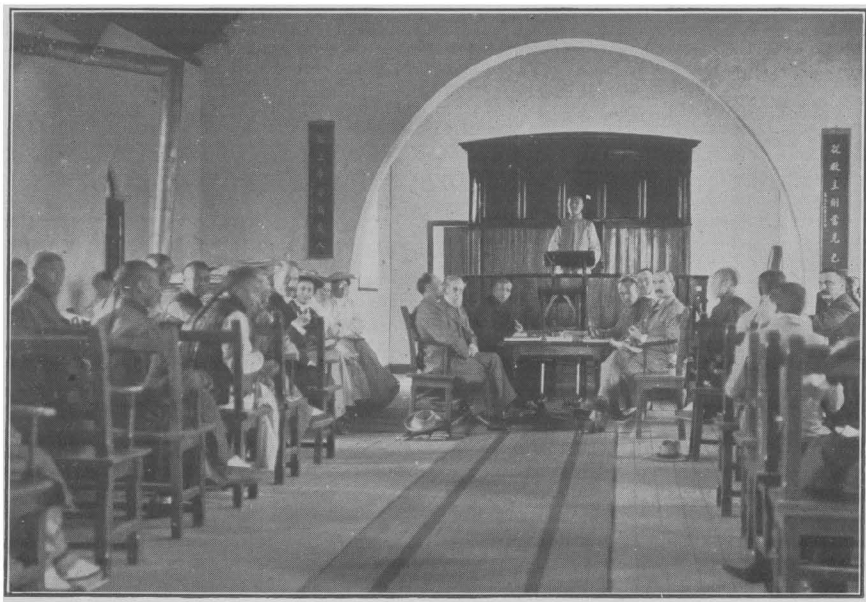


AMERICAN METHODIST MISSION HOSPITAL, CHENTU, SZCHUAN, CHINA

In 1895 the old one-story building was torn down by a mob because it was "too high." This building, recently opened, has a tower 90 feet high.



FIRST CHINESE PRESBYTERIAN SYNOD IN MANCHURIA

SIGNS OF PROGRESS IN CHINA

# The Missionary Review of the World

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## SIGNS OF THE TIMES\*

### ASIA AWAKENING

The most encouraging thing in India is the present unrest, says Sherwood Eddy. Cause for hope is found in the conflict of the new civilization with the old, the working of a new principle, the upheaving of a new life. Five causes have led up to this, namely: Western education, the nation's antipathy for foreign rulers, the poverty of the masses leading to natural dissatisfaction, the agitation of the educated Indians for self-government, and the dissatisfaction of the people with the old order, both political and religious.

England is doing much for India, but the marvelous thing is the awakening of that empire—an awakening, first, within the Church; and second, without the Church in the leavening of the life of the people. It is an awakening involving the reaction of Christianity upon the non-Christian religions and upon the whole nation.

The empire is surely becoming Christian. While during the last decade the population has increased 2½ per cent., the Parsees have gained 4 per cent., the Jews 6 per cent., the Mohammedans 8 per cent., while the Protestant native Christians increased 63 per cent., more than 20 times as fast as the population.

The great mass movements in India are full of encouragement as well as full of danger. More than half a million have been gathered in from the out-castes of India, and fifty millions of this class are at the door of the Church to-day. The mass movement is occurring, not only among the out-caste class, but also among the middle class, the great backbone of India.

There is also manifest within the Church a new missionary spirit. In the pagoda, where, one hundred years ago, Henry Martin went and prayed—Henry Martin, who said that he would as soon expect to see some one rise from the dead as to see a Brahman become a Christian—I saw converted Brahmans, converted Mohammedans, men from every province of India, met to organize a native missionary society, under native management and supported by native money.

Greater still is the effect of the awakening outside of the Christian Church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country. There is a new demand for reform, a new attitude toward woman. The old caste system is

\* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, or positions taken by contributors to these pages.—EDITORS.

beginning to crack like the old temples that are crumbling. Thirty Brahmans, thirty Mohammedans and thirty Christians recently met to discuss the new national unity. Five years ago that would have meant the loss of caste for the Brahmans.

Best of all, there is a new attitude toward religion. The Brahmans have taken over from us the ideas of the fatherhood of God and the brotherhood of man. They are making desperate effort to regalanize Hinduism.

All Asia is awakening, from Japan to India, from Korea to Persia, from China to Turkey. When we remember that Asia was the cradle of the race, the birthplace of our own civilization, the teacher of the West, the mother of all the great religions of the world, what have we that we have not received from the East? Asia, with more than twice the population of Europe, six times that of Africa, more than half of the race, 850 millions of our fellow men, is awakening. What shall be the answer of the West to the call of the East? It demands that we give to Asia our life.\*

#### IMPORTANT HINDU CONFERENCE

Recent word from Allahabad, India, brings news of the first "Ghuddi" (purification) conference—to consider the admission of non-Hindus and outcastes to Hinduism, and the readmission of repentant converts. Even Hindus have awakened to the fact that their religion must be missionary or die. Instead of the absence of any desire that a non-Hindu or a lapsed Hindu should be received into the fold, there is now the realization that some effort must be made to prevent the 60,000,000 outcastes from

being driven into the fold of Christianity or Islam. To this end the conference passed the following resolutions: "That in the opinion of this conference it is necessary and desirable (1) that the deprest classes throughout India be raised socially, spiritually, mentally, and morally, and that steps be taken for the achievement of this end: (2) to admit to the fold of Hinduism those who desire it, after the performance of Prayas-chitta (penance, including the eating and drinking of the five products of the cow), and Homa."

#### SAVING INDIA'S CHILDREN

The cry of India's children still goes up to God. They are not to-day thrown into the Ganges as an act of worship, and in many districts the laws of child-marriage and the remarriage of widows are making their lot more bearable. Schools are opening the gates to knowledge, and Christian missions are pointing out the way of life, but there are still millions who not only suffer from poverty and abuse at home, but who are destroyed body and soul by the evil laws and customs of the country. One of the worst is the dedication of female children to the life of prostitution in connection with various temples where they are "married to the god." Recently the attention of the Secretary of State for India has been called to the methods by which these girls are secured and doomed to their evil life, and he has address the Indian Government on the subject. The present law makes it a penal offense to sell, let or hire, or otherwise dispose of any minor under sixteen years of age for the purpose of prostitution, or for any unlawful or immoral purpose, but the law is

\*M. Eddy is quoted from *Illustrated Missionary News*.

evaded by various methods of marriage, adoption and subterfuge. The great difficulty is to secure satisfactory evidence.

It is something that public opinion is being aroused both in regard to this and the patronage of Nautch girls. It is hoped that all men and women who pretend to light and learning will join in the effort to liberate India's children from vice, and that those who are praising India's unworthy and unwholesome customs will be put to shame.

### PROGRESS IN CHINA

The importance of missionary work in China is growing more and more evident to every student of missions. A recent letter from Dr. Schultz, of the Union Medical College in Tsinan, Shantung, brings out some very interesting facts. He says:

The various missions, English, American, Baptist, Anglican, Presbyterian, in Shantung province, China, containing some 35,000,000 souls, have united in higher educational work under the name of the Shantung Christian University. There is an arts college of over 300, a theological school of 40 or 50, and a medical school, just beginning, with at present 17 or 18 students. Education is not so far advanced here as along the Yang-tse River and in Canton, the elementary schools not being quite so fully developed. All of the teaching is done in Chinese, so that the medical school will never be able to take the same high position as one where English is used, but it also means that it will be able to meet the immediate, overwhelming medical and moral needs of the next thirty years of this province and region in the best way.

China is a country in which one can study, as in a laboratory, every phenomenon of the development of civilization, economics, history, religion, education, ethics. The economic loss of bad roads, of a multiform currency, or rather a formless currency, the evils of an autocracy and the difficulty and cost of getting together and forming a constitutional and representative government, the dangers of a public opinion that is against any sort of public sanitation, the awfulness of ignorance and superstition and of witchcraft, torture and elaborate processes of law that lead anywhere rather than to justice, the curse of a social code that permits polygamy, the despair of unreserved and unblushing abandonment to opium and to every other vice, the mockery of religions that are purely formal, have no power and only lead astray. Here an observer begins to realize a little of the meaning and of the cost of attainment of such institutions as home, freedom, enlightenment, religious toleration, Christianity. One never ceases to wonder at the degree of ignorance and superstition about the simplest physical things, shown by these rational and intelligent people.

The most wonderful thing, however, is not that one sees here society in a stage of development in which it was in Europe centuries ago—but that one sees the processes by which civilized countries painfully attained their present condition with institutions actually and visibly in operation about you. Reforms are really in operation, the cue is going, dress is changing, the courts are less futile and the penology less barbarous, women are better treated, some people are beginning to look askance at polygamy, a constitution and parliament are coming, rail-



roads and the post-office and business and Western education are making appreciable inroads on ignorance and superstition. Best of all, Christianity is seen to be at the bottom of the whole movement. It is certain that nothing less than Christianity will ever be able to touch the appalling inertia of heathenism; the weight of it is enough to drive any one who thinks of it out of his head. What thrills one and strengthens faith and teaches the true philosophy of history is that Christ in the lives of men actually furnishes the motive force of the whole great process.

This whole Eastern life is like the life of the Bible. From the landscape to the psychology of the people, it is the same. Walled cities with the room over the gate; shepherds, children playing in the market-place, two women grinding at the mill, vultures hovering over the carrion, a lamp for one's feet, perils of robbers, perils of rivers, the unjust steward, the threshing floor and winnowing fan, the wedding feast, the funeral wailing, the blind, the beggar, the sirocco, drought, always the second invitation to a feast when all things are now ready, the prisoner who does not get out of the clutches of judge and turnkey until he has paid every last cent he has in the world, vast self-respect, and a certain fine culture and refinement and education of the Eastern sort coupled with utter poverty, the tormentors, tedious salutations by the way and to avoid them no greetings at all in passing. These and many more show Eastern life and the Eastern mind to be the same everywhere and make the Bible a new book; not a week goes by that one does not get new light and a new reality from these Celestials.

### GOING BACKWARD IN JAPAN

Recent advice from Japan puts a less encouraging interpretation on the action of the Government in encouraging religious observances than many at first hoped. The anarchist plot startled Japan, and led some to express the idea that the Japanese people must be religious in order to be safe, and that all religions should be impartially recognized. The fact seems to be that the feeling of insecurity induced by the trial of the plotters resulted in a desire to make the Shinto beliefs and observances supreme by way of assuring belief in the divinity of the Mikado. The Minister of Education is reported to have said, "In imparting education the most careful attention should be directed to encouraging the people to reverence the Shinto deities, placing great importance on religious services held in commemoration of their ancestors." A missionary writes that in consequence of this teachers are taking their children to the Shinto shrines and some are trying to keep children from attendance on the Christian Sunday-schools. The Christians are opposing this, and there is danger of a clash. It seems impossible that Japan should turn back to the legends on which Shinto is founded, and withdraw religious liberty from its subjects and their children. The Japanese must learn that the hope of the nation is in God as revealed in Christ and not in legends or in the Emperor's person.

### JUBILEE AND UNITY IN NATAL

The seventy-fifth anniversary (June 23 to July 4) of the entrance of the Gospel to the Zulus was the occasion of a great celebration at several different centers. Under the leadership of American Board missionaries twenty denominations united in the cere-

monies, and the Governor-General, Lord Gladstone, delivered a notable address. The participation of the Church of England missionaries led to the election of an archdeacon as president of the Natal Missionary Conference for the coming year. This is a notable step in advance. Resolutions were adopted which bind the cooperating bodies to respect each other's discipline and to avoid as far as possible beginning work in localities where other societies are already laboring, and to create an advisory council consisting of missionaries and native ministers, which will endeavor to promote uniformity in conditions of membership,, instruction and discipline, and act as a board of arbitration for the reduction of overlapping. It was decided to establish an interdenominational Zulu newspaper under the auspices of the conference. Dr. Cornelius H. Patton, of the American Board, gave impulse to the spirit of cooperation that pervaded the celebration, and spoke with power on "What Africa Means to the Christian World."

#### CHRISTIANITY IN RUSSIA

The presence of William Fetler, the Russian evangelist, and thirty other Christians who have suffered persecution for their faith in the land of the Czar, awakened great interest at the Baptist anniversaries in Philadelphia. These men revealed the sterling character of Russian Christians, and impress the audiences with a belief that a new day will ere long dawn for Russia. The young men are insistently demanding greater liberty of conscience and more personal freedom. Thinkers are developing, and only need a right relationship to God to

make them an irresistible power for the regeneration of Russia. Many are hungering for the truth and for the life that Christ alone can give. They prove their heroism and their hunger by suffering persecution for their faith. A commission was appointed at the convention, consisting of Dr. R. S. MacArthur of New York, Dr. Russell Conwell of Philadelphia, and Rev. F. B. Meyer of London, to go to Russia in October and petition the Czar for larger concessions to Christians in general and to Baptists in particular. There is some doubt as to the Czar's reception of such a commission, but it is hoped that the agitation will produce some beneficial results. Russia is still reactionary, and the promised liberty of conscience has not yet been realized.

#### THE BIBLE AND THE GREEKS

A result of the new Constitution in Greece is the denial of the Bible to the people in their common speech. Few of them can understand the classical form of their language. By an Administrative Order, ten years ago, the New Testament in Modern Greek was prohibited, and now (chiefly, it is believed, through the influence of the Patriarchate of Constantinople) the Old Testament is included in the prohibition. So the nation, save for the copies already circulated, is now without the Bible. The British and Foreign Bible Society has sought in vain to induce the Holy Synod to publish a Modern Greek version of its own, at the Society's expense. It now appeals "to the finer Hellenic spirit, which has always won the admiration and friendship of the British people, to say whether or not there shall be liberty

in Greece to read the Bible in the language of the common people.

According to the Second Article of the new Constitution, "the text of the Holy Scriptures is maintained unchanged; the rendering thereof in another linguistic form, without the previous sanction of the Great Church of Christ in Constantinople also, is absolutely prohibited."

In this article the words "the text of the Holy Scriptures" include the Septuagint Version of the Old Testament in Ancient Greek. Modern Greek is "another linguistic form." Before the new Constitution was framed the New Testament only in Modern Greek was prohibited, and that only by an "Administrative Order." Thus the Bible in the people's tongue is absolutely prohibited by an article of the Constitution.

The responsibility of the prohibition appears to rest on the Patriarchate of Constantinople; but the introduction of the word "also" prevents even the Patriarchate from overruling the wishes of the Holy Synod in Athens. It is useless, therefore, to appeal to the Patriarch as long as the Orthodox Church in Greece persists in the policy of opposing versions. As the direct result of this policy millions of Greeks to whom the Ancient Greek texts are only more or less a dead language have now no access to the Bible in any version which they can understand.

The door closed ten years ago against the New Testament has been doubly barred by the new Constitution, which shuts out the whole Bible. What this means to the national and spiritual life of Greece let those say who, during the present year, have

joined together all over the world in thanking God for 300 years of a vernacular English Bible.

### THE SITUATION IN PORTUGAL

"It appears that the new Portuguese Government have been making experiments in legislation of a kind that suggests children playing with explosives," says the *Missionary Record*. The Law for the Separation of Church and State in Portugal is unquestionably a blow aimed at the Roman Catholic Church. It is an index to the exasperation wrought in patriotic minds by the long, dark despotism of the Church; by priestly arrogance and corruption. It does not effect simple disestablishment. All ecclesiastical property becomes the possession of the State, and measures are enforced which must bear heavily upon congregational life. Clearly the government will not grieve if that life becomes impossible. For example, the churches must be supported exclusively by the contributions of their *living* members. Even so, one-third of the money thus raised must be handed over to a secular committee, to be applied to such charitable and philanthropic objects as the committee may select. Whether intended to do so or not, the law imperils the very existence of the foreign congregations in Lisbon and elsewhere in Portugal. The representatives of the European Powers, acting in concert, have secured promises of exemption from the responsible minister; promises which he evidently finds it difficult to fulfil. Diplomatic action must be supported in all legitimate ways, if the foreign churches are to enjoy the freedom and security hitherto accorded them.

# BAHAISM AND ITS CLAIMS

BY REV. WILLIAM A. SHEDD, D.D., URUMIA, PERSIA

Bahaism, both in its Eastern and in its Western development, is one of the significant facts in modern history. It originated in the claim made in 1844 by Sayyid Ali Mohammed, a young merchant of Shiraz, Persia, to be the Bab or medium of communication with the hidden Imam. It received a new form in 1866, when Mirza Husain Ali Nuri claimed to be the Manifestation of God promised by the Bab, and took the title of Baha Ullah. Under his leadership and that of his son, Abbas Effendi, Abdul Baha, it claims to be "religion renewed and revived," "the one goal toward which Truth has always worked," "the universal religion of the world, and the basis of the great universal civilization that is to be." Such claims might be quoted indefinitely, but the following may be noted here:

1. That it contains the essential teachings of all other religions.
2. That it is for the present age the highest manifestation of truth.
3. That it is the foundation not only of individual welfare, but of intellectual and social progress. An era of universal peace and right is to be brought in by the acceptance of the authority of Baha.
4. That it is the fulfilment of prophecies contained in other religions, and that it replaces those religions, especially Judaism, Christianity and Mohammedanism.

It is difficult to make even an approximate estimate of the number in Persia. Most of the figures given are gross exaggerations. Persia is not a populous country, and the Bahais of Persia are found among certain classes only. It is not an easy question to de-

cide what constitutes a Bahai. For example, the writer had with him as an assistant in school work a Persian, with whom he discust religious topics freely. For years he disavowed belief in Bahaism, but finally he appeared in the role of an active propagandist of that faith. Concealment of religious faith is a common practise in Persia, and it is approved and recommended by the Bahais. The following line of investigation is sound in principle, and is offered as the best available. The nomad population (whether Sunni or Shia), the Kurds, the Arabs and other Sunnis, can be left entirely out of the account, as there are no Bahias among them. These make up from a fourth to a third of the whole population. The mass of the people in the villages, except in a few districts in the south of Persia and along the Caspian, are unaffected by the propaganda. There remain the cities and towns having populations of five thousand and more. The total in habitants of these centers is not above two millions. One million or more of these must be eliminated, for the ignorant day-laborers and similar classes in the cities are not influenced by Bahaism. Of the remaining million, certainly not more than one-tenth are Bahais, which would give about one hundred thousand as the maximum number. A similar result is reached by stating positively that Bahais are found only among the more intelligent classes, *i.e.*, the merchants, mollahs, mirzas, land-owners, officials, etc., and that not more than one in ten of these are Bahais. Probably the proportion is even smaller. Some Jews in Teheran and Hamadan are Bahais, as are some

Zoroastrians; but the former number in all only about 30,000, and the latter about 8,000. Their influence is out of proportion to their numbers, and that the actual numbers show a remarkable growth for the period of their existence.

Outside of Persia there are Bahais in Burma, in India, in Syria and some other parts of the Turkish Empire, in Florence, Paris, Stuttgart, and some other continental cities, in London and in the United States. The religious census of the United States for 1906 gave the following figures: Organizations, 24; halls, 23; members, 1,280, of whom 438 were men, 842 women. The largest number is in Chicago. Illinois (including Chicago), reports 492 members; New York 23, and Massachusetts 70. This represents over fifteen years' growth. There is no reason to suppose that the growth has been rapid since 1906. Since then at Washington a new center has been founded for the Bahai propaganda, and an association formed for the support of a school in Teheran, which, while not openly declared to Bahai, is controlled by them. In this school there is one American teacher, and in Teheran are one or two other American Bahais engaged in philanthropic work. The difference between Christian mission work and that of the Bahais in Persia is that the former is openly Christian, while the latter is professedly Mohammedan. A man in becoming a Bahai is urged not to break publicly with the past, while on the contrary, no one can become a Christian and remain a Mohammedan. This difference was illustrated in a mission school when the Bahai pupils presented a complaint to the Government on the ground that they as good

Mohammedans were offended by having to study the Christian Scriptures.

While the claims made by Bahais of millions of adherents are clearly wrong, they are widely scattered, and are found among intelligent people. They have published both in English and in French books and tracts intended to present their teachings to others, and almost altogether from these are drawn the statements below as to their beliefs. By these teachings rather than by numbers the religion must be judged, altho no argument is prest more often in argument than the rapid spread of the religion.

### Origin and History

One of the ordinary titles given to Mohammed by his followers is that of the Seal of the Prophets, which is interpreted by the vast majority to mean that he is the last of the prophets, his predecessors being the great prophets Adam, Abraham, Moses and Jesus, besides thousands of lesser authority. The Shia Moslems, however, claim that altho Mohammed was the last of the prophets, after him there is an order of infallible Imams, beginning with his son-in-law Ali, and continuing in the line of Ali. The twelfth Imam is believed about the year 260 of the Mohammedan era to have disappeared, and to be still alive in some mysterious place. His return is looked for constantly. An instance of this expectation is found in the new Persian constitution, in which it is specified that a certain provision is valid perpetually till the appearance of the Hidden Imam. The honor given to these Imams approaches in many cases deification, and the popular religion of Persia is largely connected with them. Besides expecting his appearance,

there is also the attempt to maintain a connection with the Hidden Imam; and there has been in some sects a belief in certain intermediaries between him and his followers. This intermediary was called the Bah, an Arabic word meaning gate.

