various London colleges, the large majority being theological students. Seven denominations and six nationalities were represented. The campaign was organized by the Student Christian Movement, and the Young People's Missionary Movement. The aim of the campaign was to advocate a definite missionary policy for the churches, and also to encourage missionary study and that method of study known as the study-circle method. The campaign commenced on a Sunday, the students occupying the pulpits of the thirty-two Free churches in Woolwich. Conferences of Sunday-school teachers were held, and Brotherhoods were addressed. The Christian Endeavor and Gild meetings were given up to the students on the week nights. Demonstration study-circles were also held in various centers.

China Inland Mission to Date

This society keeps in the field a band of 928 missionaries, located at 210 central stations. The demand for laborers is increasing, and during the year 38 new workers joined the mission, 27 of whom were women. There seems almost a dearth of men workers, and altho so many joined the ranks, the net increase in the number of workers is but small, for 10 passed to their reward during the year, and 23 were permanently invalidated home. The total income of the mission was \$373,733, which is a decrease as compared with last year, owing to the diminution in funds received from special legacies. The schools of the mission are happily, through the operation of a sliding scale, becoming year by year self-supporting. The growth of the work is gratifyingly seen in the fact that, whereas during the thirty-five years preceding the Boxer uprising the number of persons baptized

were 12,964, during the period since that crisis the number baptized has been 20,741, making a total of 33,075.

A Quarterly Review on Islam

In response to interest manifested at the Edinburgh Conference, and reading the signs of the times throughout the world of Islam, a new review is to be issued January 1, 1911, with Dr. Samuel M. Zwemer as editor and Rev. W. H. T. Gairdner, of Cairo, Dr. Johannes Lepsius, of Potsdam, and other students of Islam as associates. Under the title *The Moslem World*, this quarterly will aim to set forth the nature and development of Islam and the missionary problems it presents. The interpretation of Moslem life and thought, reviews of the current literature on its subject, reports of religious and political movements in Islam, together with missionary news and correspondence, will fill out its pages. For the subscription price, etc., of the review, address the Nile Mission Press, care of the Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C.

To Honor Livingstone

The centenary of the birth of David Livingstone will be celebrated in 1913, and in view of the fact that the famous missionary was a student at Charing Cross Hospital before he took his medical degree, the committee on that institution have decided to inaugurate a Livingstone Centenary Million Shilling Fund to enable them to reopen the wards which are closed owing to want of money. In this connection the fact is being recalled that Livingstone once wrote: "It was with unfeigned delight I became a member of a profession which is preeminently devoted to practical benevolence and which with unwearied energy pursues from age to age its endeavors to lessen human wo."

THE CONTINENT

The Paris Flood and McAll Missions

One of the results of the flood in Paris is a changed attitude toward the McAll missions, we are told. 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 McAll 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.

Moravian Missions

The annual report of Moravian Missions appears in the *Periodical Accounts* recently published. In the 14 mission provinces the number of baptisms from among the heathen last year was 582, and the number confirmed was 1,788. This is the highest figure on record, and the figure for the number of scholars in mission schools, 30,660, is also the highest on record. The total of European and American missionaries at work is 375, of whom 150 are ordained. The number of principal stations is 151, and the baptized membership amounts to 35,139. The total disbursements last year reached £107,796, and there was £11,929 of a deficiency on the year's account.

Roman Catholicism in France

In the incessant war between Church and State which has gone on in France during the past twenty years, the strength of the Church seems to be wearing down. The Bishop of Carcassone says:

"We are running short of priests. We can not fill the gaps which sickness and death make. Already to the fifty-six out-stations regularly attached to the mother Churches of our diocese we have had to add fifty parishes which have no longer a resident priest. In some of these we hold occasional services; the rest have none.

In certain places one priest must take charge of three parishes, and the outlook for the future is even darker. In 1909 we ordained only nine priests. In our chief seminary we have but twenty-eight pupils. Our families no longer will give their children to the priesthood. Go into the cottage, the workshop, the saloon, and listen to what they say! The cassock is out of style. It is no longer good form to wear it!"

The *Petit Temps* declares that in many dioceses the finances are falling into a bad state. The temporary subsidies paid by the State have now ceased. The Bishop of Mons says: "Parish after parish is threatened with the loss of its *curé*. The payments of church dues are diminishing. We can not look into the future without uneasiness." The Bishop of Langres declares that "last year's contributions fell short of the amount needed for the clergy's support." In the diocese of Albi, in spite of the fact that Archbishop Mignot has renounced all salary, it has been necessary to cut down salaries 12 per cent. from the former government standard—and this was a miserable pittance of but \$150 to \$160 per year for a curate or vicar—to suppress large numbers of vicariates, and to double up parishes. Similar statements can be multiplied indefinitely.

Church and State in Spain

According to a report of the American Board, the Spanish peninsula contains less than 5,000 Protestant Christians. As *The Westminster* says: "Once their rights or wrongs would have been treated with the same indifference, but now a change has come. Spain has been aroused to the fact that Church and State must be separate in administration and functional spheres. The Vatican can make the law for the one, but not for the other. The Pope is still head of the Church for the Catholics and will be; but is no longer head of the civil government. For this the King, the premier and the cortes are responsible, and these associated powers do

not mean longer to shape their acts by the dictum of Pope or cardinals. The religious orders of the Protestants have their rights, and Spain intends to accord them."

Women's Work in Germany

The American consul-general at Dresden furnishes a remarkable report on the increase of female workers in Germany. From 1895 to 1907 the number of male workers in Germany increased 19.85 per cent., and the female 56.59 per cent. In 1907 the number of working-women was 8,243,493, against 5,264,393 in 1895. Nearly one-third of the economical activity in the German Empire rests to-day on feminine shoulders.

In music, theaters and playhouses the number of women has grown from 10,369 to 22,902, in hygiene and nursing from 75,327 to 129,197, and in the service of the Church and in the missions from 11,378 to 21,453. Authoresses and journalists increased from 410 to 892, the latter having increased 117.6 per cent.