One of the sects that hold the Imams in special honor is the *Shaikhi* sect. Seventy or eighty years ago they were very active, and stories are still told of the disturbances caused by their activity in many cities of Persia. They are marked by austerity of life, a fondness for metaphysical discussion, a figurative interpretation of the sacred books, and a belief in the "perfect Shia," who is always existent, and is the channel of grace from the Hidden Imam. Their leader, Haji Sayyid Kazim Rashti, about 1840, aroused in his disciples an intense expectation of the speedy appearance of the Imam. He died in 1843, and the next year, Sayyid Ali Mohammed, who had for a time attended his lectures, claimed to be the Bah, or gate, and later the promised Imam, taking finally the title of *Nukta* (or point of manifestation). His history was brief but intense, and ended in martyrdom by the Government at Tabriz in 1850. He claimed for himself to be the inaugurator of a new dispensation, and so not only the Imam but also a great prophet in the line of Moses, Jesus and Mohammed. He further predicted the coming of "Him whom God would manifest," who should be a prophet of equal rank with the greatest. His death only increased the enthusiasm of the followers his lofty personality had drawn to himself. Struggles followed in several places, many died for the faith, and the leaders were exiled.

The claim of the Bah had caused a bitter schism among the Shaikhis, and a few years after the Bah's death a division occurred among his followers. The leaders were in exile at Bagdad, whence they were removed by the Turkish Government to Constantinople and Adrianople. Before leaving Bagdad in 1866, Husain Ali claimed to be the prophet promised by the Bah. He assumed the title of Baha Ullah. From Adrianople the Turkish Government removed the rival leaders to Acre in Syria, and to the island of Cyprus. Unfortunately, but in very oriental fashion, some of the followers of each were sent with the other leader. Those who went to Acre with Baha were later murdered by some of his followers, a crime for which Baha himself disclaimed responsibility. The large majority of the Bahais (as they were called) accepted Baha, and hence are known as Bahais. He lived in Acre under government surveillance and annoyance until his death in 1892, directing from there the vigorous propaganda of his followers and issuing books and epistles stamped with the claim of divine authority. His death was followed by another schism, two of his sons being rivals for the headship; but the majority accepted Abbas Effendi, who has taken the title of Abdul Baha. Since the Turkish revolution he has been free from government surveillance, but he still lives in Acre, where recently a house has been given him by an American lady. There seems to be no definite statement of the character of his authority, but it is more than mere leadership. He impresses those who meet him with personal ability, and in his hands the affairs of the sect have been managed with great success.

### The Teachings

When one attempts to give an account of the teaching of Bahaism he is met at the outset with the claim that they have no dogmas. Just what is meant by this claim it is a little difficult to understand, for their books contain much fairly definite teaching and a very definite claim to supernatural authority. The three leaders of the religion, the Bah, Baha Ullah, and Abdul Baha, have all written numerous treatises and letters; and inasmuch as the first two claim definitely to be supreme manifestations, and the latter in some sense to possess divine authority, all are to be taken into account. The writings of the Bah, however, are superseded by those of Baha, and as a matter of fact are not used. None of them is presented to the public by the western Bahais, altho his Beyan, both in the Arabic and the Persian form, has been translated into French by M. Nicolas. The Igan (or Ighan), the Book of the Covenant, and various extracts from letters, are the works of Baha that are accessible in English and French. The Ktāh ul Akdas, or Most Holy Book, is referred to as the most important writing of Baha, but it has not been translated as yet. An abstract has been printed by Professor Browne of Cambridge. A number of brief works by Abdul Baha and one considerable book have been published in English and French. The latter is called "Answered Questions," or "Les Leçons de St. Jean d'Acre." There are also several books by western Bahais giving a general account of the faith, numerous tracts, and a life of Abdul Baha in English. It will be seen that there is a considerable apologetic literature. For our purposes, however, the books

of the masters are important, and the following sketch of their teachings is drawn from them. It does not claim to be complete, but it does claim to be careful and fair.

The teaching as to God is hard to grasp, and perhaps it should be, for it starts from the assumption that God is in His essence unknowable. His existence is assumed rather than proved. We are told that it "is evident that Nature in its own essence is in the grasp of the power of God, who is the eternal, almighty One. He holds nature within accurate regulations and laws, and rules over it." This seems to indicate personality. The following seems decidedly pantheistic: "The reality of Divinity or the substance of the essence of Oneness is pure sanctity and absolute holiness. . . . It is invisible, incomprehensible, inaccessible, a pure essence which can not be described, for the Divine Essence surrounds all things."

In the English Bahai works God is occasionally spoken of as It; but stress can not be laid on this, perhaps, as in Persian the same word serves for He and It. Whatever God is, we are told again and again that "the way is closed and seeking is forbidden." There is no direct relation between the soul and God. The sum of the divine bounty is the Holy Spirit, which is described as an emanation of the divine unity, but not in a material sense. In order to be known to men, who are incapable of knowing the divine essence, the manifestations are the medium used by God. These are the highest of humanity, perfectly free from sin, and are the mirrors in which the divine attributes are reflected through the Holy Spirit. The following quotation expresses this doctrine: "The

splendors of the perfections, bounties and attributes of God shine forth and radiate from the reality of the Perfect Man—that is to say, the Unique One, the Universal Manifestation of God. Other beings receive only one ray, but the universal manifestation is the mirror for this Sun, which appears and becomes manifest in it, with all its perfections, attributes, signs and wonders. The knowledge of the Reality of the Divinity is impossible and unattainable, but the knowledge of the manifestations of God is the knowledge of God, for the bounties, splendors, and divine attributes are apparent in them.” The reality or essence is unknown, but the attributes are known through the mediation of the manifestations, which are perfect mirrors of the divine glory.

The relation of this unknowable and yet manifested God to the universe is not that of Creator, altho God is called Creator and things are called creatures. The material universe has neither beginning nor end. Matter changes in form from simple to complex, under the operation of universal law the forms dissolving and recomposing. The source of this change and the composition of the forms is not fortuitous. Man’s body belongs to this material universe, and is subject to its laws. There is no resurrection of the body, and the soul is an independent entity. The spirit or soul is said to have a beginning but no end, and as its future state is said to be one of growth, we may probably conclude that its existence is individual and not merely verged in the divine reality. This, however, is not entirely clear, as heaven, hell, judgment and the other conceptions pertaining to the

future life are all explained in a figurative way.

Man is in need of divine help, not in the way of redemption but of enlightenment. The divine Manifestations are educators and lawgivers. Man needs education, material, intellectual and spiritual; and with such education the woes of life may be expected to disappear. Little is said of sin, but much of ignorance and error. In order to furnish this enlightenment God has raised up the Manifestations, who make known the truth to men in all that is necessary to their welfare. This work is very broad, as is shown in the following quotation: “He will teach men to organize and carry out physical matters, and to regulate the form of society with regard to the establishing of help and assistance in life, so that material affairs may be organized and regulated for any circumstances that may occur. In the same way he will establish human education . . . so that knowledge and science may increase and the reality of things, the mysteries of being, and the properties of existence be discovered. . . . He must also impart spiritual education, so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Divine Course.” The educators named are Abraham, Moses, Christ, Mohammed, the Bah, and Baha. Besides these an indefinite number of lesser prophets, such as the Old Testament prophets and the apostles, are recognized.

The way of salvation is described in a book by an American Bahai under the heads of faith, which “is to devote the entire being to the Will of God,



as express in His commands"; knowledge, which comes through the Manifestation of God; prayer and obedience. Among the Hidden Words of Baha is this: "The principle of religion is to acknowledge what is revealed by God and to obey the laws established in His Book." Repentance has little place in the scheme, and from all the Bahai literature is absent any deep sense of sin or unworthiness. The new birth or regeneration is the transformation of life and character, which is the result of salvation and not its beginning. It is characteristic of the religion that it seeks after knowledge of God's commands and not union with Him. It is not mystical, and the knowledge sought after is objective and external. It is not without prayer and ritual, and among the prayers are many beautiful aspirations, as there are in Islam and every other religion; but the following is given as the center of this faith: "God, singly and alone, abideth in His own place, which is holy above space and time, mention and utterance, sign, description and definition, height and depth." In their own phrase, "The way is closed, and seeking is forbidden."

Ethics plays a large part in the religion, and moral exhortations make up a large part of their writings. For the most part the ethical ideals are Christian. Love is emphasized, as are service for others, self-sacrifice in the form of devotion to God, but not in the form of giving up for others, and national peace. In theory the teachings of the Manifestation of God should cover the whole range of human life, and as a matter of fact the "Kitab ul Akdas," which seems to be ignored by western Bahais, contains

precepts on a great variety of subjects. Some of these are the following: Prayer is to be said three times each day, facing toward Acre, and each prayer is to contain three parts. The vernal equinox is to be a new-year festival, and the days of manifestation of the Bah and of the Baha are also festivals. The year consists of nineteen months of nineteen days each, and five extra holidays. The last month of the year is a month of fasting from sunrise to sunset. The use of perfumes is commended; the materials to be used in dress are regulated, and the clothes of the dead are specified. The law of inheritance is laid down, teachers ranking as heirs in the seventh and last degree. These laws are said by Professor Browne to be complicated and obscure. Divorce is permitted for desertion for a period of over nine months, and also for persistent quarreling after a year of trial. Wine and opium are forbidden. Each community is to have "a house of justice," composed of not less than nine members, and these houses of justice are to go up in ascending degrees till the universal house of justice is reached. The numbers nine and nineteen are of special sanctity. Polygamy was practised by Baha Ullah, and is allowed to his followers under certain restrictions. Education is encouraged for girls as well as boys. A universal language is enjoined.

#### How it Works

Does this religion bring about a reformation of life and character? The reports given by Bahai travelers are glowing, but long residents in Persia have no such tale to tell. The Bahais are drawn from the more intelligent classes, and are more progressive

than most. Among the Persians the desire to get rid of the intolerable obstacle to social progress found in the traditional law of Islam is one of the most potent influences leading to the acceptance of Bahaism. But the Bahais are not noticeably more honest, more truthful, more sober or more reliable than others. Zeal for education is a mark of all progressive Persians, whether Bahais or not. The future will reveal whether it has a useful role to play in modern history. One can only hope that this may be the case, and especially that it may enlarge the narrow bounds of freedom, and there are reasons for this hope. Professor Browne, however, who is both sympathetic and well-informed, expresses the doubt whether its triumph would establish freedom, and thinks also that its influence in the emancipation of woman has been exaggerated. Generally the Bahais have held aloof from the revolutionary movement in Persia, and by many in Persia they have been regarded as *partizans of the old régime*.

Can Bahaism make good its claim to be the fulfilment of and substitute for Christianity? The answer is that it can not, and some reasons may be given for this answer.

In the first place, the conception on which Bahaism bases its claim is false. Truth does not grow old, nor is it possible to change the religion with the growth of the race. A universal religion must present truth in a form that will reach men in every stage of civilization, for the reason that in every period of the world since the dawn of history there have been simultaneously men in every stage of intellectual development. A universal Gospel must be the power of God unto

salvation for all—Jew, Greek and barbarian. Christianity is based on an entirely different conception—the gradual growth of revelation and its organic relation to human history until it reaches completeness. Specifically Bahaism is irreconcilable with Christianity in its relation to Mohammedanism, in the difference between its teachings and those of Christianity, and in its exclusion of whole areas of Christian teaching.

Bahaism is tied to Mohammedanism beyond all possibility of release. It recognizes this fact in the defense of Mohammed's character by Abdul Baha. This carries with it also the defense of whatever belongs properly to Islam. Much that is traditional in Islam it can reject, but polygamy, *e.g.*, must be defended. Further, the fundamental conceptions of Bahaism are Mohammedanism rather than Christian. In both religion is a way of enlightenment and not of redemption. In both morals are based on the commands and not on the ideals of humanity. In both religion includes a law made up to a greater or less degree of ritual precepts, as the form of prayer, time of fasting, etc. This relation is strikingly illustrated in the argument from prophecy. The period of 1,260 days, or three years and a half, whenever it appears in Daniel or in Revelation, is made to refer to the time that elapsed between the appearance of Mohammed and the Bah. Similarly the promised Paraclete is Mohammed. In other words, the acceptance of Baha includes the acceptance of Mohammed in a sense not really required by the Koran, for the Koran really implies Mohammed's need of forgiveness, while Baha Ullah postulates Mohammed's sinless-

ness. Such a fact inevitably lowers morals to the Mohammedan level.

Bahaism ignores the fatherhood of God. A distant unknowable being can not be the heavenly Father. It has no place for Christ except as one of a series, one, moreover, whose brief day of authority closed when Mohammed began to preach in Mecca. God is not love, for love is one of the attributes, the essence being unknowable. Nor is He holy in His being, only in His attributes. Sin is ignorance, not perversion of nature. The Holy Spirit is impersonal, not a living power. Church and State are identified, and hence freedom of religion is impossible.

Bahaism rejects not merely the theory but the fact of the Atonement. If the claim be admitted that Bahaism is a republication of Christianity, the whole interpretation of the death of Christ contained in the Epistles must first be rejected. It knows nothing of the imminence of God as a living presence. The only presence known is in unchanging natural law, and in

the reflected glory in the manifestations. The living presence of the story must be denied. In brief, not one single clause of the Apostle's Creed can be retained in any sense that has been accepted by Christians, if Bahaism is received as true.

And what is given in return? There is a plentiful use of the Christian vocabulary, but words are of value only if ideas lie back of them. To call God Father, and then to remove Him by an inaccessible gulf is worse than useless. The apparent gifts of Bahaism are empty. This is the case even with the much-exalted name of Baha Ullah. He is said to be the supreme and sufficient manifestation of God; but we search in vain for any real picture of His character. Eulogy and boasting pretension are found in abundance, but no narrative, no Gospel wrought in deeds of daily life.

NOTE.—The above is written with reference to western Bahaism; and while it is mostly applicable to Bahaism in Persia, the proportion of teaching is very different there and here. Indeed, Bahaism as offered to a Jew, a Christian, and a Mohammedan varies greatly. One might argue that western Bahaism is only in name Bahaistic.

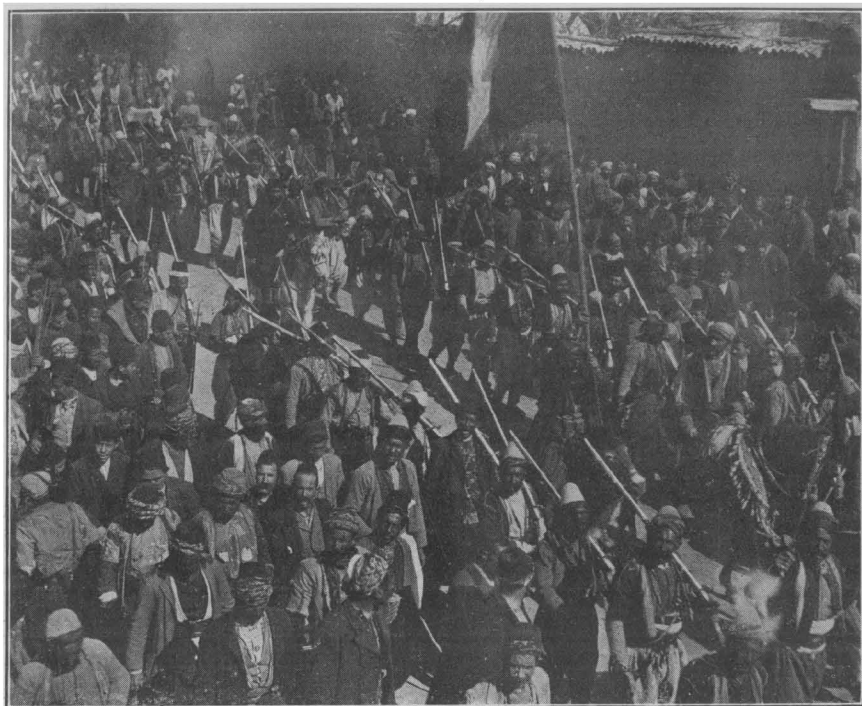
## THE RELIGION OF THE DERSIM KURDS

BY REV. HENRY H. RIGGS, HARPOOT, TURKEY

In the course of a journey in eastern Turkey I once came to a ferry on the upper Euphrates River. The water was high and swift, and the prospect was that, in the antiquated tub that served as a boat we should have, to say the least, an exciting passage. While we were arranging our horses in the boat a man, evidently of great age, rode up and was helped into it by his attendant and the boatman, who showed him every mark of respect, almost reverence. As he took his place

the old gentleman saluted me, and recognizing me as a Christian teacher, he said, "Shall we call on the Prophet Jesus?" I, of course, heartily assented, and as the boat was pushed off and plunged down the boiling current, with upturned face the old man prayed, "O Lord Jesus! save us, Lord Jesus!"

Yet that man was not a Christian. In the rough classification of religions common in Turkey he is classed as a Mohammedan. He was a high religious dignitary, too, of a Kurdish tribe.



A DEMONSTRATION OF LOYALTY BY THE DERSIM KURDS

His prayer to Jesus was perfectly sincere; but it signified no more allegiance to Him than would be shared by all his tribesmen. All Moslems in name acknowledge Jesus as a prophet. But these Kurds, who inhabit the mountainous region called "the Dersim," between the east and west branches of the Euphrates River, are far nearer to the Christian faith than the Orthodox Moslems. Because they worship God in a way different from other Moslems, they are contemptuously called "Kuzzulbash" (red-heads) by the orthodox.

The term Kuzzulbash is applied generally to all the Shia sect of Mohammedans, whose greatest stronghold is in Persia. But the Dersim Kurds have interesting peculiarities that put them in a class by themselves,

and perhaps throw some light on their history.

The Kurds are, as a rule, simple, wild sort of folk—genial, hospitable, generous and frank. Never have I enjoyed more whole-hearted, kindly hospitality than in their mountain homes. Their lives are, as a rule, wholesome and clean. But they are a rude and fiery people. Tribal feuds are chronic among them; and a traveler through their country, unless he puts himself under their protection, is very liable to be plundered. That region has never been fully subjected to the Turkish Government, tho the military campaign in the Dersim has long been an annual affair. In their mountain fastnesses the Kurds have managed to outwit and harass army

after army that have been sent against them.

But after the revolution of 1908 had given the country a constitutional government, the "Young Turks" tried new tactics with these unruly tribes-



A KURD COMING TO OFFER HOSPITALITY TO TRAVELERS (LIKE FATHER ABRAHAM OF OLD)

men. Teachers and political leaders were sent into the Dersim, and the Kurds were made to understand that they could share in the new liberty. A Kurdish political club was organized, and in due time they came out and made a great demonstration of loyalty. Some thousands of them marched to the capital of the Harpoot province with flags flying and flintlocks on shoulders, to declare their allegiance to the new government. A new day is dawning for these people, as for all the races of Turkey.

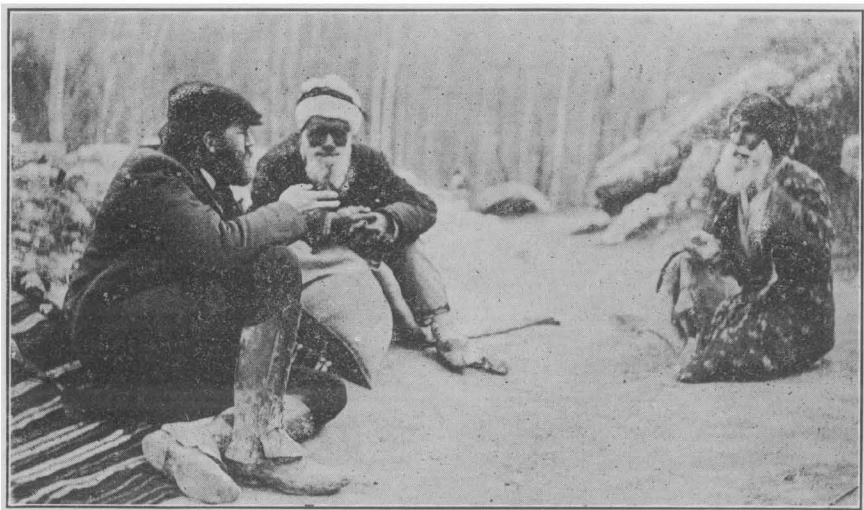
But our present interest in these

people is more especially in their religion. If you ask people of the adjoining regions about the religion of the Dersim Kurds the answers will be very varied, but will agree on a few points. They are Mohammedans, but neglect the five daily prayers and the fast of Ramazan. They reverence (or worship) the sun, and fire; they believe in the transmigration of the soul, and they practise certain secret rites. In conversation with the Kurds themselves the same things are verified. They, and especially their religious leaders, profess to be Moslem, but defend the omission of formal prayers and fasts, as being purely superficial and arbitrary. But I have generally found them rather reticent about most of their departures from Moslem faith and practise. Probably relatively few of them have any intelligent convictions as to these peculiarities.

A few months ago, however, I had an unusually good opportunity to learn about the religion of these Kurds, as I was the guest of one of their "Seyids," or religious leaders. The old gentleman—whom we will call Mustafa—had several times called on us at Harpoot, and urged me to visit his village. He once told me that if ever I passed that way and did not stop at his village, he would send out men and rob me! This he *probably* intended as a jest, tho it *might* have been carried out in reality. However that may be, the next time I passed that way, I made it convenient to stop at the home of Seyid Mustafa, and right royally did he entertain me and my companion. In the evening the conversation turned on religious questions, and late into the night we sat talking, perfectly freely, of our

religious beliefs and habits. The conversation was one intensely interesting to a Christian missionary, for the old man was of a deeply religious temper, and intelligently interested in the Gospels, which he had recently read. He said at the end, "We are not far apart in our faith," and indeed he was "not far from the Kingdom." But for the purposes of this article I can not re-

which my old friend was very clear. He asked me first where we Christians believe that God dwells. I told him our idea of the omnipresent God, but that did not satisfy him. He said, "We believe that God dwells in the hearts of his servants. Wherever there is a righteous man, there is God, dwelling in his heart." And it was evident that this is no mere vague



A MISSIONARY VISITING A KURD AT HOME

produce the conversation, but only refer to some of the Seyid's statements about his own faith and the customs of his people.

These Kurds call themselves not "Muslim" (the Submitted, commonly Anglicized Moslem), but "Ehl-i-imaan" (the People of Faith). The name is significant; for while the cardinal tenet of the orthodox Mohammedan is a blind submission to a God who is the personification of inevitable fate, these simple Kurds have a faith that is for some of them at least, a vital and personal life-relationship. This is nowhere more clearly evidenced than in their conception of God, on

pantheistic essence, but a vital, personal relationship, for he spoke earnestly of the moral incentive of such a belief.

The same idea of God's immanence determines their idea of prayer. For them the elaborate mummeries and genuflections of the five daily prayers of the Moslem are a travesty on prayer, and they will not even go through the form, tho persecuted for the omission. As Seyid Mustafa said, "Wherever a righteous man is, there is God, in his very heart, and a man can pray wherever he is, and at any time."

With regard to the future life, my friend seemed to think that with the

idea he had of God, he could not but believe in the transmigration of the soul. He asked of our belief, and when I told him that we believe that the soul after death is in the immediate presence of God, he said, "But God dwells in the hearts of his servants. So when a man dies, his soul must continue to live, in some other body." He seemed to feel that it was inconceivable that a soul could exist and have relations with God, except as it had a *bodily life*. And the belief and teaching of these people is that when a man dies his soul at once begins life again in a new-born babe, whose character is a continuation of his. This is true of the good and the bad alike, and God continues to live in the hearts of those who fear Him.

This idea of the indwelling God makes the Kurds most catholic in their acceptance of prophets and religious teachers. The Seyid told me that there have been eighty thousand prophets in the world. The old Testament worthies, Christ and his apostles, Mohammed and his successors, and many Christian and Mohammedan saints and martyrs—"all are equally messengers from God. From each we can get some advice as to how we can be acceptable to God." He did not consider Mohammed as preeminent among the prophets. Hassan and Hussein, who were martyrs to a more vital faith and were slain as heretics not long after the time of Mohammed, are in a sense the special prophets of the Kuzzulbash, but apparently only as the founders of their succession of religious teachers. A man who wishes to be a Seyid should receive his consecration at the grave of these two martyrs, tho this is not always done.

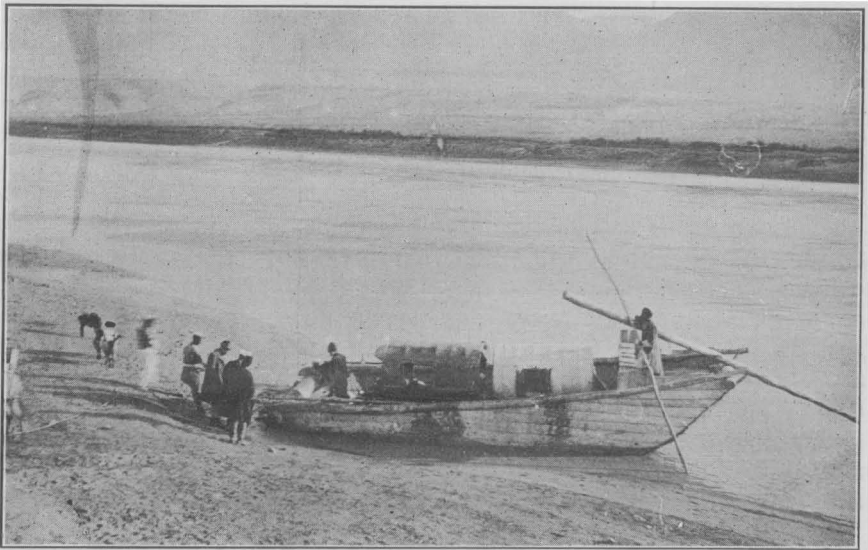
They are likewise liberal in the ac-

ceptance of holy books. The sacred books of all nations are accepted for what they are worth, tho I suppose the Koran and the Bible are the only ones to which they really have access. Evidently my friend preferred the Gospels to all others, and he asked intelligent questions about their deeper religious meaning. He told me that they—the Kurds—have a holy book of their own. He said it was a book of history, genealogy and pious exhortation. It was begun by "the Prophet Seth, son of the Prophet Adam," and has been added to by many prophets since. The genealogies of the families of the Seyids are registered in this book. He assured me that there are copies of this book in every village, but could not produce one for me to see. The Turks call them "Kitabsiz" (bookless), which is a term of opprobrium similar to "Unbeliever." It is not quite clear what the fact is, but it seems likely that whatever books they have are collections from various sources, varying according to the taste or resources of the scribes who get them up. All the quotations that I have heard from their books are material that might easily be attributed to the Bible or the Koran.

Fire-worship is an inherited custom with these people, and Seyid Mustafa did not seem to have any very clear conviction on the subject. He said that the sun is the source of all life, and hence they make obeisance to the rising sun each morning. Fire is God's greatest gift, he said, and the Kurd regards the fire on his hearth as sacred. Certainly he did not have any clear idea of a divinity in fire; it rather seemed that their reverence for the sun and fire is of the nature

of gratitude for God's greatest gifts, and a jealous guarding of what, in the bitter winters of that bleak highland is verily the life of the home—the fire on the hearth. In traveling through the Derism once in time of tribal war I was surprised to see stacks of firewood unguarded in the mountains. My guide, himself a Kurd, told me that the wood was perfectly

aged Seyid showed his disdain of such libels, and told me, in a convincingly straightforward way, what is customarily done in those gatherings. Every Friday night the Ehl-i-imaan, men, women and children, gather in their house of worship. There they "read, cry aloud to God, and exhort one another to live lives of honesty, purity, and kindness." After this they eat



A FERRYBOAT OF THE UPPER EUPHRATES

safe. No Kurd would ever steal or destroy fuel. In time of war he would kill his enemy without compunction, and burn down his house. But his stack of firewood he will never touch. It is sacred. "If I should set fire to my enemy's wood," he said, "my own house would surely burn down within the year, as a punishment."

As with the early Christians, the fact that the Kurds hold their religious rites in secret, at night, and with both sexes present, has given rise to scandalous rumors and suspicions among the licentious people about them. The

together the "Hakk Lokmasi" (morsel of righteousness). This, he told me, is a simple morsel of bread, and they eat it together as a mutual pledge, in the presence of God, to live aright during the week. Not all those present eat this morsel, but only those who are serious-minded, and are confident that they will keep the pledge.

An interesting side-light on the spirit of these gatherings was given by the answer I received to some of my questions. I asked the Seyid whether at their meetings he took the leadership and exhorted the others.



He rather mumbled his reply, that there were others better than he in those gatherings. I was puzzled, wondering if there was some jealousy in the matter. But one of the young men present explained that tho he was Seyid, and the greatest of them all, he always sat down near the door (the seat of least honor) and seldom spoke. The old man responded that he really was not worthy; it seemed to be a very genuine spirit of humility with him—a thing utterly unknown among Moslems generally.

No one not of their faith is admitted to these gatherings, and the attendance of the believers is not compulsory. It happened that the night I was there was Friday night, and I asked the Seyid to let me attend, assuring him that I would do so in a spirit of real sympathy. But he said it was not allowed. Then I urged him not to allow my presence to prevent his attending, but he said that was all right. Evidently he considered the entertainment of his guest a higher duty than attendance at the weekly service.

In too many cases among Moslems religion is a thing entirely apart from life. In fact, there is a common saying to the effect that a man who has performed all his religious duties is a dangerous man to have around, as he has credit enough on God's books to permit him to commit terrible sins. But with the Kurds, whose religion is not formal, this does not seem to be the case. Their Seyids lay great emphasis in their exhortations on the oneness of religion and life. The virtues they most urge are honesty, purity, and kindness. Their idea of honesty is not exactly Western, as any traveler who has been robbed by them will testify. Yet they have a standard

of honesty to which they hold strictly. In their thought, plunder taken on the highway stands in much the same category that the profits of trade do with us. But the Kurd is scrupulously careful not to rob or deceive one who has in any way committed himself to him as a guest. And their treatment of neighbors and friends is held to a high standard of integrity. My host said to me, in illustration of this: "If you should drop a gold piece in my house, and I should find it after you are gone, I could not use that money. I must follow you and restore you your own. Or if I can not find you, I must give it to the poor. Were I to use that money myself, it would become a curse to me."

The relation between the sexes, and the position of women is on a plane that contrasts sharply with the ideals of the real Moslem, and is even higher than among the Christian races, who have fallen more or less under the influence of Mohammedan customs. These Kurdish women are not veiled, nor secluded. They share equally with the men the responsibilities and privileges of the home, and join with the men in their religious life. In their social intercourse the most perfect freedom and mutual respect is shown. Old Seyid Mustafa probably voiced the better sentiment of all of his people when he spoke with vehement disdain of the low morality of the Turks. He said, "Every woman is my sister; why should I not talk with her and work with her? But to think of her or look at her with lustful thoughts is a terrible sin!" To those familiar with Mohammedan morality these are strange words from one known as a Mohammedan.

Generosity and hospitality are the

greatest virtues of the Kurd. All who know these people and have traveled among them testify to this; and generally travelers from abroad seek out a Kurdish home in preference to any other because of the real hospitality to be enjoyed there. The following story, told me by my friend the Seyid, shows what he considers service to

heart, made him welcome and bade him eat of the feast. After him came a beggar who likewise was fed. Moses waited long and hopefully for God to honor the feast; and while he waited, travelers, and the poor and hungry came, and all were welcomed and fed. For several days he waited, till all that great feast was eaten, and



DERSIM KURDS COMING TO THE MISSION AT HARPOOT

God, and indeed throws a pleasant light on the significance of Kurdish hospitality.

"The Prophet Moses once prayed to God that he might have the privilege of making a great feast in His honor. God consented and promised to be present; so Moses killed a hundred sheep and a hundred oxen and prepared a great feast. While Moses waited for his divine Guest to come, a traveler stopt at his door, and the host, tho with some misgivings at

yet God had not appeared. Then Moses prayed again to God, and began to ask God to forgive him for giving to others what had been prepared for God. But God answered that that was most pleasing to Him, and that in feeding those in need Moses had truly offered the feast to God."

The more one learns of this strange and attractive religion, the more the question is forced upon him, What is the source of this religion, and what the history of these simple, ignorant

people, who possess so much that their wiser neighbors have not? The answer seems fairly obvious, especially in view of a large number of isolated facts, some of which should be mentioned. Throughout the Dersim region there are many ruined churches and monasteries, and the Kurds hold these places in reverence as holy places. The cemeteries in the Dersim are a scandal to the Turks, for they are profusely ornamented with crude carvings of things pertaining to the life of the departed, weapons, horses, etc. But the striking thing in these cemeteries is the frequent occurrence of the figure of a sheep, dominating all other carvings on the grave. The Turks speak of these figures as idols, but I have never heard from a Kurd any explanation of their significance.

In regions adjacent to the Dersim there are Christian communities, belonging to the Armenian Church, who yet speak no Armenian, nor have they any resemblance to Armenians. In language, customs, physiognomy and characteristics they are identical with the Kurds, differing from them only in religion. Moreover, among the Kuzzulbash Kurds Armenian names are occasionally found—names of villages, of families, and of individuals. I once asked a Kurd on the road where he lived. He replied that he lived at Khozakhpiur. That name is Armenian, and means pig-fountain. I was astonished that the Kurds should tolerate a name so abhorrent to Mohammedan ideas as "pig." But I soon found that the man had no idea what the name meant, as the village is a purely Kurdish village, and no Armenian is known there. In traveling through that region I have noticed that while in true Moslem villages the

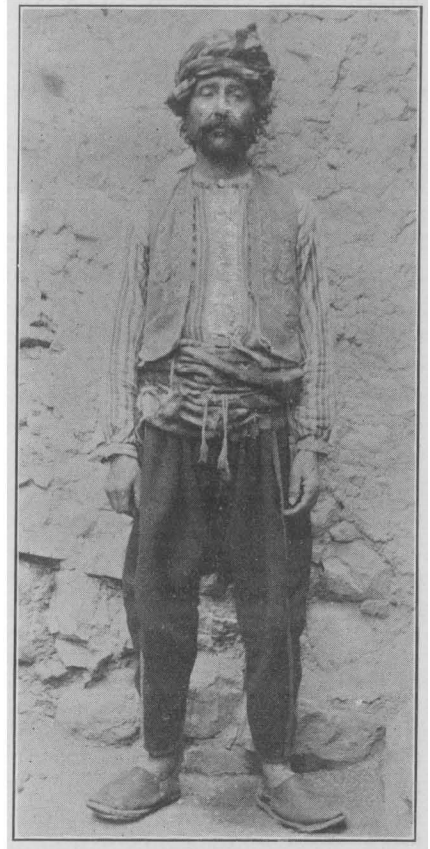
women do their washing on Thursday, preparatory to Friday, which is their sacred day, the women of the Kuzzulbash villages do their washing on Saturday, as they no doubt did in the days when Sunday was their holy day. As these poor villagers keep only one suit of clothing, which they remove for washing, there is no point to their custom of washing *after* their holy day, and when asked for a reason they can only answer, "That has always been the custom in our village."

All these facts seem to point to one rather obvious conclusion. And it is not surprizing to find that there are traditions among these Kurds themselves to the effect that their ancestors were Christian centuries ago. And with the material before us it is not difficult to construct a hypothesis: When the Ottoman Turks invaded the country, they found these mountain tribes Christians, converts to the Armenian Church, tho with a language and a nationality all their own. The ruthless invaders tried to convert these people to Islam, and the ruined churches suggest something of the violence of their missionary efforts. But they did not find the Kurds a tractable race. Some did accept the new faith and wholly lose their Christianity. These are the orthodox Moslem Kurds. Some, on the other hand, held faithfully to their Christian faith, and a remnant still live, the Christian Kurds. But the Kurds of the Dersim, and some other tribes, while accepting Mohammedanism in name, and losing their Christian religion, yet were only partly transformed, and have gradually developed a religion which keeps, under the name of Islam, much of the spirit and some of the forms of Christianity.

Thus their worship in secret is a habit formed in the time of persecution. The "Hakk Lokmasi" is perhaps nearer kin to the primitive Lord's Supper than the elaborate ceremonies of modern Christian rituals. Their moral and religious ideals are those that belonged to their Christian days, transmitted from generation to generation in their weekly prayer-meetings. The images of lambs on their graves, the Christian names they bear, their reverence for their ancient places of worship—all are reminders of their early Christian allegiance. Even the nonchristian elements in their religion show their kinship to their Christian neighbors. For the Armenians across the river observe several rites and festivals that are evidently survivals of fire-worship. And exactly the same idea of the transmigration of the soul held by the Kurds is held as a semi-belief by the Armenians. When a child is born, the parents are sometimes congratulated with the words, "Your father (or mother) has risen from the dead."

The religion of the Dersim Kurds is well worth studying. If the hypothesis just put forth should prove true, much could be learned of an interesting part of the history of the Christian Church. But the facts have a far more important significance. They show how near to Christianity these tribes are, and therefore how they, of all Mohammedan sects, are peculiarly susceptible to the influence of the Gospel. They have grown up to hate the Turks as their oppressors and natural enemies. Many of them believe that Christianity is the faith of their fathers, and have no feeling or hostility to it. Some years ago the chief Seyid of one of these tribes came to the

American missionaries in Harpoot, and said that his tribe were ready to become Christians in a body if the



A KURDISH CHRISTIAN

missionaries could free them from persecution.

That proposition was probably not a very intelligent or sincere one. Doubtless the likelihood of persecution would still be a serious hindrance to missionary work among them; but it need not be an insurmountable obstacle, if the effort be tactfully made. Here is a field, practically untouched, of wonderful hopefulness waiting for a pioneer missionary.

# STORY OF THE NILE MISSION PRESS "KHUTBAS"

BY ARTHUR T. UPSON, CAIRO, EGYPT

As John Wesley said, "The world is my parish," we would say that the Moslem world is the parish of the Nile Mission Press. This institution was founded in March, 1905, when the necessary plant and machinery arrived in Cairo. Work began in April. Looking back over the past six and a half years, we can see that good work has been done in the Nile Valley, where we have worked with and for the American United Presbyterian Mission, the Church Missionary Society, and others, yet this has not been the extent of our parish. One might have thought so, possibly even planned so, had not recent events occurred to show that God had planned something quite different, and we are now "coming to our own" in a very real sense. To understand the position, we must refer to what is going on among leaders of thought in Islam itself.

## Awakening Islam

There are three distinct movements, each one of which has been inaugurated by some leader desirous of killing two birds with one stone, *i.e.*, to bring about a kind of "Reformed Islam" from the social and political point of view, and at the same time to combat the Christian position, which he would be the first to acknowledge has become of late much stronger than before, that being due to the labors of missionaries. Of these (1) the Mosque Preaching Society is referred to below. (2) The Society of Invitation and Instruction has founded a college for training promising candidates to become active propagandist missionaries of Islam to Christian and other lands. The

brother of the Khedive of Egypt has accepted the presidency of this institution. We commend this new scheme to the attention of the Lucknow Conference Continuation Committee. (3) An opposition party has inaugurated a scheme for giving a few selected Sheik students of El-Azhar a course of study in Europe before sending them out as heralds of Islam. Our present purpose concerns only the first of these.

## How the Khutbas Originated

The Society for the Promotion of Mosque Preaching was formed about a year ago. Some of the most influential men at El-Azhar are more or less connected with it. A prize of £3 is offered about once a month or so for the best Mosque sermon, which is called a "Khutba." Readers may not perhaps know that the Khutba has been more or less neglected in Moslem lands. The Friday prayers have always been fairly well attended, but in Egypt, at any rate, there has been comparatively little attention paid to the preaching, so much so that attention has now been drawn to the fact that most preachers are in themselves too lazy to give a decent Khutba at all. This society influences people in all parts to take more interest in the Khutba. A magazine, called *The Review of the Abbas Homes*, was adopted and subsidized. From last summer it began to publish a monthly supplement containing one or two of the Khutbas which had obtained prizes and which could therefore now be utilized for preaching in the Mosques. The thought was then given to me, if so much attention is to be paid to the Mosque preaching by the Moslems in

order to combat us, why can not we get out Christian Khutba-sermons. I spoke to one or two missionaries at Fairhaven, and they encouraged me. On returning to work we made a start. The following is the plan.

### The Style of the Khutbas

First, a suitable text is found in the Koran itself. This is worked up into the form of a short address. We begin in the orthodox style, *Bismillah* (in the name of God). The subject begins with a *Hamdullah* (Praise be to God). The style of the Arabic used is very Koranic and we occasionally quote a sound tradition or other Koranic passage, then we seek to get the reader to turn to the Holy Scriptures, giving him suitable references and perhaps selected passages. This, however, differs very much from a tract. A missionary in Tunis, writing last week, said a Khutba will take with a Moslem in Tunis where an ordinary tract never would, thus reaching those who are much too bigoted to come near Christian schools, through what one might call the Christianizing of the Koranic phraseology. We occasionally use a certain amount of *Seja*, which is rimed prose. After we had selected the subjects and worked out the line of thought in the case of the first ten, we sent them on, one by one, to a native Christian writer who is noted for his zeal and love in evangelizing the Moslems. When each one was ready it was sent around to the members of our publishing committee. After receiving their valuable comments and criticisms, the thing would be revised and possibly rewritten. Then it would be sent to press and again carefully read. (It should be

noted here that the Khutba was never intended to be either, on the one hand, a full dogmatic statement of Christian theology nor, on the other, anything approaching an attack upon the Moslems and their "prophet." The majority of men in Moslem lands stolidly disdain the former and fanatically re-

## بسم الله

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَرْثُوكَ ذَرَأُكَ إِنِّي وَ (آل عمران ٥٤)

أَلَمُنْذُ لَوِ الَّذِي جَلَّ جَلَالُهُ وَتَرَهُ يَوْمَهُ وَتَمَالَى بِكَمَالِهِ .  
أَمَّا نَبَذَ فَيَا عِبَادَ اللَّهِ إِنَّ الْأَعْمَالَ مِنَ تَعْمَلُ لِلدَّيْنِ كَأَنَّهُ يَعْشَى أَبَدًا  
وَيَعْمَلُ لِآخِرَتِهِ كَأَنَّهُ يَمُوتُ غَدًا . وَخَيْرَكُمْ مَنْ تَدْرَعُ بِالْحَقِّ  
وَسَاتَتْهُ سَبِيلُ الْهُدَى . فَتَحْكُمُ الْقَلْبَ فَيَتَأَلَّبُ عَلَيْهِ الْبَاطِلُ  
فَإِنَّ الْقَلْبَ يَسْتَجِيبُ أَصْوَاتَ الْحَقِيقَةِ وَإِنْ حَبَّتْهَا عَنْ الْأَبْصَارِ  
حُبُّ الْأَنْبِيَاءِ . وَسَتَرَتْهَا عَنْ الْأَبْصَارِ كَثْرَةُ الرَّبِّ وَالْخَلْقِيَّاتِ  
وَلَمَّا كَانَ لِكُلِّ غَايَةٍ سَبِيلٌ مَرْسُومٌ . كَانَ سَبِيلُ الْحَيَاةِ الْأَبَدِيَّةِ  
الْإِيمَانُ الصَّحِيحُ . وَسَبِيلُ الْإِيمَانِ مَعْرِفَةُ الْحَقِيقَةِ . وَسَبِيلُ  
الْحَقِيقَةِ الْبَحْثُ وَاطِّرَاحُ الْغَايَةِ . فَتَنْشِؤْا أَهْلَا الْوُلُومَتُونَ تَحْدُوا  
إِجْتِنَا عَنْ الْإِيمَانِ الصَّحِيحِ تَبْتَدُوا فَلَيْسَ الدِّينَ وَرَاقَةً . وَلَا  
بَصْرُنَا الْبَحْثُ إِنْ لَمْ يَفْهَمْ . فَلَيْسَ عَالِمٌ كُنَّ جَلَّ . وَلَا عَابِدٌ

A PAGE OF A CHRISTIAN KHUTBA

sist the latter. Are we not right in seeking to "gently lead them by the hand?")