Reorganization of the German Orient Mission

The German Orient Mission was organized in 1895, chiefly for the purpose of preaching the Gospel to Mohammedans in Turkey, Persia, and Bulgaria. Soon, however, it engaged in medical missionary and industrial work among the Oriental Churches, provided orphanages for the children of the Armenians who perished in the massacres, and finally cooperated to a certain extent with the Stundists in Russia. Providentially it has now been directed to more aggressive missionary effort among the Mohammedans in Turkey. Its printing-press at Philippopolis is issuing the translation of the New Testament into Kashgar and publishes the weekly paper *Gunesch*, edited by Pastor Awetaranian in the Turkish language. Two prominent Turkish Mollahs have been converted and baptized. They and the missionary, Pastor Awetaranian, were in such danger of death that they were forced to leave Turkey, and seek a perma-

nent refuge in Germany. But this has led rather to an increase of the desire of the Society to extend its work among the Turks. The Mohammedan Seminary for the preparation of missionaries to the Moslem has been opened in Potsdam and the two converted Mollahs, Pastor Awetaranian, and Director Lepsius, the son of the famous Egyptologist Lepsius, are preparing for a more aggressive campaign, chiefly through the instrumentality of suitable Christian literature among the Turks. To enable them to do this Dr. Roemer, who has been in charge of the Gossner Missionary Society during the last nine years, has been called to become director of the German Orient Mission and entered upon his new duties in October.

The German Orient Mission has been reorganized, so that an Executive Committee has full charge of all business. Dr. Lepsius has been elected first president of the Mission, while Mr. Hennings of Potsdam remains its treasurer. The income of the Mission for 1909 was about \$37,500, of which almost \$3,000 were contributed by its stations in Turkey, Persia and Russia.

The monthly magazine *Der Christliche Orient und die Muhammedaner Mission* is a very valuable and readable paper.

German Medical Missions

Slowly but visibly the cause of medical missions is progressing in Germany. The German Training Institute for Medical Missionaries, which was opened in October, 1909, is able to report that it has entered upon its second year with a largely increased number of pupils (24 in 1909, 32 in 1910). Of the 20 students of medicine now in the institute, 10 have declared their decision to become medical missionaries immediately after their graduation. What an increase to the German medical missionary force this will mean becomes clear from the fact that all missionary societies of Germany and Switzerland together have only 18 physicians in the field now.

At the annual meeting plans were

perfected to erect during the spring of 1911 a hospital for the treatment of tropical diseases, whose chief purpose shall be to give a resting-place to missionaries who return worn out and sick from their unhealthful fields of labor. The lot for the hospital has been acquired and is paid for. Dr. Fiebig, the director of the institute, is suffering from a nervous ailment, so that he has been obliged to hand in his resignation, which is to take effect on October 1, 1911.

At a meeting of representatives of the eleven German societies for medical missions, which was held in Frankfort-on-the-Main, it was resolved to publish an appeal to the pupils of the upper grades of higher schools, to the students of medicine in the universities, and to other circles, for the purpose of gaining more men and larger means for medical missionary work.

ASIA—MOSLEM LANDS

Turkey to Have Public Schools

The new nationalism in Turkey, as fostered by the Young Turkish party, includes the modern school system. Mahmoud Bey, Inspector-General of Public Instruction, says there will be about 65,000 elementary public schools in operation throughout the Turkish Empire before the end of the current year, and that number will be increased as rapidly as possible. The greatest difficulty is to get teachers. Indeed, that is the only obstacle to the extension of the system. Mahmoud Bey says the inhabitants of the various provinces are "crazy" for schools, and are willing to pay any amount of taxes within their power to secure them. But there are no teachers to be had. Already Parliament has appropriated \$4,300,000 for the current year for education, of which one-sixth will be paid to private schools and the remainder will be allotted to public educational institutions and the free public schools throughout the empire. It is expected that this amount will be increased gradually year by year as the revenues

will permit. The spirit shown by members of Parliament promises generous grants in the future.

Turkish Women Coming to Their Own

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.

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.

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

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

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

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

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

Euphrates College

This is the only college in Armenia. It has about 225 students in its four college classes and 600 more in the preparatory department. Half the students are girls, and tho the customs of the country prevent coeducation, the work done for both sexes is similar. The college is so far predominantly Armenian in its make-up. Its students have been almost exclusively of that race. Its faculty of 45 professors and instructors includes but 6 Americans; one-half the teachers are women. The demand for the graduates in the new undertakings of Tur-

key is unprecedented; their influence and serviceableness are not confined to their own race; they bless the whole land and are the real missionaries to Turkey, with doors of opportunity opening wide before them. The value of the college in these new times is beyond measure.

Some Moslem Hearts Touched

A missionary of the American Board writes: "We have in Aintab, within one and a half-day's journey from the hospital, at least 1,200 purely Mohammedan villages where nothing has ever been done in the way of evangelistic work. We have had patients probably from half of these villages in the hospital, and Dr. Shepard declared he knew he should meet a warm welcome if he could go out among them. Aintab, for instance, needs a sufficient staff to enable one man to be all the time in the field as a touring evangelist. There is no indifference to religious matters on the part of the Turks. Dr. Shepard has had special opportunity to come in touch with Turks, officials as well as military men, and has talked with many of them freely on religious matters; and he affirms confidently that the field is open to us."

From Mohammed to Christ

The converted Mohammedan priest, Johannes Awetaranian, in relating his religious experiences at the recent missionary conference in Halle, said: "When I came twelve years ago from Kashgar to Germany to seek to interest Christians in the Mohammedan mission, my experience was that it is more difficult to make a Christian believe in the possibility of such missions than it is to convert a Moslem to the truth. People say that one can not convert Moslems, because apostasy for such means death. Let me tell you my experience. After I had learned through the gospel to know my true Savior, the Lord Jesus Christ, nationality, honors, life, ancestry lost all the value which, up to that time, they had had for me. The truth alone became my aim and goal. When I first

confest Christ and the Mohammedan priests came together in my village to confute my testimony, one of them struck me in the face with all his strength. At that moment my heart said: 'There is a proof that Jesus has accepted you, for He has accounted you worthy to suffer shame for His name.' Before my inner eyes there rose up plainly written the letters of Acts 4:4, and this gave me such a rapture of joy as I had never known or experienced in any way up to that time. I said: 'If a blow can make me partake of such heavenly delights, how great would be the bliss of dying for the Lord Jesus.' From that time death lost all significance for me. My only wish was to preach the gospel to Mohammedans."