### Remarkable Circulation

We had about four of these ready by the month of October, but they were not published until November 1st. By the end of that month we had disposed of 10,000 Khutbas. The point here is that, being a tract distinctly for Moslems, it would not perhaps meet with such universal acceptance among Christians who buy most mission literature. Of course, it was then a new thing, but the next month we disposed of about 5,000, then 4,000, and so on. From month to month we

have gone on bringing out fresh ones, and testimonies to their usefulness have come in from all parts of the Moslem world. Dr. Zwemer wrote from Arabia that their workers were trying to distribute them to Moslem worshippers as they came out of the mosques, after listening to their own Khutba. An experienced worker in Palestine considered them quite objectionable and safe for any part of the Turkish Empire, and they have been circulated in Arabic from Morocco to the Persian Gulf.

### Lucknow, and After

Our specimens of Khutbas attracted attention at the Lucknow Conference in January last, and before long we received letters from the Rev. J. A. Wood, secretary of the Punjab Religious Book Society, and Miss Brenton-Carey of the C. E. Z. M. S., Karachi, asking for them to be translated to Urdu and Sindhi respectively. The Rev. W. E. Taylor, who is a recognized authority on Swahili, is most kindly translating them into that language, tho we have (as yet) no funds to get them lithographed.

About this time my copy of the *Abbas Home Review*, containing the Moslem Khutbas, was a month late in issue, and, when I inquired the reason, I was politely informed that they were purchasing new fonts of Arabic type, as it had been decreed that all the Khutbas must, in future, be voweled, so that even the simple "*fellah*," who had only been to a "*kuttab*" (village mosque school), could benefit by them and thus receive more instruction in Islam.

### Converted Mosque Preacher

We had reached as far as this in our movement, and we were praying for guidance as to the future. The Egyptian Effendi, who had been writing up the rough notes, seemed to have exhausted himself more or less, and it also seemed desirable for us to attain a still more Moslem phraseology. At the same time, we were having letters from lands as far away as China, asking that such things should be in *voweled Arabic*, seeing that those who read them were comparatively recent converts to Islam and had but a scanty knowledge of Arabic. Just at that moment we heard of a converted sheik who had been sent to Egypt, and, while arranging with him for literary assistance, we received notice of a small gift toward vowing the first two Khutbas; this man being then on the premises, we were able to set him to work immediately. Having once been a Mosque preacher in a small village, to think out a Khutba in suitable language, and thus relieve us of the trouble of writing the rough notes, is to him an interesting occupation. He has a clear grasp of the Christian faith, and is evidently "born again" by faith in the Lord Jesus. He has, within the last week or two, voweled two or three of the Khutbas and we have now a quantity ready to send out to various lands.\*

\*The address for negotiations upon the subject is the Nile Mission Press, Boulac, Cairo. As Secretary of the Literature Committee of the Lucknow Conference, I would take this opportunity of requesting the cordial cooperation of workers in all Moslem lands in the production of still more suitable literature for Moslems. Any suggestions or other communications would be gratefully received.—A. T. U.

## A NEW WEAPON FOR THE OLD CONTROVERSY\*

BY REV. SAMUEL M. ZWEMER, D.D., BAHREIN, ARABIA

Author of "Arabia: The Cradle of Islam."

Islam is the only anti-Christian religion, in the sense that it is the only one of the great non-Christian faiths, which categorically denies the fundamental truths of the Christian revelation. It is evident, therefore, that controversy has a place, and an important one, in reaching Moslems. We must not only give them a reason for the hope that is in us, but answer the objections which they have raised against Christian truth. The whole history of missions to Moslems, from the days of Raymund Lull, proves the value of the right sort of literature on this subject, and altho there is no use in arousing the picket guard by firing blank cartridges before the attack, yet controversy has its place. Prayerful contact with the Moslem mind will teach the missionary how to use this keen weapon to the best advantage. Among all the books on the subject, there is none more celebrated than that which has just appeared in a new edition, "The Balance of Truth," by Dr. Pfander.

Carl Gottlieb Pfander was born in 1803, and died in 1865. He was educated at Basel, and began mission work when only twenty-two years old at Shusa, near the Caspian Sea. Having a special gift for languages, he began in that year to study at once Turkish, Armenian and Persian, and this before the time when grammars

and vocabularies had been provided for these languages. Pfander was also a student of Mohammedan thought, and made a special study of the Koran and Moslem tradition. In 1829 he decided to go to Bagdad to study Arabic. In 1831 he went to Ispahan. In every place where he labored he left a permanent impression upon the people, especially by the books which he wrote in defense of the Christian faith, but also by his public preaching. He knew the danger of declaiming such truth publicly, but preached boldly, putting his trust in Christ. In the town of Kermanshah the enraged mollahs held a council at night, announced that his books would be destroyed, and that he must be killed; but his life was saved by the prince of the town. In 1835 he was expelled by the Russian Government from doing mission work in that country. Shortly after he received an appointment under the Church Missionary Society, and began to labor in India. After the Mutiny, in 1858, he was sent to Constantinople, where he carried on a similar work with Doctor Koelle.

Among the many books written by Doctor Pfander, none is more famous than the "Mizanu'l Haqq." Originally written in German (the manuscript copy of which still exists in the Basel Museum), Pfander then translated it into Persian, and it was published at Shusa in 1835, while the Urdu translation was lithographed at Mirzapore in 1843. Translations of this work soon appeared in Arabic, Turkish and other languages. An English translation was made by Rev. R. H. Weakley in 1867.

Everywhere the book was recog-

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\* "The Mizanu'l Haqq" (Balance of Truth). By the late Rev. Carl Gottlieb Pfander, D.D. Thoroughly revised and enlarged by the Rev. W. St. Clair Tisdall, M.A., D.D. London, 1910. Religious Tract Society.

"The Mizan ul Haqq; or, Balance of Truth." By Rev. Carl Gottlieb Pfander. Translated into English by Rev. R. H. Weakley. London, 1867.

"D. Karl Gottlieb Pfander." By Christoph Friedrich Eppler. Basel, 1888.

"The Mohammedan Controversy and Other Articles." By Sir William Muir. Edinburgh, 1897.



nized as masterly in its argument. The testimony of a British officer, writing from Kabul, is interesting:

"Next to the New Testament itself, it is the book most likely to be of use among Mohammedans. The contrast between Christianity and the religion of Islam is made so strong and in such moderate language that it seemed to create an anxiety for future inquiry and investigation.

"The Jews, too, of Kabul, were generally anxious to obtain copies and as I considered the prohibition did not extend to them with such force, I on one occasion lent a copy of the work to the head of their tribe, but had considerable difficulty in recovering it, which I soon became anxious to do on finding the deep interest it excited. To use their own expression, the 'Mizan-ul-Haqq' put words into their mouths, and enabled them to speak to Mohammedans, which before they had not been able to do. In my humble opinion, the work is so valuable that it should be translated into Urdu, Arabic, and every language in use with Mohammedans."\*

And Sir William Muir himself, writing in 1845 in the *Calcutta Review*, said: "We understand that Pfander's works are nearly out of print, and we strongly recommend that five, or, if possible, ten thousand copies of the 'Mizanu'l Haqq' be struck off in Urdu, with a reasonable proportion in Persian."

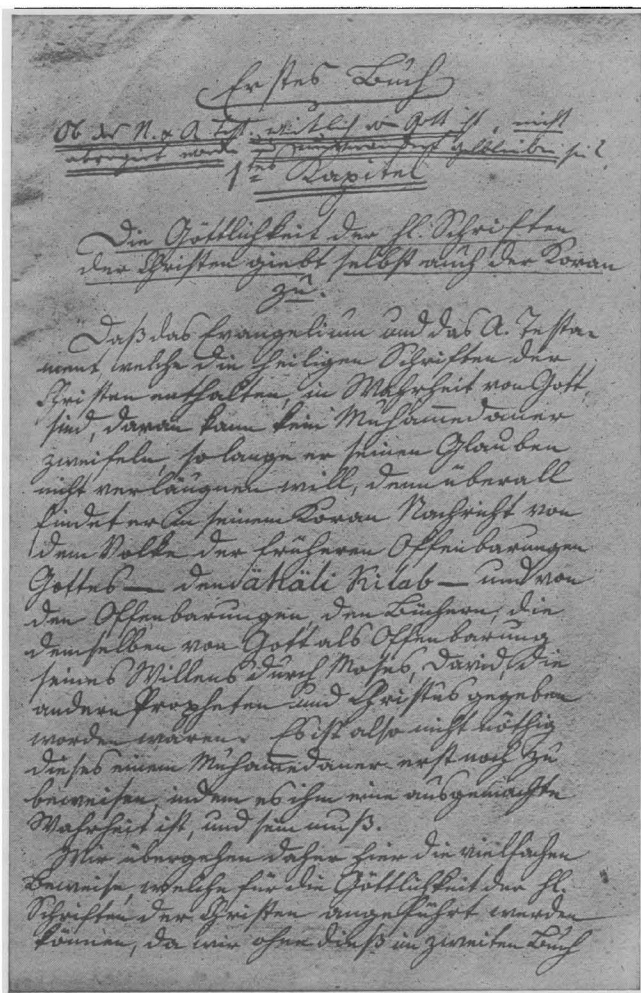
In its philosophical tone, vigor of argument and comprehensive character, this earliest and greatest of controversial works in defense of Christianity still holds a high position, but there were urgent reasons for revision,

as in some respects the argument was not up to date, and was vulnerable in a few places because of its fanciful character. See, for example, the criticisms in Sir William Muir's "The Mohammedan Controversy," pages 20-27. In order to bring the work up to date, especially in such matters as references to the MSS. of the Bible, to correct errors and ambiguity of language, and to remove all apparent ground for Moslem attacks made upon the book, a committee of the Church Missionary Society, on recommendation of missionaries of experience, arranged for a thoroughly revised and enlarged edition. This has just appeared from the press of the Religious Tract Society.

The work could not have been put into better hands. Doctor Disdall, who has himself mastered the problem of Mohammedan controversy, and is the author of a number of books on the subject, has preserved throughout an oriental tinge of style and argument, has carefully cautioned future translators of an English edition on a number of important points, and from his wealth of scholarship has made the Introduction a literary gem, sure to win the heart of the Moslem reader by abundant quotation from their own poets and philosophers.

The book itself in its revised form, is divided into three parts of almost equal length, the first of which considers the assertion of Moslems that the Old and New Testaments now current among Christians are both corrupted and abrogated. In the second part the main doctrines of the Christian faith are stated and tested, and in the third part the question is raised whether the Koran is the Word of God and Mohammed His messenger. The revision of the text has been most

\*Quoted by Sir William Muir in "The Mohammedan Controversy," page 32.



FACSIMILE OF THE FIRST PAGE OF THE ORIGINAL GERMAN MANUSCRIPT  
OF PFANDER'S "MIZAN-UL-HAK"; OR, "BALANCE OF TRUTH"

Original in the Basel Museum

From "Islam," by S. M. Zwemer. Published by the Student Volunteer Movement.

carefully done, and the foot-notes and references are specially helpful. An analysis of the third part of the book will make clear the character of the argument and its inevitable conclusion to every candid reader. Pfander first gives the reasons why we should inquire into the claim of Islam to be God's final revelation. He then shows

that the Bible contains no prophecy concerning Mohammed, as Moslems assert, and goes on to prove that neither in language nor in style can the Koran be deemed miraculous. An examination of the contents of the Koran follows, and this also proves its human character. The alleged miracles of Mohammed in support of his claim

to be a prophet of God are shown to be unsupported by historical proofs. The author goes on to demonstrate that Mohammed's character, as described in the Koran and tradition, are incompatible with his claim to the high prophetic office, and finally that the spread of Islam after Mohammed's death was due to the force of the sword, the prospect of plunder, and even lower motives. All these arguments are presented without hatred or vituperation, and lead up to a concluding chapter which is both heart-searching and beautiful, *e.g.*:

"At Medinah, between the tombs in which lie the bodies of Muhammad and Abu Bakr, there may be seen an empty grave, which Moslems call 'the grave of our Lord Jesus, the Son of Mary.' It has never been occupied. Its emptiness reminds the pilgrim that Christ is *alive*, while Mohammed is dead. Which of the two is the better able to help you? You have been taught to pray to God on behalf of Mohammed, so that you doubtless believe that he needs your prayers instead of being able to aid you. You believe that Christ will come again, and are now expecting his return with fear. We Christians, too, await His Second Advent with hope and joy, knowing that His own promise and that of His angels will be fulfilled. . . . To Him has been given the Name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Some day you *must* kneel before Him; why not now?

"We bring you the good news of His love, which led Him to lay down His life for you, who as yet do not believe in Him, as truly as for those who have already become His disciples. He now offers you freely the gift of salvation, the assurance of God's forgiveness and grace to serve Him in newness of life, and finally a place in the many mansions in God's immediate presence in the heavenly places, into which nothing that defiles can enter."

We trust that this revised edition will soon be translated and published in equally attractive form as the English edition in all the languages of the Moslem world. Now that there is greater liberty of the press in Turkey, Persia and North Africa, the book has a larger opportunity than it ever had before. The Moslems fear it with reason; its arguments, altho often assailed in works like "*Azhar-ul-Hak*" and "*Kitab-ul-Istifsar*," have never been fairly met. The *Mujtahid* of Lucknow, the leader of the Shiah sect for all India, in acknowledging the receipt of Pfander's four books, confess that "the style of these delightful treatises differs so completely from that hitherto adopted by Christian writers, that he strongly suspected some accomplished Persian of having, from worldly motives, assisted in their composition, for no such charms or merit had heretofore appeared in any writing of the *Padres*." This testimony ought to suffice to recommend the book to all missionary workers, and we pray that God may add His blessing to this new endeavor to use the old arguments of Pfander in winning our Moslem brethren to acknowledge the Christ.

## MEN AND RELIGION FORWARD MOVEMENT

BY COLONEL E. W. HALFORD  
Vice-President of the Laymen's Missionary Movement

The Church is not satisfying itself. Bishop Anderson said, not long ago, that "The worst thing the critics of the Christian religion say about it is that its friends have not made it everywhere dominant in life after nineteen centuries. And what is worse, the criticism is just. The indifference of profest believers in Christ is the millstone about the neck of the Christian Church." The editor of *The Churchman* says, "Speaking generally, organized Christianity is not keeping pace with the growing faith of mankind in Christ." A leading paper of one of the prominent communions said recently: "On every side we hear the lament that the Church is without power, and men feel that if their forces could be utilized to their full the world would receive a mighty uplift."

Such criticism from within is a hopeful sign. It is indicative of the depth and the strength of the awakening everywhere manifest. The world is in ferment in all phases of its life—social, political and economic; and it is more certainly true that the world is in the midst of a profound religious revival, for which a recognition of conditions is a first essential. Unless this latter were so there could be nothing of the other uprisings so broadly manifest. Professor Lindsay, marking the pulsations of historic movements similar in essence to the ones now going on, says, "History contains no record of a great social upheaval that did not spring from a new religious impulse."

It is the merest quackery to talk of any "new religion" or "ism." These have their day and cease to be, if in-

deed many of the nostrums live long enough to have it said of them that they really were. Society can not be adequately helped by any external "reform" or by the application of any temporary fad. Perennials require to be rooted and grounded. Annuals have to be taken up and carefully guarded, being started in the spring by hothouse methods into fitful blossom. The trouble with the world is constitutional, requiring constitutional remedy and treatment. In such times as this there is a universal turning to the Church and to the religion of Jesus Christ as the efficient and sufficient agency and foundation for whatever is needful for the betterment of human life and society. However imperfectly it may have interpreted, or is now interpreting, the life and teachings of Jesus, it still remains that the Church is His visible, organized representative, through the spirit of which whatever is to be done for moral uplift must be done if it have hope of permanence. Those in charge of public affairs, and who are compelled to radical study, instinctively look to the Church and its agencies to aid them in the solutions of the problems vexing the State, all of which grow out of unregenerate human nature. John Stuart Mill told the truth, that wise men recognize, when he said, "The political and economic struggles of society are in their last analysis religious struggles, their sole solution the teachings of Jesus Christ as set forth in the Gospels."

This gives the note of universal interest to those "movements" now in progress, springing out of Church influences, and having for their central

object and purpose the increased power and influence of the religion of Jesus Christ in the lives of men and in the affairs of society.

The latest, and a fitting culmination of these uprisings of men, is the Men and Religion Forward Movement, characterized by those most responsible for it as "a back to the Church appeal." It is recognized and announced that the movement will rise or fall, live or die, exactly in the proportion that the forces of each church avail themselves of this unusual emphasis put upon the Church and upon religion.

The remarkable success attending these uprisings, of which the Layman's Missionary Movement is a conspicuous example, demonstrated the fact that a large percentage of the men of the Church are ready and eager for an advance in their Christian life and activity. It was a necessity that some such movement should be projected as the Men and Religion Forward Movement, a movement that will largely occupy the attention of the country during the ensuing months. Whatever has gone before has not been in any sense a handicap to this latest project. Such a plan as it contemplates would have been impossible without its fore-runners and compeers. It is an evolution, and will naturally fit into existing conditions, and be met and welcomed by a certain preparedness for its scope and purposes because of what has gone before.

No movement is fully born. It must be a growth if it has life at its center. So the Men and Religion Movement has been growing in conception and program, and will continue to grow as experience may teach. It was launched under most favorable auspices, and

has had careful and comprehensive thought and planning. There is a central organizing committee of ninety-seven men, composed largely of those with long experience in and connection with other movements characterizing the present era. It is substantially a lay enterprise, tho with full recognition of Church organization, and in complete and harmonious relation with all phases of church ministry. The clergy are in hearty accord, not only sympathetically but actively. The chairman of the committee is Mr. James G. Cannon, president of the New York Clearing House Association, and chairman of the religious work department of the Young Men's Christian Association. Mr. Fred B. Smith, the well-known head of the evangelistic work of the Young Men's Christian Association, is campaign manager, with Fayette L. Thompson, general secretary of the Methodist Brotherhood, as his associate. The movement embraces or is affiliated with all the existing men's organizations and movements in the Church—the various brotherhoods, the Gideons, the Young Men's Christian Association, the International Sunday-school Association, etc. Such a coordination and correlation of Christian forces never has been attempted before, and the possibilities of their united systematic effort are not to be lightly estimated by human judgment, when the unifying, energizing power impelling the whole work is the Holy Spirit. The movement has the advantage of thoroughly trained business brains, the largest experience in work for men, and the compelling force of recognized consecration to the religious, social, civic, and economic welfare. It is in the

hands of veterans who have been tried and proved.

In brief, the plans of the movement comprize the period of several months of preparatory work which has already passed, during which careful study has been made by competent committees of the various problems involved, and data collected and classified upon which the work of the ensuing months will be predicated. Precendent to the opening or Rally Sunday, on September 24, 1911, interdenominational dinners will be held on Thursday night, September 21. These are the signals for the "go-off" in a public campaign lasting until May 1, 1912. The program provides for the visitation of ninety principal cities as centers. Committees of one hundred are organized in these main cities, and through sub-committees every phase of work is cared for. The message and methods of the movement will be carried into auxiliary cities, numbering many hundreds, radiating from each center, and by enlisting denominational agencies it is hoped to reach every community and permeate the church life of the entire country. The phases of work provided for are Evangelism, Bible Study, Boys' Work, Missions, and Social Service. Four main teams of speakers and workers have been organized, upon each of which there is a recognized expert in all of these departments. The public campaign in the central cities is to last for eight days. Within sixty days from the date of these central meetings groups of workers are to visit the auxiliary cities and towns, to reproduce the program in a series of three- or four-day conventions. During these eight-day campaigns, therefore, from October 1, 1911, to May 1, 1912, there

will be four influential cities of North America in the throes of a simultaneous fervent religious impulse. The program provides for all manner of meetings—evangelistic, for boys, for social service, in shops and industrial establishments, platform meetings in various quarters of each city, conferences, etc. The Laymen's Missionary Movement will present the work of foreign missions, and the Home Missions Council of the several Home Missionary societies have the responsibility of presenting their work for North America. The Laymen's Executive Committee have a special secretary engaged, charged with seeing that upon every platform of the Men and Religion Campaign the message and methods of the Laymen's Movement is represented. An adequate discussion of all phases of missionary enterprise is assured.

A broad interpretation is put upon every kind of Christian work. "Evangelism" is not to have its end in getting a boy or a man "saved" for selfish reasons merely, but in having him "saved" for something that shall count in his life and in future service. Incisive and provocative statements were made in the conference last April, at which the movement was thoroughly outlined and discust. Doctor McAfee, of Brooklyn, said that when he invited men outside of the Church to tell why they did not become Christians, the prevailing reason assigned was that they could perceive no difference between the lives of churchmembers and the lives they themselves were leading. He justly added, "The Men and Religion Movement, if it does anything, ought to lift this incubus." Professor Charles Erdman, of Princeton, declared that the lord-

ship of Jesus must be the comprehensive message of any movement that meets the religious needs of the time—lordship in personal life, lordship in business life, lordship in social life, all alike. This was indorsed by Professor William Adams Brown, of Union, as “the essential key-note.” Professor Henry C. King, of Oberlin, said, with great impressiveness: “I have returned from a year in the Orient more profoundly convinced than ever before that our time needs Jesus Christ not less but more than any other time. I am increasingly persuaded that if men are going to come to God at all, it must be through the Lord Jesus Christ. Men must see that only in Him can they really live.”

The movement launches a pretentious program, but it is based on fundamentals and has the promise of power. This is the day of big things and of an aggressive spirit. It will be a test of the faith and perseverance of the men of the Church, and above all, it will be a test of their reliance upon the power of Almighty God to be invoked through prayer, which necessarily has the commanding place in all plans and purposes.

It is not to be a “spurt.” If there is anything from which the Church needs to be delivered it is from spurts and periodic “revivals,” organized and warranted to produce slumps. At the beginning unusual measures were planned to conserve the results of the movement, and to thoroughly link them to the life of the local church. A strong committee on conservation was appointed, charged with the inauguration of methods that will make the movement of lasting value. “Conservation day” is announced for April 28, 1912, at which time the men of

every church in North America are called to meet in their own churches to make permanent plans for specialized work among men and boys. The object of the movement is officially set forth “to leave with every church, brotherhood, and Young Men’s Christian Association a worthy and workable plan of specialized effort for men and boys; to win to Christ and the Church the largest possible number of men and boys by May 1, 1912; to greatly increase the enrolment of Bible classes; to continue and increase the emphasis on Christ as the one and only hope of the world, and to make abiding the missionary enterprises of the Church at home and abroad.” One of the leaders is credited with the remark that “The organization may be temporary; the work is perpetual.” In the spirit of permanence and perpetuity this unprecedented campaign is undertaken.

The world is the key-note, the dominant thought of the movement. No religious movement can hope to be successful if it has less than this at heart. This is the only way by which the Church can be saved for itself—by putting it to work at the world program. It is the only way by which men can be held in whose hearts have been formed or renewed the impulse and purpose for religious service. If they can not be set to a task big enough for men and absorbing enough to compel the loss of the sense of self, then they will continue to fall away from religious life and activity. The missionary impulse will hold them, an impulse embracing the whole world. Anything less is a travesty upon the passion and compassion of Jesus Christ. Men need an emphasis on the heroic and aggressive in Christianity.

# INFLUENCE OF THE MISSIONARY INTEREST ON A CHURCH

REV. JOSEPH M. LONG, WASHINGTON, D. C.

"There is that scattereth and yet increaseth." This truth will be emphatically verified in the experience of a pastor who, because it is right, gives missions a prominent place in his plans. In proportion as he promotes interest in the world-wide work from unselfish motives, the local interests of the church will be prospered. This may be a platitude, but I would like to give a personal instance of the truth of it.

My second pastorate was with a country church of limited membership and financial strength. One would say that all that could be expected of it was to maintain its own work. Yet, feeling that the people ought to have the privilege of sharing in the larger work of the Christian Church and that they would be much benefited by enlargement of horizon, I began a series of missionary services. We had them about one Sunday evening each month, and the attendance was always larger than at the usual service.

The first topic considered was, "How the Gospel came to the Anglo-Saxons." It was shown that we ourselves were converted heathens, the deities our ancestors worshiped being recorded in the names of the days of the week. This suggested the logical conclusion that we ought to pass on the same Gospel to other heathen, just as the monk Augustine did to our forefathers. Then we followed a historical course for a few evenings, studying the work of Carey and Judson especially. Next the different missionary fields of our own denomination were reviewed, together with the work of other bodies of Christians.

The foreign series alternated with subjects connected with home mission work, the Indians, Mexico and Alaska.

At first most of the work for these services was done by myself. Papers a page or two long were prepared describing the country, people, customs, native religion, early missionary efforts, later work in the field, present condition and results. These were mainly compiled from missionary handbooks and magazines, and were given to different members to read. Selections were also read from recent wide-awake books of missionary travel, and these received the best of attention. Several young people who could recite well rendered missionary selections. We printed hektographed programs, the reverse side of which gave the latest missionary statistics, or sometimes a map of the mission field. They were so much in demand by the people that I had sometimes difficulty in finding copies after the meeting for my own file. An immense colored missionary map spoke to the eye continually, and if some one read poorly, or the auditor was not interested in a paper, the map would hold the attention. At first, because the collection is usually supposed to be the climax of every missionary meeting, I thought it wise to dispense with the offering altogether. Envelopes were distributed, however, which resulted in a larger annual offering than the church had been accustomed to raise for missions. Later, in another church, the same feeling did not exist, and as the offering was expected and welcomed, we took it up regularly, using the envelopes also. Some who were not professing Christians accepted papers to



read, and not only conferred a favor, but, as the event showed, were themselves benefited by so doing. An explanation of the map of the field by the pastor or a brief summary closed the formal part of the meeting, and time was given for voluntary remarks and prayer.

The preparation of a missionary concert by this method cost more time and labor than a sermon, but in view of the gratifying results it was not in the least begrudged. The isolation of the church, which at first thought might seem prejudicial to missionary interest, had the opposite effect, the people being the more pleased to hear about far-away lands and other races. Odd as it may seem, one or two who seldom came to church bought missionary literature to read more about the work for themselves. A ladies' mission circle was formed, consisting largely of those who were at first non-Christians, yet were regular in their attendance and showed genuine interest. The attendance on the missionary services was above that at the average meetings of the church. For these people, with limited opportunities for knowing the world without, the missionary meeting possest a distinct attraction, and apparently it never occurred to them that missionary meetings could be dull. Perhaps some were interested at first in the more general information given, but they were not unaffected when some tale was told of missionary heroism, or of heathen yearning for or appreciation of the light afforded by the Gospel.

The year following the inauguration of the above series a genuine old-fashioned revival of religion broke out with the first night of the Week of

Prayer, and continued every night for six weeks, without an evangelist and without extra preaching, the meetings being devoted to prayer and testimony and public confession of Christ for the first time. It was remarkable for its spontaneity and for the permanence of the results. I have always believed that one of the contributory causes of this work was the influence exerted by the missionary meetings. Sometimes the voice of a reader in one of them had showed that his heart was touched by what he read, and these were the very ones who early took a stand for Christ in the revival meetings. We had been interested in finding that the Book of Acts was being enacted over again on the mission field, and were blest by having a Day of Pentecost among ourselves. I firmly believe that any pastor, not particularly interested in missions, by giving the subject its rightful place in his work, would find that tho there were "diversities of operations," "the same Spirit" could, and would, bless the awakened church at home as truly as He does the activities at the front.

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A Southern clergyman tells of a certain congregation whose annual report regularly reads like this:

"Number added last year by baptism, none.

"Number added by letter, none.

"Number dismissed by letter, five.

"Number of members who have died, three.

"Amount raised for state missions, nothing.

"Amount raised for home missions, nothing.

"Amount raised for foreign missions, nothing."

Each year letter closes with this request:

"Pray for us, brethren, that we may continue faithful to the end."

# GENERAL SURVEY OF THE YEAR IN CHINA\*

BY REV. DONALD MACGILLWRAY, SHANGHAI, CHINA

Editor of the "China Mission Year-Book."

The period of Chinese history during which Yehonala, better known as the Empress Dowager, ruled China, will always be of surpassing interest to the student of Chinese affairs. The situation of China to-day both for good and evil is largely the aftermath of those eventful times. Then as now, action and reaction, like Jacob and Esau of old, were fighting for the ascendancy in the councils of empire. Previous writers had from the scanty materials at their disposal cast fitful gleams of light on the course of events, but the impenetrable veil which covers oriental diplomacy refused to be drawn aside, until two brilliant collaborators gave to the world the result of their study of various diaries kept during the fateful months of 1900 by one who stood close to the throne. For the majority of people their book will simply confirm previous opinions, tho the wrath of Mr. Ku Hung-ming and others burns fiercely against them and all their works.

## China's Task and Difficulties

We would do well to recall again the words of Professor Ernest D. Burton, of the University of Chicago, spoken at the Conference of Foreign Mission Boards in New York, 1910:

"Having determined that she will emerge from the isolation which she has maintained for centuries, that she will not simply yield as she has for a hundred years to such pressure as she can not resist, but will herself actively enter into the life of the nations and become one in the family of nations, China confronts to-day one of the greatest tasks that any nation ever

faced. This is nothing less than the creation of a new civilization. . . .

"The task which China thus confronts is one of tremendous difficulty. Observe what is included in it: A new constitution, which means in reality a new political system; a new army, a new navy, a new economic, a new finance, a new science pure and applied, a new education, in many respects a new ethics. Observe the conditions under which these things must be produced. Outside, a scarcely disguised and an imperfectly restrained desire on the part of foreign nations to exploit China for their own purposes. Inside, a very inadequate development of the national resources of the empire, a financial and political system that must inevitably keep the empire poor so long as that system continues; and, not least, a dearth of great statesmen."

The question is, Can she do it without help? Can she do it with all the help she can get? Or, can she do it without the Christianization of at least a fair proportion of her leading men?

Professor Burton mentioned how she is ringed around by nations who eye with increasing impatience an obstructionist policy, which both refuses itself to develop natural resources, and is even more determined to prevent others from doing it. The most striking outcome of this policy is Russia's recent ultimatum to enforce a treaty in which she gave three days for a reply, whereat the Grand Council "are very much astonished," but give way on every point. Meantime the Japanese are "diligently cultivating the

\* Condensed from the "China Mission Year-Book," 1911.

cabbage-patch in their neighbor's back garden" (Manchuria).\*

The poverty of the central government, which is the result of their financial system, has received special prominence through the debates of the National Assembly on the budget. To meet a deficit of 36,000,000 taels, new taxes have to be devised, which the people promptly refuse to pay, from a too well-grounded suspicion that official peculation will permit of only a small percentage ever reaching Peking.

To cap all, floods, famines, and plagues have added to the distress and perplexities of people and government alike. These sorrows shed a lurid light on the poverty of the people, the neglect of waterways,† and the unreadiness of those responsible to cope with national calamities. "If by the stroke of a magic wand every Chinese official, from the members of the Grand Council to the humblest constable, could be made strictly honest, ninety-nine hundredths of China's difficulties would have vanished at sunrise."

#### **The Prince Regent**

The second year of Prince Chun's regency has passed, and he has done as well as might be expected, altho there were signs at one time that the present Empress Dowager, Lung Yu, would like to step into the shoes of her predecessor. The Regent has been too strong for her, and by the aid of his Grand Council, has at least avoided glaring blunders. He recently proclaimed himself generalissimo of the army and navy. His various edicts

during 1910 indicate that he is doing his best, and under the circumstances no one but a Kangsi or Chinshih-huang could have anything more to show than he has. There is much talk of welding together Manchu and Chinese, but several recent edicts inopportunely emphasize the Manchu overlordship.

During the year the Chinese Christians, as related in our appendix, prepared four presentation copies of the New Testament—one for the Empress Dowager, one for the Prince Regent, one for the Empress-Mother, and one for the Child Emperor. But as long as the eunuchs and concubines swarm and intrigue in the purlieus of the palace little improvement in court circles need be expected.

#### **The Grand Council and Constitution**

The great age of Prince Ching does not prevent him from exercising a paramount influence. Censor Chiang Chun-lin lately denounced him as "an old, treacherous minister, who draws into the public service like a crowd of capable persons like himself without appointing any one able or worthy." There are some able men in the Council and in the ranks of the viceroys and governors, but no one has emerged as head and shoulders above the rest. Since Li Hung-chang and Yuan Shih-k'ai, there are no men who are so well known to foreigners as they were. But the progressives in the nation's councils are met by a solid front of conservatism, and to onlookers the net progress is very small. Notwithstanding frequent rumors, Yuan Shih-k'ai is still in retirement. Tang Shao-yi, from whom so much was hoped, retired in a few months from the presidency of the Board of Communi-

\*Words of a Japanese writer in an American magazine.

†But a high authority on the spot in Anhui says it would cost £300,000,000 to drain that region.

cations, while that brilliant young man, Dr. W. W. Yen, came back from the Legation at Washington to some uncertain post in the Waiwupu.

The centrifugal and centripetal tendencies of government received ample illustration during the year. The viceroys and governors, accustomed to almost absolute sway, like the satraps of ancient Persia, are constantly offering a passive resistance to the efforts of the Grand Council, who desire to centralize power at Peking. Every few months there is a general shuffle of high officials as in times past—a vacillating policy which renders the work of the best men nugatory, and incidentally prevents any one man being too successful to suit Peking.

We are greatly indebted to Mr. L. R. O. Bevan, professor of international law, Shansi University, for his able résumé of the new constitution in another chapter. As he says, there is a certain tentative element in this constitution, and doubtless changes suggested by experience, or dictated by necessity may be made, but the general result of the strict carrying out of the constitution as it at present stands would be to centralize power in Peking, and greatly curtail the power of the provincial governors. At the same time there are many indications that the people's representatives will force the pace and make serious alterations in this constitution.

The nine-years' program is fully set forth on page 31 of "The Year-Book for 1910." Owing to the earlier calling of Parliament, the following revised table of constitutional reform has been issued:

### **Third Year of Hsuan Tung (1912)**

- (1) The establishment of a Cabinet.
- (2) The establishment of an advisory

board. (3) The promulgation of a new official system. (4) Promulgation of laws and regulations to be followed by officials. (5) The publication of a system of bookkeeping for government finances. (6) The promulgation of rules and regulations in regard to likin and taxes. (7) The authorization of the expenditure of the imperial household. (8) The establishment of courts of justice in the yamens of the administrative officials. (9) The publication of a system of audit. (10) The promulgation of the civil, commercial and criminal laws. (11) The promulgation of the law regarding procedure in civil and criminal cases. (12) The publication of the system for taking of the census. (13) Census statistics.

### **Fourth Year of Hsuan Tung**

(14) The promulgation of the constitutional law. (15) The publication of special enactments for the imperial household. (16) The promulgation of the parliamentary law and system. (17) The election rule for both houses. (18) The election. (19) The introduction of the budget system. (20) The establishment of an audit office. (21) The putting into force of all the new laws. (22) The opening of courts of justice of every grade throughout the empire.

### **Fifth Year of Hsuan Tung**

(1) The summoning of members of parliament to Peking. (2) The imperial decree relating to the same. (3) The opening of Parliament.

It is pleasing to record that the local self-government councils, called for in the first year of the program, have done most excellent work in connection with the famine relief distribution in Anhui and Kiangsu.

The taking of the census (see our Appendix) is a matter of extreme difficulty; but so far as it has gone, it seems to be likely that the common estimate of 400,000,000 is too high.

### Provincial and National Assemblies

Upon the ruin of the old examination cells beautiful provincial assembly buildings have arisen in many provinces. Twenty-one of these assemblies were opened on October 14, 1909, for a session of forty days. The franchise is, of course, a limited one, being confined to scholars, officials, and those who have property of not less than about \$3,000. The number who exercised the franchise varies, as may be seen from a few examples:

In Shantung, 119,549; members elected, 103.

In Manchuria, 52,679; members elected, 50.

In Hupeh, 113,233; members elected, 80.

Of the 105 members elected in Szechuen, six only were elected under the property qualification. Christians voted freely, and in one instance the vice-president of the Assembly is a Christian.

The powers of these bodies are nominally advisory only, but with this they will not long be contented. The discussions were intelligent and dignified, and showed that the Government has set free an entirely unsuspected power in the land. The aim is not revolutionary, but to encourage patriotism and strengthen the empire.

The first meeting of the National Assembly took place in Peking on October 4, 1910. One hundred of the members were appointed by the Government and one hundred from the

various provincial assemblies. These bodies, having tasted the new wine of power, made haste to agitate for an earlier summoning of a real Parliament than the program, which postponed it to the ninth year, called for. By great persistence they persuaded the Prince Regent to grant an Imperial Parliament in three years' time. Not satisfied, however, with this, they set to work to have a Parliament immediately, but in this they were not successful.

The National Assembly had various questions referred to it by the Grand Council. It was especially desirous of inspecting and criticizing the budget, and Prince Tsai Tse, Minister of Finance, delivered the first budget speech in the long history of China. The delegates called for the details, and the Central Government responded by sending down to the House a score of large cases filled with documents numbering 3,280 volumes. Nothing daunted, the House tackled the budget, and cut down many of the items, reducing a deficit of 36,000,000 to a surplus of 3,500,000, whereupon boards and governors raised a loud cry of *non possumus*.

However, the Assembly established its right to criticize the actions of the Throne, to control supplies, and to initiate legislature. It impeached the Grand Council itself, and demanded that a cabinet responsible to the Assembly should replace the Grand Council.

The cry for a parliament was not drowned until a dissolution was forced, and one delegate from Manchuria, by way of protest, jumped from the train and was killed.

The Government outwardly has successfully resisted the Assembly, but

the contest will be renewed in the next House.

### Justice and Education

The new penal code is at last nearly ready for promulgation, and the new law courts are said to be in process of being set up in the provincial capitals. Examinations have been held for those who wish to practise in the new law courts. The reform of the judicial system is one of the absolute prerequisites of the abolition of extra-territoriality.

In a few places modern prisons have been established, and even prison labor enforced on modern lines. But will and want of money will long postpone the sweeping away of the old prison system, altho one of the surprises is to discover a model prison in far-distant Yunnan.

Torture is nominally abolished, but a recent edict said that the bastinado would henceforth be used only to force confession. But when we hear that the Shanghai police are calling loudly for the return of the bamboo into the Mixed Court, it may be doubted whether the Chinese people can be ruled without it.

As this subject was fully treated in "The Year-Book of 1910," and Chapter IV of the present book gives further details, it will not be necessary to give a lengthy survey, especially as the opinions then expressed require little, if any, modification.

The Christian Literature Society's Report for 1910 says: "The object is to provide an elementary school for every 400 families within the next five years—that is, school accommodation for 45,000,000 scholars within the next ten years. Japan, at the end of thirty years, had schools for 5,300,000 schol-

ars. Will China succeed with her 45,000,000?"

At the Nanyang National Exhibition, held in Nanking, one immense building was filled with educational exhibits from kindergarten to university. Tho these exhibits were drawn from a comparatively small number of schools, they served to show as far as material things are concerned how far China had advanced educationally. The drawings, embroideries, etc., were quite equal to anything seen in the West.

It may be, however, that progress is disappointing. As a well-informed writer has said: "In regard to the all-important subject of education, it may be doubted whether the empire has not retrogressed rather than broken fresh ground. Many of the schools hastily started in the early days of the reform fever are either closed or are languishing, sorry patterns of what an educational institution should be. In some centers good work has been done; but in education, as in other matters, China lacks the motive power necessary to galvanize into action her loose-knit empire, paralyzed as it is by administrative inefficiency and absence of rapid communications."

The sensation of the year was Professor Ling's speech, which is well summarized by a leading daily paper as follows:

"Mr. Ling inveighs primarily against the lack of moral and educational discipline in Chinese government schools. The students, he infers, have imbibed advanced ideas without ridding themselves of the irresponsibility of youth. Doctrines of equality and liberty, culled, we are told, from Japanese sources, have been interpreted as authorizing a general lawlessness of

conduct at home, in the school, and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire. Among these filial respect has always occupied a prominent place; but even this is threatened, according to the lecturer who took the Fuchau scholars to task. In the schools there is a dangerous tendency for the students to introduce practises well known in the industrial world for the purpose of attaining their own ends. By means of "unions" and threatened strikes they are able virtually to dominate an educational institution, even to the extent of laying down rules for their own tuition and regulating their own examinations. Finally, out of school hours Young China displays signs of moral degeneration which, if unchecked, must ultimately undermine the vigor and manhood of the country."

No effective reply was made. Indeed, further corroborative evidence was educed.

A recent cartoon in *The National Review* represents a Chinese mother pointing her child to the rising sun, the rays of which represent the things that China must learn, namely, Go, unity, pluck, sympathy, humaneness, honor, patriotism, public spirit, unselfish devotion, reciprocity, self-reliance, self-knowledge, self-reverence, self-control, generosity. If she learns them at all, she must begin in the schools. Mr. Ling evidently thinks that this sun has not yet risen.

The story of the Shansi University, which is in a class by itself, is authoritatively told in Chapter IV. The ten

years' period of foreign control is over, but most of the professors have been reengaged.

### Railways

The Tientsin-Pukou Railway being built by foreign engineers has made rapid advance. Last year the northern section had reached as far south as Taianfu, at the base of the Sacred Mountain; while the southern section has trains running regularly to Lin-hwaikuan, on the Hwai River, and construction trains going beyond Hsuechowfu. The value of this line in the rapid transport of foodstuffs to the scenes of the Anhui famine gives a delightful forecast of how easy it will be to deal with famines when China has a proper network of railways.

A length of thirty miles of the Canton-Kowloon Railway, from the Canton end, was opened in December, while on October 1st the British section of the line was opened. It is expected that the two ends will be linked up some time next year, tho some say two years may elapse.

Want of money and engineers is almost paralyzing railway progress in other parts of the country.

The first sod of the Ichang-Chengtung Railway was cut on December 10, 1909, at Ichang. It is said that a number of tunnels are now being bored, but it was reported that the directors were to discontinue work on the Ichang section, and instead to build a line from Chungking to Chengtu. It appears that a large part of the funds for this line were lost in rubber speculation at the time of the boom in Shanghai, an accident likely to interfere with the company's operations.

The Peking-Kalgan line is being extended to Tatungfu in Shansi.

Some work is being done on a line from Kiukiang to Changsha, and on another from Wuhu southward to Kuangtehchow.

In Yunnan, a number of surveys have been made for a line from Yunnanfu into Szechuen province.

In Hunan province, the railway from Kaifeng, which crosses the Peking-Hankow line at Chenchow, is opened to Hunanfu, and work beyond the city is being pushed on. It is hoped to reach Tungchuan in the spring.

The Canton-Hankow Railway has made some progress in Canton province, but little is known about it.