The Danish Church and Arabia

The Rev. Dr. Zwemer writes in *Neglected Arabia*, the organ of the American Mission to Arabia: "In 1902 Mr. Olaf Hoyer, a young Danish missionary, preparing for work among the Moslems at Jerusalem, happened to read an article in the MISSIONARY REVIEW, appealing for the neglected province of Hadramaut, South Arabia. The result was that he himself went to Aden and visited Makallah on the south coast. Friends in Denmark followed the enterprise with prayer, and this led to the organization of the Danish Arabian Mission, at present co-operating with the mission of the United Free Church of Scotland at Aden, but with plans for the interior, and with their hearts still set on the unoccupied southern province.

INDIA

Testimony of a Hindu Judge

In a recent letter, Rev. Principal Mackichan, of Bombay, writes: "In illustration of the testimony borne by many speakers at the recent meetings of the World Missionary Conference with reference to the leavening process that has been long at work among the educated classes in India, the following extract from an address delivered in Bombay a few weeks ago

by the Hon. Sir Narayan G. Chandavar Kar will be read with interest.

"In a lecture delivered before the Young Men's Christian Association in Bombay, and reported in the *Times of India*, he spoke as follows: 'I should like to say at the outset that it is not an easy thing for me to stand on this platform and address a Christian audience, and yet I am glad to do so, for the Young Men's Christian Association has a warm place in my affections, for the reason that I recall so well the example and teaching of Rev. Duncan Macpherson, to whom this association owes so much. There may be much talk about a truly spiritual religion, about the ties of human brotherhood, about measures for religious and social reform, and so on; but the great curse of our country is that we say and do not—we make great professions, but do nothing practical to remedy the evils that we pretend to deplore. Let me tell you what I consider the greatest miracle of the present day; it is this: that to this great country, with its over 300,000,000 of people, there should come from a little island many thousand miles distant from our shores, and with a population of from fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one.'"—*London Christian*.

A Mass Movement in India

Bishop Whitehead of Madras, in the *Nineteenth Century* speaks hopefully of the future of the low castes under the influence of Christian missionaries. His conclusion coincides with statements made by Dr. J. P. Jones and Mr. George Sherwood Eddy and other missionaries to the effect that a real mass movement has set in toward Christianity. Ninety-five per cent. of the people of India live in village districts and only five per cent. of the whole population can either read or write. The real need is in the villages. The outcastes form about a sixth of this village population of India, and number about 50,000,000.

Yet their very existence is almost ignored in discussions of the wants and demands of the Indian people. In many parts of India their lot is still a miserable one and they are treated with great harshness. In some sections they are virtually serfs of their masters, and are subject to humiliating and hindering restrictions. A few leaders of the national movement have frankly recognized that the position of the outcaste is a disgrace to Hindu society and a fatal obstacle to social progress. The only class which so far has attempted to deal fairly with the outcaste and to defend him from oppression is the British official but the only ones to give him the right hand of brotherhood and seek his social and moral betterment are Christian missionaries.

By the protection of the Government and the efforts of the missionaries, the lot of pariahs is steadily improving. The response of these people to the efforts of the missionaries has now become very marked. In many parts of India, especially in the south, mass movements toward Christianity have come among the outcastes during the last generation, and these movements are gaining in strength every year. In Telegu country some 250,000 outcastes have become Christians during the last forty years, and 100,000 more in the native State of Travancore. Bishop Whitehead thinks it hardly rash to prophesy that in the next century some 30,000,000 or more of the outcastes of India will be gathered into the Christian Church, which will mean a social revolution.

Pushing Sunday-school Work

The Sunday-school Union has in India a membership of 458,945, being an increase of 37,866 on the previous year. The union stands for the very best in Bible instruction, equipment and management. It publishes 10,000,000 English and vernacular pages of Scripture illustrated expositions, nearly all of which are based on the international syllabus. To meet the needs of Sunday-schools in 50 languages

there are about 50 editions of "helps" in 20 languages. A prominent feature of the union is that it stands for salvation through Jesus Christ, and membership in the church to which the school belongs.

Presbyterian Progress

Missionary Wm. H. Hannum, of Vengurle, writes: "A statistical report of the Presbyterian Church in India for 1909 illustrates the progress of the various Christian bodies. This church was formed in 1904 by the organic union of seven denominations of the Presbyterian order. There is now a general assembly, comprizing under it 5 synods, 14 presbyteries, and 178 churches, 112 of the churches being fully organized. Baptisms of the year, 4,743; those of adults being 2,410. Contributions, 45,000 rupees (over \$15,000), an average of over \$1.00 apiece. The communicants now number 14,423; baptized persons, 47,846; total persons enrolled, 52,494; Sunday-schools, 648; teachers, 1,281; ministers, 230."

The New King of Siam

As the only remaining independent sovereign of a purely Buddhist land, his Majesty, Chowfa Maha Vajiravudh, who has succeeded to the throne of Siam, is the object of the worshipful deference of millions of Asiatics. Not even the ruler of Japan bears title more gloriously nor can his divine attributes be forfeited through the medium of any such humiliation as was so recently inflicted upon the Dalai Llama of Tibet. His Siamese Majesty enjoys a sovereignty that remains territorial over the fertile valley of the Menam but is indisputably spiritual in the sanctions it possesses for the pious. "Most divine master of immortal souls," to quote one designation in his excessively long official title, the young King of Siam—to be crowned with a hundred and one golden diadems—is to the faithful "sovereign god of the nine kinds of gods."

His essential characteristics are cer-

tainly those of the artistic temperament. For a Buddhist sovereign, his training has been paradoxical. He received his education in England. His biography reads like that of the eldest son of some peer of Great Britain, suggesting, indeed, anything but the Orient.—*Current Literature*.

The new king is, like his father, much interested with work of the Presbyterian missions, and has shown that he is ready to help their work by his personal influence and contributions. He feels his people's indebtedness to the medical and educational work of the missionaries.