The Shanghai-Hangchow Railway, which is being built beyond Hangchow toward Ningpo, had a bitter conflict with the Central Government during the year over loans, and Mr. Tang, the general manager, was finally degraded by the Throne, much to the indignation of the people.

The Peking-Hankow Railway has been redeemed by means of a large foreign loan during the year.

A great line, to run from the North China Railway at Chinchow straight north to Tsitsihar, and then on to Aigun, opposite to Blagovestchensk in Russia, was greatly talked of as to be built with American capital, but interference of other countries has meantime put an end to the project.

Multitudes of other lines have been projected, some surveys actually made, but little construction work done. The name of H. E. Jeme Tien-yow, the Chinese engineer who built the Peking-Kalgan line, is destined to be famous in the annals of Chinese railways. He is still employed in similar work, and, if the Government

allows him, will yet render great service to his country.

### Reforms

The anti-opium agitation has taken on new life, greatly assisted by the energetic agent of the International Reform Bureau, Rev. E. W. Thwing. Every one now admits that China has succeeded very well in stopping the growth of the poppy plant, tho this has resulted in some of the provinces in severe loss to the people who plant it largely. This, however, was expected soon to right itself. The National Assembly has taken up the matter of revising the Opium Clause of the British treaty, and a National Anti-opium Society has sprung up in Peking. This society has been very active in endeavoring to secure that opium importation may be totally prohibited. Meantime the British Government in India has, according to agreement, reduced the number of chests exported, with the unexpected result that the price has risen so high that the receipts of the Indian Government for 1910-1911 were nearly £3,000,000 sterling over the original estimate. Friends of reform rejoice that a second anti-opium international conference is shortly to meet.

The Anti-footbinding Society, since being handed over entirely to the Chinese, has apparently ceased agitation, but there is quiet spreading of the movement going on, especially among the schools. The chief hope is that the young men educated in the new schools will frown down the practise. In Shanghai shoe-stores have recently adopted such signs as "Grown Large," "Treading the New," "As Heaven Made It." These signs show that there is a demand for natural-foot shoes.



On February 22, 1910, the Government, in response to a memorial from the Bureau of Constitutional Affairs, issued an edict abolishing slavery and prohibiting the buying and selling of human beings in China. No maid-servants or concubines should be sold. Concubines remain, but their position is considerably improved under the new law. There are, however, many loopholes for evasion of the law. By far the greater number of farm laborers in China are slaves. There is no evidence that the edict has made any difference to those who are in servitude.

At Canton the friends of progress rejoice at the recent abolition of licensed gambling, which for years has been a government monopoly farmed out to the highest bidder. Viceroy Chang Ming-chi deserves the greatest credit for this act. The revenue from this source is 2,000,000 taels, and taxes on wine, salt, etc., were to be increased to cover the deficit.

The cigaret evil shows no sign of abatement, but the sale of "patriotic" tobacco is said to be gaining ground.

Foreign liquors are being most persistently pressed upon the Chinese. The demand for beers and spirits is increasing in North China. The imperial maritime customs returns show a most alarming increase in the import of wine, spirits, beer, etc. Comparing 1909 with 1908, the total net increase for the whole of China is 845,186 taels, but of this advance no less than 737,088 taels are traceable to Tairen and Manchuria. This shows that the big increase has been caused by the demand of the growing Japanese and Russian population in Manchuria and on the railways under their control.

### Post-Office and Telegraph

The Chinese Post-Office, under a capable foreign management, is advancing by leaps and bounds, and as an agency for consolidating the empire can scarcely be overestimated. During 1909, the number of post-offices was raised from 3,493 to 4,258. That means for each office there are 98,285 persons. Articles of all sorts rose from 252,000,000 to 360,820,600; parcels from 2,455,000 to 3,280,000; registered articles from 19,000,000 to 25,500,000, and money orders to the value of \$10,000,000 were transmitted. Some 13,000 miles are covered by railways and steamers, thus leaving 87,000 to be run by couriers. China occupies the fourteenth place in postal operations, namely, seven articles per head, as compared with America's 164 articles per head. A daily service between Lhasa and Yatung, via Gyantse, India, is the latest enterprise.

The telegraph lines are only slowly increasing. During last year 1,915½ li of lines and 22 new offices were added. A reduction of rates has been granted, but telegraphing is still too expensive for the multitude. A recent loan of £500,000 is to be devoted to extension.

### General Survey of Mission Work

"The Year-Book of 1910" devoted many chapters to a minute survey of all branches of mission work in China. That will not be attempted this year, but considerable knowledge of the work may be gathered by a perusal of Chapter XVI of the present book. In the *Recorder* of November, 1910, Mr. Ewing has a valuable paper on "The Development of the Chinese Christian Church." This will repay careful study. Dr. Gibson deals with

Problems of the Chinese Church, in Chapter XI.

*New Missions.*—The Anglicans of Canada, who formerly sent missionaries to work in Fukien under the C. M. S., have now appointed Bishop W. C. White with several clergy to Hunan, at the capital of which they have located. They propose developing an educational work in cooperation with various missions in that province. Ultimately, the Hunan Christian University may be the result.

The National Holiness Association of America have a few missionaries in Chihli province, while some representatives of the Methodist Protestant Missionary Board of America work at Kalgan in connection with the A. B. C. F. M.

There is also the German Women's Missionary Union working in connection with the China Inland Mission. Some missionaries from Scotland, a branch of the "Tongues" movement, are located at Tsechowfu, Shansi.

In addition to these, there are a few scattered workers calling themselves by various names, such as Pentecostal, Emmanuel, Faith, etc., but in general it may be said that all the great societies are now represented in China, and any others to follow will be small or of recent origin.

*Comity and Federation.*—The China Inland Mission have handed all their work in the province of Hunan to the Liebenzell Mission, once in association with them but now independent. The London Missionary Society has handed over its Chungking plant to the care of the Canadian Methodists, and there is further talk of concentration by devolving another portion of its work to other societies.

Ten provincial federations have

been formed, and enthusiastic meetings held in which the Chinese have taken a leading part. A full list of Union bodies in China is appended to Chapter XII.

*Spiritual State of the Church.*—Altho there is nothing like the Manchurian revival to chronicle, yet meetings for the deepening of the spiritual life have been much blest. In these, Mr. Goforth, Mr. A. Lutley, Rev. Ting Li-mei, and other brethren have been leaders, and the provinces of Shansi, Shensi, Shantung, Hunan, Fukien, Kiangsi, and Chekiang have been particularly revived.

The visit of Rev. F. B. Meyer, B.A., in 1909, and that of Dr. W. W. White and his party in 1910, have borne lasting fruit. The latter began a movement to establish Bible-training schools in China on the model of his own in New York, and he will revisit China this year.

The second meeting of the Evangelistic Association of China was held at Hankow, and was highly successful.

The Sunday-school Movement under Mr. Tewksbury's leadership is filled with new life. Dr. A. P. Parker prepares the lessons.

Rev. Ting Lei-mei continues the Student Volunteer Movement, an account of which is given by Mr. Pettus in Chapter XII.

Rev. Yu Kuo-chen, of Shanghai, holds aloft the banner of Chinese Church Independence, but his following is not large. Nevertheless, all agree that independence is coming. The national Church should not be standardized, pruned or grafted to suit foreign ideas of what churches should be.

Chinese liberality is on the increase.

The Canton Christian College has a large building built by Chinese money. The Chinese in Shanghai bought two very expensive lots for the Y. M. C. A. extension. A preparatory school to Boone College has been erected by the Chinese in Wuchang, and another in Hankow. Mr. Ou-yang, a Tientsin Christian, gave 20,000 taels to the Y. M. C. A. The Chinese also contributed a large part of the expense of the Christian headquarters at the Nanking Exhibition.

The Pao Memorial Hall, erected by Chinese, forms an important wing of the Lowrie High School, South Gate, Shanghai, while the same Chinese recently paid \$4,000 for the purpose of building a new church at the same place. The Chinese churches generally are contributing liberally to the Central China Famine Fund.

A further evidence of the Spirit's power is the decline of trouble over lawsuits. Lawsuit inquirers are diminishing, altho some of the oldest missions report their Christians as dissatisfied because the missionaries refuse to take up "yamen" cases.

*Education.*—Tho the future of the Educational Association of China is "all unknown," that does not mean that the schools are in a bad way. On every hand missions are developing their educational work, but as far as possible along union lines. The absolute necessity of the highest efficiency, in face of government competition, is the strongest incentive to union. The chief emphasis is not on the "leavening" process, but on the education and development of the Christian community. (See Edinburgh Report, Vol. III.)

The Wu-Han University scheme, fathered by Lord William Cecil, ap-

pears at present to be marking time, but a professor or two are already on the ground. The Arthington Fund is responsible for much new enterprise. The visit of Professors Burton and Chamberlain, as representatives of Chicago University, stirred up great hopes of help for the educational work of China, which meantime gets along without it. Harvard University is to establish a medical school. The Indemnity School in Peking has begun work with over a score of American teachers, some of whom are ladies.

*Literature.*—The Religious Tract Society, under Doctor Darroch, makes itself increasingly felt throughout all the branches. Mr. W. E. Blackstone has begun a large scheme for the distribution of the Scriptures and tracts to the Chinese by means of the liberality of Mr. Milton Stewart of California. The phenomenal number of 1,440,000 of one set of Illustrated Portions is now being printed in Germany.

The Christian Literature Society, under the veteran leadership of Dr. Timothy Richard, still struggles forward with a limited staff, but is by no means discouraged. It has acquired during the year a valuable site in the central district, on which it will erect a book depot.

*Y. M. C. A. Work.*—Following the visit of Mr. Brockman to the homelands, a large number of young men are coming out, to seriously attack the problem of reaching the students in the Government schools. Some missions have started Y. M. C. A. work on their own account. A meeting held in the White House resulted in a phenomenal total of gifts, namely, about \$1,500,000 gold. Professor Robertson's scientific lectures to the higher

classes are expected to be a new key to unlock the fast-closed door of the literati. Mr. Sherwood Eddy is visiting the associations, with blest results.

*Riots and Indemnities.*—The riots of the year are fully noted in Chapter III. The Wesleyan Missionary Society and the London Missionary Society have adopted the practise of the China Inland Mission, and refused indemnity for the Changsha riots. Mr. J. Archibald, in *The Recorder* for November, 1910, strongly argues against such a course. Report VII to the Edinburgh Conference is against missions claiming or accepting such compensation.

*Plague and Famines.*—The death of Doctor Jackson and the work of Doctor Christie and his medical colleagues in Manchuria call attention anew to the importance of medical work and education. Truly they had come to the kingdom for such a time as this.

The heroic work of missionaries in North Anhui and North Kiangsu famine relief once more shows that missionaries are ready to care for the bodies as well as the souls of men. It is not yet known whether this difficult and dangerous work can be finished without a toll of missionaries' lives.

*The "Chinese Recorder" and "China Mission Year-Book."*—The *Chinese Recorder*, under its editorial board, continues to move forward at a high level of attainment, and the number of those in the home land who take it is satisfactorily increasing.

*Distinguished Testimony.*—Dr. G. E. Morrison, the distinguished correspondent of the *London Times* at Peking, once so opposed to missions, has recently delivered the following striking testimony: "I think it only fair to say that the good name which Eng-

lishmen possess in China—a name for straightforwardness and honesty—is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries, whose pleasant English homes are found from one end of the empire to another. We may criticize some of their methods, but the sum total of the good they do to the maintenance of our good name is beyond calculation. Think what it means to have scattered throughout that vast empire, in hundreds of stations, high-minded English gentlemen, whose word is their bond, living simple and pure lives—absolutely trusted—who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China, the more I admire it. The work is much better organized than before. There is now combined movement where formerly there were often merely disjointed efforts. From an experience gained in witnessing their work in every province in the empire, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China."

*A Bishop's Optimism.*—Bishop Bashford remains still an incorrigible optimist. He gives two main reasons for the hope that is in him. First, China has adopted constitutionalism without bloodshed; second, the new education bids fair to completely displace the old, and the hope of the country is in its young men. It is easy by thinking of some things to be pessimistic, but notwithstanding ups and downs, the divine purpose is being worked out, and Christians of all lands should take heart again. "These shall come from the land of Sinim."

# THE HOME MEDICAL DEPARTMENT FOR MISSIONARIES\*

BY CHARLES F. HARFORD, M.A., M.D., M.R.C.S.

Principal of Livingstone College, London; Physician to the C. M. S.

The evolution of the Home Medical Department of the Missionary Societies is one of the newest developments of missionary organization, and affords striking evidence of the complexity of the missionary problem. The disastrous results of some recent military undertakings have proved that the success or failure of a campaign may depend upon the efficiency or non-efficiency of the medical department, or, perhaps, even more to the power given to that branch of the service. Few things are more striking in Japan's military successes than the foremost place given to sanitary and medical matters in the prosecution of a campaign.

Nor is this any less true in missionary policy, for, as will be shown, even to the present day a large amount of loss of life, invaliding, and consequent serious financial expenditure is due to preventable causes. How terrible has been the waste of life and health and funds in the past is one of the tragedies of missions, but, while then it may have been inevitable, to-day, with modern scientific knowledge, and with the improved equipment which can be obtained, any failure to make use of these advantages is absolutely without excuse.

One of the difficulties of the past has been that many of the missionary societies have had no medical department for the consideration of technical medical questions. These, as they have arisen, have been dealt with in the ordinary course of business by the ordinary clerical staff, with such medical advice as they may have been able to obtain when circumstances arose which seemed to call for medical opinion, but the initiation of all medical inquiries and the decisions in highly technical questions rested with committees and officials who had not the requisite knowledge to foresee the

dangers which needed to be guarded against, nor were they able satisfactorily to decide the many problems of a medical character which called for decision.

A recognition of these difficulties has led to the formation, during the last few years, of a voluntary association of medical men and women connected with the medical side of the work of the various missionary societies, having their headquarters in London, under the title of the Association of Medical Officers of Missionary Societies, and the considerations which are now brought forward are based upon the discussions of this association during the last five years.

Before, however, we describe the organization of a medical department, it may be well to state the work which needs to be done, and the problems which come up for solution in every missionary society.

## (a) Medical Questions Connected With the Selection and Sending Forth of Candidates

1. In the first place, there is the work of examining and selecting suitable candidates from the physical standpoint, and it is most advisable that this examination should be the first step to be taken in considering the qualifications of candidates for missionary service, for it is quite unnecessary to subject a candidate to elaborate questions as to educational and spiritual attainments when an interview with the society's medical adviser may show that the candidate is unfit for missionary service.

2. On acceptance there are certain medical requirements which need to be carried out, such as vaccination, the carrying out of proper dentistry, and in some cases operations, or the provision of suitable spectacles, and, while some of these may be regarded as small points, neglect of any one of these precautions may lead to the breakdown and invaliding of a missionary.

\*A paper prepared for the Conference of Medical Delegates and others interested in the medical aspects of missionary work held in connection with the World Missionary Conference.  
—Reprinted from *Mercy and Truth*.

3. Where candidates are submitted to a course of training by the missionary society, it is a matter of great importance that these should include a test of physical fitness and medical supervision throughout the period of training, for this affords a valuable test of the fitness of the individual to sustain arduous work in the mission field.

4. Instruction in hygienic laws, and some knowledge of the use of simple drugs, and the method of dealing with surgical emergencies are necessary in a more or less degree for those going to the mission field, and this needs to be considered in the case of every missionary.

5. The issue of health instructions and regulations also may have an important bearing upon the health of those going forth newly to the mission field.

6. The outfit and equipment of a missionary has a medical bearing upon which the health of a missionary may depend, and this, tho not wholly a medical question, has an important medical bearing.

7. The supply of quinine and some other simple drugs is an essential part of the equipment of missionaries.

8. Besides the medical requirements referred to in connection with the acceptance of missionary candidates, it may be necessary for some of these to be again attended to after a period of training and before the missionary goes abroad, and in addition anti-typhoid inoculation may be considered necessary in view of the extremely insanitary conditions of many part of the mission field.

#### (b) Medical Questions

While the missionaries are abroad, the following questions may arise for consideration by the Medical Department at home:

1. Medical certificates as to the invaliding of missionaries, some of which may require endorsement by the authorities at home.

2. Certificates with a view to marriage, the decision concerning which may rest with the mission boards or

with the missionary committees at home.

3. Medical certificates suggesting the transfer of missionaries from one station to another on health grounds.

4. Reports as to the sanitary conditions of houses or mission stations in general, particularly in the cases of opening up of new work.

5. The medical aspect of questions relating to holidays in the field, and the length of service which is advisable before taking a furlough.

#### (c) Care of Health of Missionaries on Furlough or Sick Leave

1. The missionary (and the wives of missionaries, for their health is of as great importance to the society as that of their husbands) should be interviewed by the medical officers of the society immediately on their return, in order that decisions may be made as to

(a) The length of furlough;

(b) Any necessary treatment which may be required, and especially dentistry;

(c) The amount and kind of work, if any, which may be permitted during the time of furlough;

(d) Any arrangements which may be necessary for the recruiting of health while on furlough—*e.g.*, possibility of change to the country or seaside.

2. Decisions may be required during the time of furlough as to the best method of carrying out treatment, the consultation of specialists, if necessary, and of dentists, the arrangement of accommodation in hospitals or nursing homes in serious cases.

3. Where medical expenses are borne by the society, the payment of medical accounts needs medical supervision.

4. Before returning to the field the missionary must be certified as physically fit before a passage is taken.

In addition to these duties, there is the keeping of proper health records, which alone can enable the above work to be done with efficiency.

This summary of medical matters will, we believe, convince any careful observer that it is an absolute necessity that these questions should be dealt with by a strictly medical authority acting in the interests of each society—in a word, that there should be a medical department.

How, then, shall this be organized?

It is obvious that this must depend to a certain degree upon the size of the society and the extent of its resources.

1. The first point of importance is that there should be an honorary medical board of medical practitioners interested in the work of the society, to whom should be committed the final authority of decision in all strictly medical questions, subject to the general regulations and supervision of the General Committee of the Society.

The medical board should consist of retired medical missionaries, retired medical practitioners from abroad, civil or military, and practitioners in full medical practise at home, who may be able to advise on all points, whether from the general or climatic standpoints, and who would be prepared to study the special interest of the society and the conditions of its missions abroad.

2. The medical officer of the society

should be the secretary of the medical board. He should be a salaried official, and, under the general direction of the board, should carry out the details of medical examination, supervision, and administration detailed in the foregoing list. He should be responsible for the guardianship and control of the medical records of the society. All medical certificates and confidential reports should be in his keeping, and all questions of a technical medical character should be referred, in the first place, to him for report and advice, and, if necessary, for the decision of the medical board. He would bring to the medical board candidates for a final decision as to their acceptance, and missionaries on furlough, in order that their plans and prospects may be reviewed. He would carry on confidential correspondence with the ordinary medical attendants of candidates or missionaries, and send them to suitable specialists where the occasion demanded it.

In the case of some smaller societies it may be impossible to arrange for a separate medical board, and it is worthy of consideration whether some plan for cooperation might be arranged, under which one medical board might consider the problems of various societies.

## THE MISSIONARY ACTIVITY OF SCANDINAVIAN CHRISTIANS

A REVIEW BY LOUIS MEYER, D.D.

Scandinavia is not a unit, either in politics or in religious activity, much as the latter is to be desired. It is composed of four countries, viz., Denmark, Sweden, Norway, and Finland, which we must include, tho it belongs to Russia. Each of these four countries has developed its distinct missionary activity.

### Denmark

The name Denmark is closely connected with the missionary enterprise of more than two hundred years ago. Its devoted king sent out the first

German missionaries to Tranquebar in 1705, and the name of the Danish-Halle Mission is written with letters of gold in the annals of missions to the heathen. Ever since, the Danish Christians have shown a remarkable missionary zeal, so that they are doing a proportionately very extensive work among the non-Christian people of the earth.

The largest Danish missionary society is the *Danish Missionary Society* (*Danske Missionssekab*), which was founded in 1821 through the efforts of the consecrated prebendary,

B. F. Rønne. It started out to aid the missionary efforts of the Danish Government among the Eskimos in Greenland and those of the Basel Missionary Society, founded in 1815, in the Danish possessions on the Gold Coast in West Africa, and it was forced by the rapidly increasing rationalism of Danish Christians, to postpone, again and again, the sending out of missionaries of its own. Even after orthodox Christianity began to grow stronger in Denmark, after a long struggle, its leaders were not friendly to missionary activity, until in 1861 Christian A. H. Kalkar became director of the Danish Missionary Society. Of Jewish birth and education, he had been baptized in 1823, and had gained great influence as a theological writer and a member of the committee for the new translation of the Bible into the Danish language. Soon after Kalkar had been placed at the head of the society, he organized missionary conferences throughout Denmark and began to awaken missionary zeal, especially among the women. Thus it came that when, in 1863, the German missionary Ochs, who had been laboring for the Leipsic Missionary Society in India, offered himself to the Danish Society, its members were ready to commence at last an independent work among the heathen. The Presidency of Madras, in India, was chosen as the field, and Ochs became the first missionary of the Danish Society, so that again, as in 1705, a German was commissioned by Danish Christians as their representative among the heathen. This work in India has been prosecuted with energy and with much blessing and success, so that it now is being carried on from eight missionary centers.

Within more recent years, in 1896, the Danish Missionary Society also commenced work in Manchuria, chiefly upon the peninsula of Liao-Tung. This was interrupted by the Russo-Japanese work for the season, but was reopened in 1906. Port Arthur has become the chief station, while medical

missionary work has been commenced in Andung, on the Yalu River, and proves most helpful in reaching the masses of heathen.