CHINA

Concerning Chinese Students

The 4,000 Chinese students, at present in Japanese schools, come from every part of the empire, even the Mongolian steppes. Many of these are young men of great promise. One is described in the *Church Missionary Review*, who took his Chinese examinations at fifteen and now at the age of twenty-one is proficient in chemistry, physics, mathematics, English and German and is studying Greek and Latin at the University of Tokyo. The missionary whom he is serving as secretary says that he often learns thirty pages of Chinese classics in a day and in this way has literally memorized some 150 books. The ablest of all of these Chinese students is an earnest Christian and active in Y. M. C. A. work. Some 200 Chinese young women are also studying in Tokyo.

In this connection it is interesting to note that among those converted in the recent revival meetings in Chinese colleges is the son of the managing director of two of the leading railways in China. His three sisters in school in Peking have also been converted. A young man in Tientsin from a very wealthy Hunan family, who has been a devout seeker after the truth and who recently subscribed \$12,000 to the building fund of the Y. M. C. A. in that city, has also joined the Christian Church. No less

than fifty-five students in the Anglo-Chinese college in Tientsin have been converted, and in the Methodist college some seventy men have pledged their lives to the Christian ministry.

Wide-spread Unrest

One of the oldest and most conservative missionaries, writing of the conditions in China, says: "There is a great deal of unrest throughout China, and at present the rains in this region threaten the crops, and a failure again this year would threaten the peace of the empire. The emperor and the imperial clan seem to distrust and dread the officials, and the officials distrust and dread the people, and the people are ready to rise and wreak vengeance on the officials for all the wrongs they have endured for many long years. The timber is all dry, and if only the spark is applied the whole imperial Tatar fabric will burn to ashes."

Churches Dislike Foreign Rule

An article, entitled "Chinese Church Self-government," appears this month in the *Chronicle of the London Missionary Society*. Its author, Rev. J. Macgowan, has just left China after more than fifty years' work in Amoy, during which period the small church of between two and three hundred has increased to 9,000. Mr. Macgowan refers at some length to the effect that the new patriotism, recently reborn in China, has had upon the churches. "In common with their non-Christian countrymen, they (the Christians) firmly believe that they have men who are quite capable of governing China, and that the interference of the foreigner in its politics should be sternly forbidden. They have, however, advanced a step farther, and they are beginning to show most unmistakably and distinctly that they desire to take charge of their own church life, and while quite willing to look upon the missionary as a friend and one who can give valuable advice when required, they do not wish him to have charge over them, as he has been accustomed to do." Mr. Macgowan

urges his fellow missionaries to recognize this as "a good symptom."

Awakening in Chinese Villages

Some of the remarkable openings in villages of South China are thus referred to by Miss A. M. Jones:

"P'ik-t'aam is situated in a rather high valley in the hills. The whole village has asked to be received into the Faith—men, women and children, in all over 200. As far as we can judge, they are real and earnest in their desire to worship the one true God. They have given us the ancestral hall for a chapel, and have contributed fifty dollars to do it up; and Pastor Mok told me this was really all they could do, they are so very poor. At 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 the people have given us the ancestral hall for a chapel. As I sat teaching the women and children the Commandments, 'Thou shalt have none other gods but me,' 'Thou shalt not make to thyself any graven image,' the women eagerly broke in and told me 'they had no idols; they had destroyed them all and the incense-burners.' The wood and paper idols were made into a bonfire and burned, and the stone ones drowned—cast into the water." Miss Jones tells of other villages where there are numbers of hopeful inquirers—including Naampok, where more than 100 persons are asking for baptism.—*London Christian*.

Anti-gambling Movement

It has been said China is a land of gamblers; not because they are naturally more vicious than other men, but because they are without literature of the attractive, popular sort and have no means of enjoying themselves without dissipation. To offset this tendency, the Y. M. C. A. and other Christian organizations are planning for instruction and example to the people how to have recreation without vice. At one of these a Chinese Roman Catholic teacher gave a violin solo, a Chinese secretary of the Y. M.

C. A. rendered two cornet solos, and a Protestant missionary sang to the gathering. The whole meeting was conducted in so orderly and orthodox a fashion that it was scarcely possible to realize how tremendous a reformation in the whole Chinese outlook upon public life this meeting revealed.

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."—Mr. BRITTON, in *Christian World*.

What China Needs Most

It seems, from a perusal of Far Eastern missionary magazines, that the missionaries on the spot, in China and Japan, are more awake to the urgency and wide-spread opportunity of evangelistic work than the majority of missionary supporters at home. "What is China's most urgent need?" writes a Canton missionary. And he proceeds, "I venture to say that the reply of nine missionaries out of ten would be, 'China's most pressing need, from an evangelistic standpoint, is a large body of trained native preachers.'" And he adds, "The evangelistic standpoint is the true point from which to make a survey of these hundreds of millions in 'waterless places.'"

Says the *Chinese Recorder*: "There are fields of missionary labor where tremendous and apparently successful educational institutions are existing side by side with a weak and struggling Christian Church. Such a condition of affairs is the reverse of admirable. In general it would seem that unless special circumstances call for unique enterprises, missionary policy ought to be directed toward the establishment of educational work in connection with existing church organizations, and evangelistic enterprise should be placed from the very beginning in the forefront of institutional service. Education does not of

itself tend to the upbuilding of a Christian Church, but it can not be too strenuously asserted that where educational work is begun and carried on in direct connection with church work and under the impulse of evangelism, the result is always an enormous strengthening of the Church of Christ with which it is connected.

KOREA

The Gospel Still Making Progress

The Korean Presbytery recently held its fourth annual meeting. One of the most significant features connected with the work is the fact that the missionary spirit glows in the hearts of the converts. Pastor Choi was ordained and sent by the Koreans to Vladivostok a year ago. He was anxious to return to his field again for next year, but it was feared that the money could not be secured for this purpose. But when he thrilled his audience of 1,200 men with the story of his great work, the audience of natives volunteered to raise the money for his support, and he and his family will be returned with an ordained evangelist to assist him. There is now a total Christian constituency in the Korean Presbytery of 140,470, altho only 39,394 are actual communicants of the church. These Christians contributed last year to missions, \$17,538.99; to schools, \$33,824.96; to miscellaneous purposes, \$31,759.06; a total of \$83,123.01.

Conditions in One City

In Pingyang, a city of about 50,000, there are five separate Presbyterian churches and one Methodist, and all of them crowded to overflowing. Several of them have to have separate meetings for the men and women because of the crowds. There are several Sunday-schools in church buildings holding several hundred or a thousand people of women only. In the afternoon it was threatening rain, but a congregation of seven or eight hundred men and women gathered at the "Central Church," and at the Fifth Church, which has just hived off from

the Central, was a congregation of nearly the same number. There are about 5,000 people in Pingyang who go to church on Sundays. All six of the churches support their own pastors and assistants and pay all of their own expenses. The Central Church will seat 1,200 people. The Methodist Church looks larger. The Fifth Church has no building as yet, and is using the Seminary building temporarily. The worshipers number about 1,000. The Third Church seats about 400, and the Fourth about 500.

First Korean Summer Conference

It was held on Pook Han, a rugged mountain rising 2,300 feet above the walls of Seoul. Its far side is cut by a number of canons, and in one of these is a delightful grove, surrounding a royal tomb. A considerable stream of water flows through the canon and affords bathing facilities. In one of the largest Buddhist monasteries the first conference was held of the Christian Student Movement of Korea. Sixty-two delegates, including the speakers, were present from ten different schools. It being the first conference of the kind in Korea, the leaders were desirous of restricting the attendance to thirty-five or forty, and thus make it possible so to direct the details of the daily life and program as to establish customs that should prevail in future conferences. From this latter standpoint, and from the spiritual point of view, this first Student Conference in Korea was a success. The sight of young men studying their Bibles or on their knees in prayer in distant parts of the grove or on the mountain, the general adoption of the *Morning Watch*, and the quiet announcement of twenty-two different men, on the last evening, that they had decided to consecrate their lives to Christian service, constituted the strongest kind of visible proof that the aim of the gathering was being secured. Among this group, six men definitely determined to become pastors, one a doctor and one a teacher.

—*Student World*.

Last Year the Best Year

A message has been received from the Presbyterian missionaries in Korea stating that the past year, ending September 1, has been the best year of their work in that country. During the twelve months ending with that date, there were baptized and received into full communion 2,010 persons. In addition to those who were baptized, over 3,500 were received in the catechumen classes last year, and while many of these gave evidence of genuine conversion, it was thought best by the mission to withhold baptism until they could be instructed for a year or more. This means that 5,500 persons definitely sought knowledge of Christ, and the greater number of these have been saved so far as human judgment can decide.

JAPAN

A Strange Phenomenon in Eastern Asia

The *Chinese Recorder* calls attention to the marked differences which follow the proclamation of the gospel in the three neighbor nations of the Far East. "To reach the upper classes and to evangelize the large cities seems to have been the work of the various Japanese missions from the beginning. While nineteen cities in western Japan are occupied by missionaries, out of 3,756 villages only 21 have any Christian work, and the great burden resting on the Church of Japan is, How to reach this multitude of the common people, who seem so difficult to win over than are the higher classes."

In Korea, Japan's near neighbor, where we should suppose similar conditions and similar results would be found, the direct opposite is the case. The common people are pressing eagerly into the kingdom, while not many mighty, not many noble are called. And, further, while it is most difficult to get a converted Japanese to preach the gospel to his friends and neighbors, in Korea nearly every convert seems immediately to become a seeker after souls.

Entering China we shall discover

that hitherto missionary work has seemed to prosper more among the common people and among the rural population, and in no other mission field has it been so difficult for an official, or one of the upper classes, to become a pronounced Christian.

How Christianity Spreads

It is now frequently remarked that in the Japanese newspapers the words of Jewish prophets and of Christ are often quoted. According to Kanzo Uchimura there are very many Christians in Japan who are not converts of any mission, who in their family life live as Christians, but who do not think it necessary that religious persons should organize into churches. "We go to Jesus of Nazareth directly and aim to live and be made like Him," he adds.

AFRICA

Egyptian Darkness Passing

The converts of the United Presbyterian 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.

The Call of West Africa

In a contribution to the *Foreign Field*, Rev. J. Delaney Russell gives a gratifying record of progress and success in West Africa. The region, he says, is "divided Methodistically" into three districts, which together cover an area of about 200,000 square miles, with a population of about 5,000,000, speaking 16 languages. For this field there are 24 men and women mission-

aries and 64 local ministers, with 26,000 members. The note of triumph is a loud and sweet one, and there is ample evidence that the Gospel of Christ has not lost any of its power in the salvation of souls. But there is, alas, a sad note also: the harvest is waiting, for the laborers are few; the stations are undermanned, and consequently there are peculiar difficulties.

Light and Darkness on the Kongo

The appeal of the heathen world for Christ is most pathetically portrayed by Rev. J. O. Reavis, coordinate secretary of foreign missions, who visited our African mission on the Kongo last summer. Dr. Reavis says: "Almost daily groups of people from distant villages come to Luebo and Ibanj to plead that a teacher of God be sent to the people dwelling in darkness in their heathen villages. One deputation that had walked about 150 miles came while I was at Luebo and told Mr. Martin that they had built a church in their village with the hope of securing some one to teach them the way of life. They had waited and waited. Now the church had rotted down and no messenger had come to their relief. So they had come to Luebo to make a last plea and to know if there was any hope for them, signifying their willingness to build another church if only a teacher could be sent to tell them of the Lord Jesus Christ." From another distant village messengers came pleading for a teacher.—*Presbyterian of the South*.

Is Britain a Hindrance?

One would have supposed Great Britain was past such opposition to mission work as is reported from the African field. The Baptist Foreign Board some time since appointed a commission to inquire into conditions in the Sudan. This commission has now returned, and makes its report. It declares that the opposition of the British Government toward any church entering the field, together with the antagonistic attitude of Belgium toward all mission work, makes

missionary effort in the Sudan especially difficult. Besides these two European powers, the Mohammedan also is filled with rage toward Christians engaging in mission work.

Religious Liberty in Madagascar

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

Malagasy Love for the Bible

Archdeacon Cornish, of the S. P. G. mission in Madagascar, writes: "In visiting the Christian families in the Ramainandro district—where the anti-Christian party destroyed all the churches during the rebellion a dozen years ago—I have noticed that their Bibles bear dates anterior to the troubles; tho I know that most of them lost all they had at that time, and had their houses burned, too. On asking how they came to have saved their Bibles and very little else, I got the same answer in almost every case: '*Ny Baibolika va avelako ho very?*' (i.e., Would I let my Bible be lost?). Now they knew that through the generosity of the Bible Society they could get a new Bible for a shilling.