The Danish Society continues to aid the work among the Eskimos in Greenland, by supporting two native evangelists near Cape York, northwestern Greenland, and we may say, in passing, that Doctor Kalkar's earnest efforts, during his presidency of the Danish Missionary Society, in behalf of the education of a native ministry in Greenland, contributed much to the rising of the Lutheran Church of Greenland, "the earliest independent missionary church which has resulted from the modern missionary movement."

Since 1908 the Danish Missionary Society has a large home of its own at Hellerup, where its missionary training school and its house of publications are located. It now employs 26 male and 11 female European missionaries, besides 18 wives of missionaries, and 89 native laborers, in 14 missionary centers and 20 out-stations, while its annual income is about \$70,000. Its organ, published twice a month, is the *Dansk Missions-Blad*.

In 1872 C. E. Loewenthal founded a little missionary society, called Loewenthal's Mission, for the purpose of preaching the Gospel in Vellur, southern India. It still exists under the administration of a Danish committee, with Rev. Loewenthal as its only missionary and an annual income of about \$1,300.

*The Indian Home Mission to the Santhals*, founded in 1867 by Skrefsrud and Borresen (see *MISSIONARY REVIEW*, April, 1911, page 318), is aided by a local Danish committee since 1877. Since its contributions to the work in India amounted to almost \$5,000 in 1900, and the majority of the missionaries is now of Danish birth, one can well understand why Danish Christians like to count the work among the Santhals as their own.

In 1898 the *Danish Orient Mission* (Oesterlands Missionen) was founded by Pastor Prip. It has a station near



Damascus, whence its missionaries report that the work among the Mohammedans has not become easier since the Young Turks are in control of the Government. The annual income of this society is \$5,000 and more.

Another Danish society for work among Mohammedans was started in 1901 and called *Danish Church Mission in Arabia* (Dansk Kirke-Mission i Arabien). Its sphere of activity is the peninsula of Arabia, but its work is quite small.

*Dr. Mary Holst's Tent Mission* was organized in 1905. Doctor Holst and another lady physician are laboring with much success in Peshawur, and the income of the mission is about \$3,000.

In Denmark is being published the well-edited and most instructive *Nordisk Missions Tidsskrift*. It is a bi-monthly magazine, among whose editors have been men like Kalkar, and is now being edited by Pastors Sörensen and Munck, who are ably assisted by the missionary leaders of Sweden and Norway. It has done much to unite missionary circles in Scandinavia.

Danish Christians contribute about \$100,000 annually to missionary effort among heathen, while Danish societies are employing 30 male and 16 female European missionaries, together with 111 native workers, upon 19 stations and 23 out-stations.

#### Norway

In Norway interest in Christian missions to heathen was little felt until in 1827 Moravians commenced to publish the *Norsk Missionstidende*, which still appears regularly as the organ of the Norwegian Missionary Society. But the followers of H. N. Hauge, the deeply spiritual farmer, showed little inclination for the founding of a Norwegian society until the continuous appeals of the well-written magazine had sounded on their ears almost fifteen years. Then the *Norwegian Missionary Society* (Norske Missionssekkab) was organized and the land of the Zulus in South Africa was chosen as a field of activity, where Pastor H. P.

Schreuder became the first missionary. In 1868 the Norwegian missionaries entered Madagascar, and in 1903 work in the Chinese province of Hunan was commenced. The work in Madagascar has been greatly hindered during the past few years by the hostility of the French Governor-General, Mr. Augagneur, to all Protestant missionary effort, which, however, did not succeed in suppressing the growing work of the missionary Sunday-schools. Mr. Augagneur has ceased to rule, and his successor is, at least, no open enemy to Protestant missions, so that the work of the Norwegians in Madagascar should soon become as prosperous as that which they are carrying in China and in Zululand. The Norwegian Missionary Society employs 67 male and 86 female European workers, who are assisted by 1,778 native laborers, upon 46 stations and 77 out-stations. Its annual income is almost \$200,000.

Schreuder, the first missionary of the Norwegian society to the Zulus, severed his connection with it in 1873 and founded the *Norwegian Church Mission* (Norske Kirkes Mission ved Schreuder) in closest connection with the Church. He started work among the Zulus also, and since his death, in 1882, a committee has charge of the affairs of the society, which does not stand in official connection with the Church. It employs 4 men and 14 women of European birth and 29 native workers, upon 5 stations and 31 out-stations. Its total income is about \$9,000 per year, of which almost one-half is being contributed by Norwegian Lutherans in the United States. Its organ is called *Zuluvennen*. A *Norwegian Auxiliary to the Indian Home Missions to the Santhals* was organized in 1888, the work having had many friends and supporters in Norway since its beginning.

In 1889 the *Norwegian Free East-African Mission* (Norske Frie Ost-afrikanske Mission) was founded by the Brothers Wettergren. Its object is the preaching of the Gospel in South Africa, and the brothers went to Zulu-

land as missionaries, where they are still at work. The mission has been taken over by a union composed of members of the Free Church in Norway and employs 3 women and 2 native workers besides the brothers who founded it.

The *Norwegian Auxiliary to the China Inland Mission* was organized in 1890, and in the same year the *Norwegian Lutheran China Mission Association* (Norsk Lutherske Kina-missions forbund) was formed. Its field is the province of Hunan, and it is distinctly a layman's movement along most rigid Lutheran lines. Of its 18 male missionaries, not one is an ordained minister. Besides these 18 laymen it employs 23 female missionaries and 28 native workers upon 8 stations. Its annual income is about \$45,000, and its organ is called *Kineseren*. The China Mission Association places much emphasis upon work among the churches at home, where it employs 35 traveling secretaries for it.

The little *Chi Li Mission* (Tjilimissionen) came into being in 1890 also. Its purpose is the support of native workers in the province of Chi-Li in China, and it publishes a magazine, called *Missionsvennen*.

Thus, Norwegian Christians are showing much zeal in sending the Gospel to the heathen.

#### Sweden

It was during the closing years of the eighteenth century, when the Committee of the London Missionary Society sent an appeal to Swedish Christians to become conscious of their responsibility to preach the Gospel to every creature. No attention was paid to it, and the publication of a weekly missionary magazine, commenced by Swedish Moravians twenty-five years later, failed also to arouse the slumbering consciences. Here and there an individual Christian was awakened and a few entered the services of English and German missionary societies, but the Swedish Missionary Society, founded in 1835, and the Lund Missionary Society, founded ten years

later, met with little encouragement, and an attempt to start missionary work in China in 1850 failed. But when the great religious revival stirred up the Christians of Sweden, the *Evangelical National Society in Sweden* (Evangeliska Fosterlands-Stiftelsen) was organized in 1856. Its primary object, however, was the undertaking of missionary work at home, and therefore the now increasing contributions for work among the heathen were transferred by it to the Swedish Missionary Society. Its income for all purposes is about \$200,000 annually.

Tho the National Society was strictly Lutheran, a desire became soon manifest to have a proper Church Society, and it was finally decided to organize it. Thus, in 1874, the *Swedish Church Missionary Society* (Svenska Kyrkans Missionsstyrelse) was founded and the Archbishop of Sweden became its president. The new society requested the other Swedish missionary societies then in existence to turn over to it their assets and their work. The Swedish Missionary Society, with which the Lund Missionary Society had been united, obeyed, but the National Society continued its independent work. The Church Society commenced work in Zululand, tho Norwegian missionaries were already at work there. In 1901 it took over from the Leipsic Missionary Society all Swedish missionaries who were in its service in India, and all the stations occupied by them. Its income is about \$75,000 annually, while it employs 33 European and 94 native workers upon 20 stations. Its organ, appearing twice a month, is called *Missionstidning*. In 1878, as fruit of a great religious revival, the *Swedish Mission Union* (Svenska Missionsförbundet) was organized under the leadership of Dr. P. P. Waldenström, who is still its director. Its first missionaries were sent to the Kongo, where they labored at first, until 1886, in connection with the Kongo Inland Mission. Now the Union has eight stations of its own in that country. It has also prosperous

work in China, in Turkestan, in Kanakasia, in Russia, and among Swedish seamen, reporting 55 male and 33 female missionaries, beside 33 wives of missionaries. Its annual income is about \$90,000, and its semi-monthly magazine is *Missions-Förbundet*.

In 1887, a young missionary, E. Folke, entered the service of the China Inland Mission, and for the support of himself and his coworkers the society *Swedish Missions in China* (*Svenska Missionen i Kina*) was organized, which is sometimes counted an auxiliary of the China Inland Mission. The work has rapidly developed in the part of China where the provinces of Hunan, Shansi and Shensi touch each other. Its income is about \$25,000 per year.

Three years later the *Holiness Union* (*Hegelseförbundet*) began its foreign missionary work, tho it had existed as a home-missionary society since 1885. It labors in China in connection with the China Inland Mission, but supports independent work in Natal, Africa.

The *Swedish Auxiliary* of the *American Scandinavian Alliance Mission* was founded in 1891. It aids the parent society in its extensive work.

In 1894 the missionary work of the Swedish Y. W. C. A. was organized as *Female Missionary Workers* (*Kvinnliga Missions-Arbetare*). Its sphere of activity is to be among the women of China, India, Africa, Armenia, Russia, and Sweden, but it has only one independent station in North Africa at present.

The *Swedish Baptists* organized a missionary society about the same time and commenced work in Shantung, China, where they now have 7 missionaries, while the *Swedish Methodists* support workers in East Africa and in the Dutch East Indies since 1907.

The *Swedish Jerusalem Society* is the most recent organization of the country. It supports a flourishing medical mission in Bethlehem and a crowded school in Jerusalem.

## Finland

The largest and most influential Finnish missionary organization was founded in 1859, in connection with the seven hundredth anniversary of the introduction of Christianity in Finland through the instrumentality of Erik, King of Sweden. It is called the *Finnish Missionary Society* (*Finska Missionssällskapet*), and it is officially supported by the Lutheran Church, whose pastors generally preach one missionary sermon a month and take a collection for the society. The missionaries of the Finnish society commenced work among the Ovambos in German Southwest Africa in 1868, and in the Chinese province of Hunan in 1901. It employs 26 men and 29 women of European birth, and 75 native laborers, in 10 stations and 39 out-stations. Its annual income is about \$60,000, and its organ is *Missions Tidning för Finland*, which appears in about 22,000 copies.

The *Lutheran Evangelical Society* (*Lutherska Evangeliföreningen i Finland*) was founded in 1873, and has for its object the preaching of the Gospel and the circulation of the Scriptures at home and abroad. In 1900, the first missionaries were sent to Japan, where it now employs 1 male and 8 female European and 4 native missionaries upon 3 stations and 3 out-stations. Its annual income for the work in Japan is about \$11,000 annually.

A *Finnish Auxiliary to the China Inland Mission* has been established in 1890. It is called Free Missions of Finland (*Fria Missionen i Finland*), and has for its object both home and foreign evangelization. With the Free Church is also closely connected the Finnish branch of the Alliance Mission, which was organized in 1898, and cooperates with the Swedish branch of the Alliance in Sikhim and Ghoom.

The total income of all missionary societies in Finland is estimated at \$75,000, of which amount \$60,000 is the annual income of the Finnish Missionary Society.

# THE CHINESE CHRISTIAN CHURCH\*

BY REV. CHENG CHING-YE

Christian missions have been in China over a hundred years, and what are the facts? Large sums of money spent, and large numbers of converts received! But there is something more and something greater. The outstanding fact of Christian work in China is the character of the Chinese Christians, and the activity of the Chinese Church. A self-supporting and self-governing Church in China is the reward, the fruit, the joy, and the crown of your long period of labor in that land. Some of our missionary friends are, indeed, a little afraid of the Chinese Church movement. But the Church can only become able to manage its own affairs by actually trying to manage them. A child learns to walk by actual walking.

Does this mean the breaking of friendships with those who have sent us the Gospel, or is this anti-foreign? Decidedly no! We can never thank you enough for what you have done for us. The controlling power of the churches in China has largely been in the hands of the foreign missionaries, and there is no doubt that it should have been so in the days gone by. But now the time is come when every Chinese Christian should be taught and led to undertake this responsibility, and to know his relation to the Church. What is the motive power of all this? This is the working of the same Spirit that inspired you to realize your responsibility toward men of other lands. Yes, the same blessed Spirit of God. Every believer in Christ should be a soul-winner for Christ, and every Christian is a part of the Church of God.

A Chinese pastor, the Rev. Dingmei, has been greatly used of God among the Christian students in Peking. He had some special evangelistic meetings in our colleges, and the result of this good pastor's work is indeed remarkable. In the Peking University some 300 students decided to serve the Lord at much cost to

themselves; in the Arts College at Tung-Chow about 100 students decided to enter the Theological College to prepare for the ministry. In the Medical College some tens of students decided to preach the Gospel while practising the medical profession. This was simply amazing, and at the same time delightful. The Chinese Christian students, both at home and abroad, will be the center of our interest, whom we watch with great expectation and hopefulness for the future Chinese Church.

Speaking of the Chinese Church movement, an Amoy L. M. S. missionary wrote: "They (*i.e.*, the Chinese Christians) are beginning to show most unmistakably and distinctly that they desire to take charge of their own Church life, while quite willing to look upon the missionary as a friend and one who can give valuable advice when required. . . . In December last the question of self-government was brought up for discussion in the Congregational Union in Amoy. All the members were tense with suppressed excitement when I presented the motion that the power of self-government should be conferred upon the churches, and that the missionary should henceforth act only in an advisory capacity, and with no authority to control them. After a discussion of great power and thoughtfulness the proposition was carried unanimously, and as I looked upon the beaming countenances, I felt rewarded for the years of effort that had resulted in this far-reaching determination."

Now let me say a few words about Christian federation and unity in China. I count one of the most gracious blessings that God has bestowed upon the Church in China in recent years to be the spirit of unity. The federation movement has been for some years manifesting its activity in a practical way in several provinces—notably in the provinces of Tsu Chu-

\* From an address delivered in Wallace Green Church, Berwick, by Mr. Cheng, minister of the Chinese Church in Peking, and a delegate to the World Missionary Conference.

an, Shantung, Honan, and Chihli. The work which has already been achieved is of great advantage to the Christian cause in China at large, and in the north and west in particular. The settlement of terms for the titles of God and Spirit, the publication of a union hymn-book, the unifying of the titles of different missions, and the establishment of several union colleges, all of these have done a great service of unity among God's people. For all of this God alone be praised!

But there seems to be room for further development. I would like to build my castles in the air and dream my midnight dreams. We Chinese Christians would like to see, in the near future, a united Christian Church in China without denominational distinctions. We are not going to convert the world into a world of Methodism, or Anglicanism, or any other "ism." The Lord Jesus Christ is the one and only ideal for the world.

Speaking generally, Chinese Christians take little or no interest in denominationalism. Very few of them know the historical origin of their own particular denomination, still less do they feel the force of it. They belong to certain denominations just because they were so led to Christianity. This may be said to be one of the reasons why federation movements have found their way so readily and heartily in the hearts of the Christians in China. I have already said that one of the greatest problems in mission work in China to-day is the problem of the self-supporting and self-governing Church. I ask along what lines will Chinese Christians be led to realize their own

responsibility as well as privilege? Are we going to form a kind of Chinese Congregationalism, Chinese Presbyterianism, and the rest of it? Surely a united Chinese Christian Church, without regard to any denomination, is the right direction to aim at. Now is the time to let the future Chinese Church be well grounded and founded on a solid basis, viz., a Union Church.

It means difficulty, and perhaps sacrifice, on the part of the various missionary societies. But nevertheless it is worth while. The sacrifice, if one may use such a great word, is comparatively a small thing when we think of the welfare and gain of the Chinese Church; for, after all, it is the Chinese Church we should be working for, and not our denominations, nor even our missions. Sometimes we need to go with our Divine Master to the top of the Mount of Olives, where we can obtain a larger and wider view of the world's need.

The diversities of forms, of rites, of opinions, of the different denominations, real as they are, sink into insignificance when compared with the solid unity of Christian love. May that love manifest itself brighter and brighter as the days go by, so that all the churches shall be bound up in oneness of harmony, and unity be the motto for all! Such majestic unity will be a blessing here in its time, and unspeakably precious for the world's good, and it will be transfigured at last into the unity and alliance of the Home above, where all the faces look one way, concentrated upon the great white throne, and the One who sits upon it.

## HEATHEN WOMEN IN THE NEW HEBRIDES

BY REV. T. WATT LEGGATT

When we read of shocking deeds in heathen lands, of women being beaten, burned with hot stones, and forced to climb coconut-trees in order that the wretch of a husband may make her a target for his arrows, and similar outrages, we rightly deplore

the low public morality which renders such deeds possible; but we would be greatly astray if we imagined that such deeds were ordinary every-day occurrences.

The condition of women in heathen islands is, at the same time, one of

inferiority and degradation, and if in course of generations they have reconciled themselves to the inevitable, and so fitted their necks to the yoke that it is really less galling than it seems to us, their condition is no less pitiable.

The outstanding feature of woman's position on heathen islands is that of *inferiority*. In some places she can not pass in front of a man. She may be bowed to the earth with a heavy load, but if a man comes along the path she must crush herself into the bush at the wayside to allow him a clear road. When he is seated she must make her way behind him, and if he is of high rank she must crawl out of his sight on her hands and knees.

On the northern islands, theoretically, she is not worthy to live under the same roof as her husband, and when occasion requires she must slip in and out of his hut by a back entrance. At no time does she dare to set foot on the village square, which she skirts by a side track, from which point she is permitted to stand and view the dances. During certain ceremonies she must seclude herself entirely.

The woman in the New Hebrides has nothing, or next to nothing, to do with her disposal in marriage. Her father, her brother, her late husband's brother, or even her own son, will arrange all that. Her own consent is never asked, and her only resource, if she is dissatisfied, is to lead her husband such a life that he will be glad to pass her over to some one else.

What seems to me even more degrading is that she is hardly regarded as a moral being; she must never be seen alone; some one, even if it is only a child, must accompany her on her expeditions or to her garden; and when she falls into sin, while her male partner in guilt has to skulk in terror of his life until he compensates her husband, her conduct is hardly resented at all from a moral point of view. An angry blow may descend on her in the heat of passion, but rarely, if ever, is

she discarded or made to feel ashamed by any manifestation of repulsion at her sin. She is a woman! What else can you expect? You must just watch them!

Of course, on all the islands there are elderly women who by sheer force of character have worked themselves into a position of influence and respect in the village; but that is so exceptional that it but proves the general rule. This seems deplorable, but we must remember that the present high position of women in civilized countries is one of the final achievements of Christianity.

But in the New Hebrides woman's position is not one of *utter* degradation. In many instances a woman holds her own property, sometimes very tenaciously, and her children inherit through her. A woman has been known to affix her mark to a deed for the sale of land; and all the fruits of her labor—mats, garden produce, as well as her tools and clothing—are her own. She is the burden-bearer and the toiler, no doubt, but there may have been a reason for that in the old days of tribal feud, as it left the man free to handle his weapons for her protection. The custom, too, of disposal in marriage for a certain number of tusked pigs is not quite such utter slavery as it looks at first sight. It is really a kind of hostage or ransom to the tribe that the other tribe will give a woman in return at a future period, and then the property will be returned. If the husband should die, her own tribe claims the right of redeeming her. So far from resenting this purchase, we hear of the women in the Santa Cruz Islands going on strike and refusing to marry because the men were not ready to pay a high enough price for them. But the idea of purchase, which regards woman as a chattel, is repugnant alike to modern ideas and to the Christian mind. It is a work of time and patience to elevate woman, but we are convinced that it is the Gospel of Christ alone that can accomplish this great result.

## EDITORIALS

### MEN AND RELIGION MOVEMENT

We sympathize deeply with the purpose of this movement—namely, to bring men and boys throughout the length and breadth of the land into closer fellowship with God. It is to be expected that such a large undertaking with large plans would be criticized as to its methods by many in harmony with its purpose. Its very bigness presents danger. When men with such divergent ideas, training, convictions and ideals are brought into association, some will use language and methods that others believe to be unsound, unwise and injurious to the very cause they seek to promote.

Representatives of this movement, for instance, have appealed to men of all classes and creeds for their co-operation, saying that there is no reason why Protestants of all degrees, Unitarians, Universalists, Roman Catholics and Jews should not unite in the movement. A platform so broad seems to be inconsistent with the "narrow way," and there is danger lest a movement that includes so much will accomplish little. An evangelical Christian leader, who believes in the regeneration of souls as well as in the formation of society, is asked to co-operate, and is told that he can have full liberty to preach the Gospel according to his convictions, but another leader, whose creed is largely materialistic and socialistic, is told the same thing. A movement that does not stand for something definite can scarcely expect to accomplish anything definite. A door wide enough to admit every one is as bad as a door so narrow as to exclude those who have a right to be included.

This "Men and Religion Movement" includes Evangelism, work for boys, social service, Bible study, and missions, all carried on at the same time and in the same place by different men. All these are excellent and greatly needed. Social salvation and service is needed as truly as is individual salvation and personal work; but there is danger lest the fruit be sought before the roots are planted,

that the superstructure will be built before the foundations are well laid. Men will not be able to lead a Christian life in the community unless they are first brought into a right relation to Jesus Christ; they can not value or appreciate Bible study unless they believe in a God and desire to know His revealed will; they do not take an interest in the conversion of the world until they realize what Christ has done for them and are in sympathy with His plan for the world.

It is hoped that Christians will not stand aloof from this movement or spend their time and effort in criticism. The success or failure will depend on the degree of cooperation between God and men. Prayers will bring us into harmony with God and reveal His will; we must depend on God for guidance and results. All the men of influence and all the money in the world will not bring abiding results except through the work of the Holy Spirit.