So it was not merely the value which they thought of, but their associations with God's Word."

The Situation in Uganda

The following summary will have a deep interest for multitudes whose hearts have been stirred by accounts of the doing of the Lord in that region: All the countries in the kingdom of Uganda have been occupied by British missionaries or Baganda clergy. There are training-classes for men and women teachers and a normal class at Mengo, the native capital, and training classes at many other stations. The schools include the king's school, an intermediate boys' school at Budo, and a high-school at Mengo, both of them for the sons of chiefs and for others who can pay the fees; a girls' boarding school at Gayaza, and a considerable number of elementary schools. At Mengo there is also a hospital, to which several dispensaries are affiliated.

The pastoral care of the 69,000 Christians in the mission is shared by European missionaries and Baganda and Batoro clergy. All the native clergy and lay teachers, who now number 31 and 2,046, respectively, have always been entirely supported by the contributions of the people, but recently a number of evangelists have been sent by the bishop to the Bukedi country, who are supported from money voted to the diocese by the committee who distributed the unallotted portion of the Pan-Anglican thank-offering. Throughout the mission, evangelistic work is largely in the hands of native teachers superintended by European missionaries. The staff of the mission consists, besides Bishop Tucker, of 38 European clergy, 4 doctors, 9 other laymen, 34 missionaries' wives, and 27 other women missionaries. Eight of the women are trained nurses.

ISLANDS OF THE SEA

Missions Prospering in the Philippines

Missionaries are able to send home such good tidings as these: "Wonderful changes have taken place in

these islands since American occupation twelve years ago. The Government 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.

"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. The 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."

Methodist Work in the Philippines

In ten years the Methodist Church in these islands has grown to 30,000 members and 10,000 adherents. Five hundred Filipinos are under appointment to preach the gospel. A deaconess training school, hospital, theological seminary, and orphanage have been built. A recent demonstration held in Manila gathered many thousands of Filipino Methodists with banners, mottos and a dozen brass bands. The most commonly recurring motto in that city, so long given over to Mariolatry, was significant: "Jesus, the only Savior."

Life from the Dead in Java

The people of Java seem to be awakening. A movement called the "*Budi Utomi*" is reported, which embraces thousands of members and appeals to

Javanese to seek education and to place themselves in line with civilized peoples. The American Methodists who carry on an extensive system of Anglo-Chinese schools in the Straits Settlements and the Malay States have been asked by the Chinese of Batavia to furnish them a principal for their school there, themselves to be responsible for his support.

German Missions in Sumatra

The Rheinisch mission in Sumatra reports 3,600 conversions in 1909. The 172,000 Christian Alifuri in the colony of Minahassa (the Celebes) are organized into the Dutch Colonial Church. Life and property are as safe there as in Holland. Of the Sumatran Bataks, 94,000 have become Christians, but on Java, with its 30,000,000, there are but 36,000 native Christians.

Light for the Dark-minded Kanakas

Christian work among the indentured Kanakas on Queensland sugar plantations gathered 2,484 converts into churches before the Government forbade the importation of Kanaka labor. Five hundred of these have now gone back to the grossly heathen and cannibalistic Solomon Islands. Forty schools are taught and supported by native Christians—one result of this home-coming. A flourishing evangelistic work is also reported.

OBITUARY

Rev. John E. Clough, of India

One of the most remarkable of modern missionaries has passed away in the death of Rev. John Everett Clough, D.D., the apostle to the Telugus of India. Dr. Clough was born near Rochester, New York, in 1836, and was the leading missionary in the great Telugu revival that followed the famine of 1877. He gained great influence over the people and 12,000 were baptized in one year. We plan to have a sketch of Dr. Clough and his work in an early number of the REVIEW.

FOR THE MISSIONARY LIBRARY

REPORT OF THE WORLD MISSIONARY CONFERENCE. Nine volumes. Nearly 3,400 pages. 75 cents a volume, \$5.00 per set, *net*. Fleming H. Revell Co., New York. 1910.

It is undoubtedly true that there has never been such a thorough, scholarly, statesmanlike study and presentation of the facts and problems of foreign missions as that contained in these volumes. They represent the work of over 150 experts on the eight commissions, besides hundreds of missionaries and other collaborators whose opinions and information was obtained by correspondence. These reports present the reports of the commissions and the discussions at the conference in Edinburgh. One can obtain in these volumes a view and understanding of the progress and problems of the Protestant Christian missionary campaign among non-Christians that he could not gain otherwise in many years of study and the reading of hundreds of volumes. The price is amazingly low.

Volume one surveys the whole non-Christian world with a view to presenting just what is being done and what still remains undone in the task set before the Christian Church. The commission declares that the Church ought and can immediately occupy the remainder of the field; that China, Africa and India demand particular attention. Other lands, such as Korea and Laos, call for advance because of the receptive attitude of the people. The opportunity and responsibility before us call for more careful planning and closer cooperation that the task may be accomplished speedily and satisfactorily.

Volume two considers the Church in the mission field—a most important topic. The commission finds gratifying progress in the development of self-support and self-extension in many fields, but recommends more uniform policies on the part of missionary societies and closer cooperation in dealing with church-members in planning for an advance.

Volume three discusses education on the mission fields and presents the

need for thorough Christian training for the future leaders and church-members. The results of this education, especially in India and Japan, have proved its value. This education should be evangelistic, progressive and elevating to the whole community. There should be some degree of co-operation with the local governments, but not at the cost of the missionary ideals and purposes. There is a great need of endowed educational missions in China and elsewhere for the sake of training native Christian leaders.

Volume four presents the views as to the missionary message to non-Christian religions. The report describes the relation of Christianity to animism, Chinese religions, Islam, Shintoism and Hinduism. The conclusion is that these religions, while containing much truth, are dying and do not prove effective in saving men from sin and its consequences, either here or hereafter. The preaching of the simple gospel of salvation through faith in Christ is proved to be the most effective means of converting men.

Volume five contains the report on the preparation of missionaries. The present situation on the field, the present methods of preparation, the principles which should be recognized, the need of special preparation and the functions of the candidates' committee are carefully considered. More thorough education is required to-day than formerly, but spiritual qualifications are none the less needed.

Volume six discusses the "Home Base" in a most thorough and satisfactory manner, and contains a very valuable list of missionary books arranged under topical divisions. These alone comprise over 225 pages.

Volume seven considers the important subject of missions and governments, local and home. The report is ably presented, and shows the faults of both missionaries and the governments in failing to work harmoniously together.

Volume eight is taken up with co-operation and unity and has to do

with what was perhaps the most striking feature of the conference—a desire and a conviction reaching out toward more harmonious work among the various divisions of the Christian forces. Not uniformity or union is needed so much as essential unity in principles and action.

Volume nine contains the history and records of the conference, together with addresses delivered at the evening meetings. The index to this library of missionary science makes the immense amount of information available to the reader. Already the sale and orders for these volumes have shown the wide-spread interest in the subject. It would be impossible to give them a careful reading without being inspired and enthused with the great undertaking in which the Church is engaged and the promise of victory before us.

WINNERS OF THE WORLD. By Mary and William Gardner. 16mo, 239 pp. 50 cents. Fleming H. Revell Co., 1910.

These are missionary studies for boys and girls. Each lesson deals with some heroic character, who worked as a missionary of Christ. The series is well planned and well written. Christ Himself is presented as the ideal missionary—industrial, itinerant, medical, winner of all classes, trainer of native workers. Paul's work is outlined, then other early Christians. Following these come chapters on winners of barbarians, men like Martin of Tours, St. Patrick, St. Augustine, and Boniface; winners of the Northlands, like Auschar; winners of India, like Cary and Judson; winners of America, like Eliot and Gardiner; winners of Africa, like Crowther and Livingstone; winners of the islands, like Paton and Patteson; winners of Japan, like Xavier and Neesima; winners of China, like Morrison and Mackenzie.

The material of the book is judiciously selected and the chapters are well written. Some practical suggestions to teachers add much to its value.

MEN OF MARK IN MODERN MISSIONS. By H. B. Grose. Pamphlet. 15 cents. American Baptist Publication Society, Philadelphia, 1910.

This is book five (for the Intermediate Department) of the Graded Mission Studies prepared by the "Baptist Forward Movement for Missionary Education." They are useful pamphlets for Sunday-schools and young people. The present studies include Roger Williams, John Mason Peck, Hezekiah Johnson, Henry B. Whipple, Timothy R. Cressey, and Elihu Gunn, all but one Baptist missionaries in America.

MEN'S NATIONAL MISSIONARY CONGRESS, CHICAGO. 800 pp. Laymen's Missionary Movement, New York. 1910.

Here are the men's stirring missionary addresses at the four days' meeting in Chicago last May. These include some unusual messages from unusual men—a remarkable group of speakers, many of them professional and business men of international reputation.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED. By Edward A. Marshall. 50 cents, *net*. Bible Institute Colportage Association, Chicago.

Mr. Marshall has made a practical study of the non-Christian religions and here gives us the main points about each in brief outline. He contrasts Christianity, Brahmanism, Hinduism, Buddhism, Taoism, Confucianism, Zoroastrianism, Parseeism, Rhinto and Islam as to their founders, causes, history, followers, sects, extension, system, present head, beliefs, idols, writings, etc. Mr. Marshall also gives some 800 library references to prove his assertions and to facilitate further study. His book is unique for the amount of its information in compact form. He refers to 44 separate books. This would be an excellent text book for study classes.

SALVATION, IN HINDUISM AND CHRISTIANITY. By Wilhelm Dilger. Translated by Louise Oehler. 8vo, 537 pp. Basel Mission Book and Tract Repository, Mangalore, India. 1908.

This is a careful study of the comparison and contrast between two

great religions as they relate to salvation of man. It is a theological, not a popular study and takes up the conceptions of God, of the world, of evil and of the nature and place of salvation. It will be of great value to missionaries.

ADVANCE IN THE ANTILLES. By Howard B. Grose. 12mo, 259 pp. 50 and 35 cents. The Young People's Missionary Movement, 1910.

There was need of a book on missions in Cuba and Porto Rico. A little more than ten years ago they were in the hands of Spain, and their condition of poverty, ignorance and sin was about as bad as it could be. Now, after a decade of American civil government and influence and freedom for missionary work, it is time to note the conditions and results. Mr. Grose has, in this text-book for mission-study classes, given us a brief description of the islands and the conditions under Spanish rule, an account of the mission work and the outlook. In his statistical tables he gives 11 Protestant societies at work in Cuba, with 140 missionaries and 215 native workers in 57 stations and 146 out-stations. The Protestant constituents number 15,324, of whom 9,564 are communicants. In Porto Rico there are 15 American societies, with 178 missionaries and 203 native workers in 75 stations and 458 out-stations. The Protestant native constituency is 20,631, of whom 13,255 are communicants. When we consider that the colored and mixt population of Cuba is 608,287, and of Porto Rico 363,817, it is evident that under the perfect freedom of the Stars and Stripes the people have been more ready to accept the liberty found in the Protestant Church. There is, however, little of that denominational cooperation that was so much advocated ten years ago.

A BLUE STOCKING IN INDIA. By Winifred Heston, M.D. 12mo, 226 pp. \$1.00 net. Fleming H. Revell Co., 1910.

This purports to be, and we have no doubt is in the main, a collection of letters from a young lady medical

missionary in India to a friend at home. They describe her observations and experiences on her way to the field and in actual service. The descriptions are bright, feminine and human, with the missionary flavor strong and distinct, while without special literary merit. They have sunshine and humor, with the shadow of the awful sin and suffering so omnipresent in India. Without nauseating details they let one into the daily life of a woman medical missionary. Tho the letters are autobiographical, they have a touch of romance, too. The authoress closes with a return to America for the "rest cure," but with the expectation of "being happy ever afterward."

RECRUITING FOR CHRIST. By John Timothy Stone. 12mo, 224 pp. \$1.00 net. Fleming H. Revell Co., 1910.

Dr. Stone is a personal worker of the sane and unhackneyed sort. He deals as a man with men and at the same time as an ambassador of Christ with those still "afar off." He shows that the true motive in such Christlike work is centered in our relationship to God and must include an earnestness and love that is neither professional nor easily discouraged. Dr. Stone gives the results of wide experience and real attainment in work for men; he offers valuable suggestions as to training and methods that will make such work grateful. It is a book that inspires with a desire to "recruit for Christ," and a faith that we, too, may see notable and numerous cases of "twice-born men."

THE GOSPEL WORK IN MODERN LIFE. By Robert Whitaker. 12mo, 139 pp. 50 cents, net. Griffith & Rowland Press, Philadelphia. 1910.

The social influence of Christianity is here presented. We should recognize this feature of Christianity, but it is a mistake to think it more important than individual religion. First, a man must be good through faith in Jesus Christ and then he must work to bring his brothers to Christ. Neither phase of Christianity must be neglected.

THE CHILDREN OF AFRICA. By James B. Baird.

THE CHILDREN OF ARABIA. By John C. Young. 1s. 6d. each. Illustrated, 12mo., 95 pp. Oliphant, Anderson & Ferrier, Edinburgh. 60 cents, *net*. Fleming H. Revell Co., New York. 1910.

These two additional volumes to child life in mission lands are excellent for a juvenile missionary library. The book on Africa is more distinctly a description of child life than that on Arabia, but both give interesting facts and stories of the countries and the customs of the people. They are written from a Christian missionary viewpoint, and tell with closing chapter of Protestant missionary work.

THE CHRISTIAN MOVEMENT IN JAPAN. Edited by D. C. Greene and G. M. Fisher. \$1.00. Mr. Kyobunkwan, Tokyo. 1910.

This eighth annual issue of the missionary year book of Japan includes also papers read at the Semi-Centennial Conference of Protestant Missions in Japan, celebrated in October, 1909. These addresses have naturally much historic value and give a clear idea of the present situation in Japan. The year book proper not only gives facts and figures relating to missions and native Christian enterprises, but also contains many facts relating to Japan's foreign affairs, business, education and social conditions and progress. There are also obituaries of Japan's missionary workers and information on such topics as the Chinese students in Japan, the Russo-Japanese Convention, the annexation of Korea, etc.

The total missionary force now comprises 931, with 563 ordained native ministers and 1,002 other native helpers. Communicants number 60,635, and the total membership 75,608.

NEW BOOKS

THE TASK WORTH WHILE; OR, THE DIVINE PHILOSOPHY OF MISSIONS. By Henry Clay Mabie, D.D. 12mo., pp. 343. \$1.25 *net*. Griffith & Rowland Press, Philadelphia. 1910.

THE UNIQUE MESSAGE AND THE UNIVERSAL MISSION OF CHRISTIANITY. By James Franklin Love, D.D. 12mo., 256 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1910.

THE MODERN MISSIONARY CHALLENGE. By John P. Jones, D.D. 8vo., 359 pp. \$1.50, *net*. Fleming H. Revell Co., New York. 1910.

THE CALL OF THE NEW ERA, ITS OPPORTUNITIES AND RESPONSIBILITIES. By Rev. William Muir, M.A., B.D., B.L. Edited by George Smith. 12mo., 350 pp. \$1.25, *net*. American Tract Society, New York. 1910. (Reviewed in October, p. 798.)

THE VICTORY OF THE GOSPEL. By J. P. Lilley, M.A., D.D. 12mo., pp. 391. \$1.50. United Press, Philadelphia. 1910. (Reviewed in October, p. 798.)

THE PAST AND PROSPECTIVE EXTENSION OF THE GOSPEL BY MISSIONS TO THE HEATHEN. By Anthony Grant. 12mo., 270 pp. S. P. G. F. P., 15 Tufton St., Westminster, S. W., England. 1910.

ISLAM IN CHINA—A NEGLECTED PROBLEM. By Marshall Broomhal, B.A. Preface by John R. Mott, M.A., LL.D., Prof. Harlan P. Beach, M.A., Rev. Samue M. Zwemer, D.D. Illustrated, 8vo., 332 pp. 7s. 6d., *net*. China Inland Mission, Newington Green, London, N.

THE CHINA MISSION YEAR BOOK. Being "The Christian Movement in China," 1910. Edited by D. MacGillivray for the C. L. S. 12mo., 431-1xxiv. Christian Literature Society for China, Shanghai. 1910.

THE NEW TESTAMENT OF HIGHER BUDHISM. By Timothy Richard. 12mo. \$2.00. Charles Scribner's Sons, New York. 1910.

THE LANDS OF THE TAMED TURK. By Blair Jaekel. Illustrated, 12mo. Cloth decorative, boxed, \$2.50; three-quarters morocco, boxed, \$6.00. L. C. Page & Co., Boston. 1910.

LIFE IN THE ORIENT. By K. H. Basmajian. Illustrated, 8vo., 277 pp. \$1.00, *net*. American Tract Society, New York. 1910.

OPALS FROM AFRICA. By A. F. Hensley. Pamphlet, 64 pp. E. W. Allen, Box 884, Cincinnati, Ohio. 1910.

MISSIONARY HEROES IN OCEANIA. By John C. Lambert, M.A., D.D. Illustrated, 12mo., 162 pp. J. B. Lippincott Co., Philadelphia. 1910.

WITH THE SOUTH SEA ISLANDERS. By Dr. George Brown. 12s., *net*. Macmillan & Co., New York. 1910.

JAPAN AND THE JAPANESE. By Walter Tyn-dale. 8vo. \$5.00. The Macmillan Co., New York. 1910.

CHILDREN OF JAPAN. By Janet Harvey Kelman. Illustrated, 12mo., 93 pp. 1s. 6d., *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1910.

CHILDREN OF JAMAICA. By Isabel Cranstoun Maclean. Illustrated, 12mo., 95 pp. 1s. 6d., *net*. Oliphant, Anderson & Ferrier, Edinburgh. 1910.

ADVENTURES AMONG THE RED INDIANS. By H. W. G. Hyrst. 12mo. \$1.50. J. B. Lippincott Co., Philadelphia. 1910.