### PRESENT-DAY NEEDS IN MISSIONARY WORK

In Christian work there are always the fundamental needs of more vital faith in Christ and a deeper realization of the spirit and power of God, but there are other great requisites for successful work in every mission field. These were repeatedly emphasized at the Edinburgh Conference, and they have been again and again dwelt on in these pages. First comes the coordination of the forces now in the field. This would mean not only greater economy but *doubled efficiency*. The missionaries realize this and some of the officers of home societies, but many in positions of influence in the Church at home are apparently more concerned for the showing to be made by their society than for the united progress of the Kingdom of God. The hindrances to closer cooperation on the frontier come almost wholly from the officers of the churches at home.

Second, there is need, a great need, for greater efficiency in the training of missionaries. This also was made clear at Edinburgh. The work of

Foreign Missions has become so complex and in many instances so highly specialized that definite training is needed in the interests of efficiency. In the early years of pioneering when the opportunities for advance were few and the obstacles were legion, patient prayers, waiting and study were the chief requisites in a missionary; but to-day with every land open to the Gospel and with every opportunity for missionary influence and activity in all departments of education, industrial training, medical work, translation and publication of books and tracts, as well as in preaching and the development of leaders of the national churches, now there is an insistent call for specially selected and trained missionary workers. This need is being met in certain theological seminaries and training schools and even in some colleges to a limited extent, but nothing at all adequate has been done owing largely to a lack of financial means.

The third great need is for an adequate body of new missionaries to take the place of those who are passing out of active service and to enter the constantly opening doors into new fields of service. These new recruits must come in response to a deepened prayer life in the Church, a greater consecration on the part of parents and a wider, more spiritual vision on the part of our young men and young women.

Without these things—more recruits, better training, and a closer coordination of forces, no amount of idealism in plans and methods and no amount of money will bring the desired results.

#### **THE PIERSON MEMORIAL BIBLE SCHOOL IN KOREA**

The suggestion that some permanent and fitting memorial to the late editor-in-chief be erected on the mission field has met with hearty endorsement by many friends in close sympathy with the ideals and work of Dr. Arthur T. Pierson. An interdenominational committee has been

formed, consisting of Dr. Robert E. Spear, Rev. John Henry Jowett, D.D., Mr. William R. Moody, Rev. John Timothy Stone, D.D., Rev. Cornelius R. Woelfkin, D.D., Mr. D. W. McWilliams, treasurer, 53 South Portland Avenue, Brooklyn, and Mr. Delavan L. Pierson, 44 East Twenty-third Street, New York, secretary. This committee endorses the plan to erect a Bible-school in Korea, to be carried on under the auspices of the Presbyterian Mission. The gifts received will determine the character of the building and equipment. All the details will be decided by conference of the American Committee with the mission in Korea. The need for such Bible schools in Korea is great, and it is hoped that so many friends will wish to cooperate that more than one will be established and equipped. As was stated in a former notice, there is urgent need for from \$20,000 to \$30,000 for this purpose, and we know of no form which a memorial could take that would be more useful and appropriate, and that would so fully carry out the ideals and be so in harmony with the wishes of Dr. Pierson. There is probably no place in the mission field where the same expenditure of money at this time and in this way would accomplish as much in the spread of the Gospel and the building up of the Church of Christ. The missionaries in Korea are constructive in their teaching and spiritual in their ideals and methods. The Korean Christians are simple and devout students of the Word of God and earnest followers of Jesus Christ. In no place is there a greater hunger for Bible study or more practical obedience to its teachings.

Some have suggested that there be founded an interdenominational Bible school. This would be in harmony with the world-wide work of Dr. Pierson, and would appeal to many friends, but it would involve greater initial expense, and would mean practically a new independent mission, requiring more machinery for its opera-



tion and greater cost for its maintenance. Such an independent work in a field already occupied would be unwise and would be out of harmony with Dr. Pierson's life and work. He found himself in great sympathy with the teachings and work of the Korean missionaries and the native church, and it was his purpose to use voice and pen in helping to found the Bible schools called for by the Presbyterian missionaries in Korea.

The Jubilee Fund contributed last year through the special committees in America and England amounted to less than \$1,600. Other gifts from personal friends placed about \$10,000 more at the disposal of Dr. Pierson for his missionary journey, and for contributions to missionary work, according to his best judgment. This amount was used in the journey to and from Japan and Korea, and in gifts to missionary work in those countries.\* The opportunity thus afforded to visit the mission fields and to help materially in the work was a great satisfaction and joy to Dr. Pierson. It was a fitting close to his career of active service on earth.

The family of Dr. Pierson and other friends and sympathizers have already pledged or paid about \$8,000, and it is expected to bring the amount up to at least \$10,000. Possibly a separate school will be established by funds contributed in Great Britain.

It is not the desire of the family or the intention of the committee to make any appeals for contributions, but many Christians in America and England, and throughout the world had a deep affection for Dr. Pierson, and felt a great debt of gratitude toward him for spiritual help and comfort, and many others sympathized with him as a fearless and self-sacrificing servant of God and advocate of the truth as revealed in God's Word. Many of these would count it a privilege to cooperate in erecting the proposed memorial, and the

committee would welcome such co-operation. It has not been thought wise to name an exact amount to be raised, as this might limit the purpose and promptings of the Spirit of God.

We ask the united prayers of all Christians interested in the advancement of God's Kingdom, and in hastening the coming of our Lord Jesus Christ, that the Spirit of God may guide in every detail of the proposed memorial—the givers and their gifts, the location, building, and equipment, the studies, teachers and students—that all may be according to the mind and impulse of the Holy Spirit, and that the results may redound to the glory of God and of His Son, Jesus Christ.

### JEWES IN RUSSIA

Organized and united efforts are being made by the Jewish leaders of America and by some politicians to have the United States Government terminate its treaty with Russia because of her refusal to admit all American citizens to unrestricted travel within the empire. An American citizen of Jewish birth, no matter if he is born in the United States or in Russia or in some other country, has difficulties in regard to his admission to and his travels and sojourn in the land of the Czar, because Russia has special laws regarding Jews, and demands that all Jews coming to Russia must submit to them. This calls attention of the Christian world to the the deplorable condition of the seven millions of Jews living in Russia. The regulations and laws of the Russian Government must seem unjust and unwarranted to every thinking man. Jews in Russia enjoy no civil or political rights worth speaking of, and are denied the right of earning a respectable livelihood, altho the empire now has a constitution which promises religious and civil liberty. The majority of them suffers grievously under the double burden of poverty and ignorance. The Jews, not only of Russia, but of the world, complain, and perhaps rightly, that these conditions are

\* A detailed account will be sent to any contributor requesting it.

surveyed by the civilized world without a protest, altho the doctrine of interference by other nations in the cause of humanity with another nation is a well recognized doctrine.

Two remedies suggest themselves to the careful observer, emancipation and emigration. Emancipation of the Jews in Russia, looking toward the betterment and uplift of their condition, can be accomplished only by action of different nations, which would compel Russia to recognize the rights of the Jews. We very much doubt that any nation is ready for such a step.

Emigration of the Jews from Russia would undoubtedly bring great masses of them to the United States again, because Zionists and the members of the Jewish Territorial Association are not yet ready to take care of them in Palestine, in Mesopotamia, in Northern Africa, or in any other part of the earth. Such emigration of the Jews from Russia would bring, therefore, to the United States, multitudes of Jewish immigrants, of whom the older generation would be poor and suffering from the oppressions which they have undergone, and would perhaps be unable to rally from the strain, but of whom the younger generation would have the Jewish characteristics of ambitious tenacity and perseverance, and quickly make its way in the professions, colleges, and all walks of life. The approaching opening of the Panama Canal will bring the Russian Jews to the Pacific Coast in large numbers, and it will, we believe, prove a great aid in solving the problem of the Jews in Russia, while it must bring before the Christian churches in the United States the important question of the solution of the real Jewish problem by the preaching of the Gospel in stronger manner than ever before.

#### CHRISTIAN GOVERNMENTS AND ISLAM

According to the German paper, *Der Sudan-Pionier*, the following statements were made during the second

General Conference for Missionary Work Among Mohammedans, which was held at Lucknow, India, from January 23 to 28, 1911, when the attitude of Christian governments toward Islam was discust. France, it was said, prohibits Protestant missionary work in colonies with Mohammedan inhabitants, but favors Roman Catholic efforts.

Russia, which continues to make difficult the joining of Protestant sects by its subjects in spite of proclaimed liberty of religion, places no obstacles in the way of Islam and its spread. Thousands have left the Greek Orthodox Church and joined Islam, which has become aggressive, and has developed rapidly during the last few years.

Holland formerly favored Islam in its colonies, but its experiences in the Dutch East Indies have been such that it has become neutral toward Islam, and favors the interests of Christian missions in its colonies.

Germany opposes the spread of Islam in German East Africa, and is favorable to Christian missions in the Gold Coast Colony and in Kamerun, but is said to be less favorable to them in Togoland.

The position of England toward Mohammedans in the Sudan and in Egypt was much criticized by the members of the conference in Lucknow. It was said that the policy of the British representative is influenced by fear of Islam. In the Mohammedan Sudan aggressive missionary work is prohibited, and all public meetings and all evangelistic activity are illegal. The Gordon College in Khartum, founded by Christian money as a memorial to a Christian hero, has no room for the Gospel, and is a Mohammedan institution in the full sense of the word.

The importance of these statements concerning the attitude of European Christian governments toward Islam becomes clear when we remember that one hundred and sixty millions, or two-thirds of all Mohammedans upon the earth, are living within their realms.

# GENERAL MISSIONARY INTELLIGENCE

## MOSLEM LANDS

### Reaction in Turkey

News from Turkey makes it look as tho the Young Turks, who began so well, may be overwhelmed by the forces of reaction roundabout them. The Moslem tyranny is jealous of all things Christian. It now seems as if the worst days of the Bulgarian horrors and the Armenian atrocities may be revived. Multitudes of Albanians have been murdered by the Turkish soldiery, and some 15,000 to 20,000 Albanian refugees are finding an asylum in Montenegro. King Nicholas appeals to the Powers to intervene. He and his people are poor, and can not bear this crushing burden indefinitely. Yet he can not advise the Albanians to accept the Turkish terms of peace without some fresh guarantee that the Turk will keep his word.

### The Sad Case of the Albanians

These people make one of the various constituencies of the Turkish Empire. They have been able, against great opposition, to maintain a distinctive tribal character. Among other things, they have used the Roman alphabet instead of the Arabic. The present Turkish Government has endeavored to force them to the use of the latter, and they have resisted. This has resulted in reports of appalling Turkish cruelties at the expense of Albanian refugees, women and children, and the wholesale expatriation of insurgents who have taken refuge in the neighboring province of Montenegro. Recent information has been received from Constantinople, declaring that the Albanian campaign was practically at an end, and that the Turkish Government had under consideration measures for the pacification of the country, without further recourse to violent methods of any kind. There is some suspicion as to the reality or sincerity of these declarations. The Turk must yet learn that he must respect the rights and advantages of other human beings, and the time is coming when he must fall in line with the other nations.

## The Mohammedan World

The Mohammedan world has three capitals—Mecca, Cairo, and Constantinople. Mecca has been the *heart* of the Moslem world for many centuries. It is to-day the pulse that throbs with a religious life which finds an outlet to the farthest limits of the Moslem empire. Cairo is its *head*, where religious thought and education, controversy and Moslem propagandism through the press, have their center. And Constantinople has, since the Ottoman Turks made it their capital, been the *hand*, the center of Mohammedan political power; and not only of political power, but of grievous political persecution. These three capitals, knit together by the warp and woof of their cosmopolitan influence, weld the great Mohammedan world into a surprising solidarity. . . . Shall not these three cities have a larger place in our ministry of intercession, and in self-sacrificial obedience to our Lord Jesus Christ at this decisive hour of Christian Missions?—DR. ZWEMER, in *The Moslem World*.

### The Spirit of Islam

In the *Church Missionary Review* for June, Rev. C. T. Wilson writes on "Islam and Christianity in Relation to Missionary Effort." Speaking of the spirit of Mohammedanism, he says: "The Mohammedan religion, wherever it has gone, has aimed at obtaining the civil and political power. In the Koran believers are bidden to fight against the infidel—that is, all non-Moslem powers—until they either accept Islam or are crushed and reduced to servitude. This it was, undoubtedly, which commended the new religion to the warlike tribes of Arabia, and gave it the impetus which carried it on for some 800 years, on the wave of almost unbroken conquest. And to this day any country where the ruling power is not Moslem is called technically *dar-ul-harb*—i.e., a land against which war ought to be waged. It was by the sword that the early conquests of Islam were won; it was by the

sword that its empire was extended over Palestine, Syria, Asia Minor, Egypt, and northern Africa, to the Pillars of Hercules. The spirit of Mohammedanism is the same to-day as ever; it is only the power which is usually lacking."

#### **The Bible in Turkey**

The freedom of the press has resulted in wonderful multiplication of literature of all sorts and in various languages. There is far greater freedom than one would have supposed possible. Restrictive measures may sometimes be unreasonable, but some sort of restraint became a necessity. Notwithstanding all, books and papers in general come into the country without censorship; literature of all kinds is freely published. The Bible is as freely published as in London or New York, and there is no official obstruction whatever to the circulation of the Scriptures.

All these circumstances are noteworthy, not merely as factors in the political and economic development of the country, but also as suggesting the new environment of our Bible work in this city. Through all the bickering and tumult, through all the attempts, successful or abortive, in the direction of a genuine constitutionalism, through all the bitterness and danger of racial animosities and religious jealousies, through all the efforts at union of the races with counter threats and possibilities of fanaticism, the Bible colporteur has continued silently on with his work among all classes, creeds, and races, a positive force for peace as well as righteousness.—*Bible Society Record*.

#### **Insane Asylum for Jerusalem**

An effort is being made by Rev. J. Berendt, pastor of an asylum for the insane at Berlin, in Germany, to found a similar institution at Jerusalem. A recent journey to the Holy Land deeply stirred his spirit in this direction. Naturally the average traveler would take little interest in the condition of the mentally sick in this

country; only a specialist in this department of human philanthropy would be likely to devote his attention to it. Dr. Berendt's investigations revealed a state of things almost too shocking to be believed. A single example will suffice. In the Greek monastery, El Chadre, near Bethlehem, he found the insane chained to the walls of their prison, with an uncovered iron band, which was forged around the neck. They had no covering whatever, and were compelled to lie at night on the bare stone floor. This barbaric treatment was excused by the monks on the ground that an old tradition said that Saint George, in this way, had effected the cure of insane people. The contemplated asylum will be of an international character, and all patients, of whatever cult or nationality, will be treated in accordance with the most modern appliances and treatments, prescribed by up-to-date psychiatry. The plan is most heartily endorsed by the people of Jerusalem. It will be a Christian institution, and, if the project is carried out, will be another monument to the true spirit of Christian civilization in Asia.—*Christian Observer*.

#### **Jews in Palestine**

In an interesting paper in a recent *Fortnightly Review*, on "Jewish Renaissance in Palestine," Mr. Bentwick gives a remarkable summary of the fuller national life of the Jews in the Holy Land. The immigration to Palestine has been increasing, and to-day, out of a total population of 700,000, there are nearly 100,000 Jews in the country, of whom 50,000 live at Jerusalem, where they constitute 60 per cent. of the population. Of the growing urban Jewish population, the writer says that the largest proportion consists of vigorous immigrants, who love the Holy Land "not alone for its past history, but for its present and future promise"; and he shows how rapidly the commerce of the country is increasing year by year. The introduction of Western

ideas and methods during the past half century has, indeed, worked a wonderful change; but the West owes something more than this to the people of Palestine and to the Jewish natives and settlers, however tardy it may be in meeting the obligation.

### **Perils of Robbers in Persia**

In *Mercy and Truth*, Dr. Henry White, of Yezd, says: "One of our great trials this past year has been the dangerous state of the roads. Every road, north, south, east, and west of us, has been periodically held up, not by gangs, but by little armies of robbers from 100 to 800 strong. This has made it difficult for patients to come to us from a great distance; and it only emphasizes the great need they have for us, that so many have braved the dangers and come literally dodging their way through. Then, in particular, it has made it difficult for us to get our supplies. As late as December, 1910, the things bought in London in August, 1909, had not all arrived!"

### **Christian Schools in Persia**

The most remarkable changes have been those in the Christian schools. A few years ago there came few Moslem students or none at all. Now the schools, which are everywhere known as Christian, and which seek to convert their students to Christianity, and are succeeding in doing it, are thronged with Mohammedans, not boys only, but girls also. In Teheran the two schools have had the highest enrolments in their history, the boys' school running a little above 300, of whom 180 were Moslems; and in the girls' school 235, of whom 116 were Moslems; a marvelous advance since 1890, when the Shah visited the school and caused great anxiety and trepidation when he examined the only Moslem pupil in the school (the little daughter of a mission servant), thus calling attention to her. The commencement exercises passed off finely. Eight young men

received diplomas, two being from Ispahan and three from Shiraz, which shows the far-reaching influence and attraction of the school. The English orations of the boys on the occasion called forth a letter of congratulation from Hon. Charles W. Russell, American minister at the court of Persia.—ROBERT E. SPEER.

### **Persian Girls in School**

Even in Tabriz Mohammedan girls now come to a Christian school. "The political progress of Persia," writes Miss Beaber, "has opened the door wide for the admission of Mohammedan girls to our Christian schools. The first pupils must still suffer persecution in fanatical centers like Tabriz, but the fact that 33 Mohammedan girls attended our school this year, and of these 22 were boarders for part or the whole of the year, proves beyond doubt that we have a wonderful opportunity to-day in Persia. Twenty-two Mohammedan girls paying to eat the 'unclean' bread of Christians in order to gain an education, which they very fully realize may be the means of turning them from Mohammedanism to Christianity, proves beyond all doubt that our Moslem department is no fantastic project."

## **INDIA**

### **The Vast Indian Empire**

"The vastness of the Indian Empire," says Sir Andrew Fraser, "may be understood by any one who grasps this simple fact—that its area is almost, and its population is just, equal to the area of, and the population of, Europe without Russia. As to its peoples, they are diverse in almost every respect in which one people can be separated from another. They have languages which not only differ as much as the Latin tongues differ among themselves, but which also differ as the language of Germany differs from that of France. As the languages differ, so also do the manners and modes of thought. It is of great importance to remember that

the Bengalis do not differ from the Marathis of Bombay less than the Italians differ from the French, or the Germans from either of these two Latin races."

### Christian Advance in India

The number of Christians now in India, says Dr. Lazarus in *The Indian Review*, number about 4,000,000, or about one-hundredth of the entire population. The *London Christian*, referring to the hopeful statements of Dr. Lazarus as to the part which these converts will play in the future history of that land, says that one graduate out of every twelve is a Christian. This seems remarkable when it is remembered that the great majority of these have come from the deprest classes. The Rev. J. T. Sunderland, writing in *The Review* above quoted, is not so optimistic as to the influence of Christianity on the higher classes. He asks the question: "Can Christianity conquer the strong, proved, highly-organized, enlightened historic religions?" and answers his own question in these words: "For myself I can not see that the history of Christianity in India up to this time furnished us any warrant for answering this question in the affirmative." He thinks that if any powerful influence is gained by Christianity over the leading Indian minds, it will be less theological, less Western than the Roman Catholic, Calvinistic Protestant or dogmatic Christian orthodoxy. He does not believe that in the Christian progress which he feels is coming to India, Hinduism and Mohammedanism will be overthrown.

### India's Missionary Activity

The Home Missionary Society of India recently held at the invitation of the Governor of Madras a well-attended public meeting at Government House, Ootacamund. The Governor himself presided, and Lady Lauly was present. Miss Dr. D'Prazer gave an informing address, outlining a large amount of work of varied character

now carried on by the society—there is general missionary work undertaken by some members voluntarily, the Nurses' Fund, the Children's Fund, and the Loan Scholarship Fund. One of the members has offered a donation of 6,000 reals to found four scholarships tenable for two years. Mr. Theobald next told of the children's home opening in February, and now being carried on at Alma, Coonoor. The society hopes before long to own a building in which the work will be carried on on the same lines as the successful St. Andrew's homes at Kalimpong. A sum of 4,500 reals is on hand.

### Movement Toward Christianity

The *Indian Church News* gives this interesting account of an effort toward unity among Christian churches in Jaffna, Ceylon. A scheme is on foot for the union of the colleges of the Church of England, the Wesleyan Methodist, and the American missions. For many years past each religious body in North Ceylon has had its own high school or college. There are no less than six of these so-called colleges in Jaffna. The Anglican Church is represented by St. John's, the Wesleyans by the Central, and the Americans by the Jaffna College. This abundant supply of colleges has naturally resulted in the lowering of fees, so that it has become very difficult for the managers to satisfy the ever-increasing demand for modern equipment of all kinds. A very sensible proposal has lately been made to unite the upper classes of St. John's, the Central and Jaffna colleges, and thus to form the nucleus of an educational institution more worthy of the name college. Each mission will continue to teach its lower classes in its present premises.

### A Christian Layman's Service

In the annual report of the Presbyterian mission hospital, Miraj, India, a beautiful tribute is paid to the memory of the donor, the late John H.

Converse, of Philadelphia. For twenty years he had a deep personal interest in the development and work of the hospital. From its establishment to the time of Mr. Converse's death in May, 1910, there were treated 415,000 out-patients, 12,000 in-patients, and 19,000 surgical operations were performed; and to tens of thousands the Gospel was preached through the hospital instrumentality. All western India and many from distant parts owe to Mr. Converse their physical and spiritual welfare.

### **A Native Christian Church**

In Tinevelly, there is now a community of 60,000 baptized Christians connected with the Church Missionary Society. In this community the old system of government by superintending missionaries has entirely disappeared. In all administrative and financial matters the authority rests with the district church council, which is essentially an Indian body containing only 3 Europeans, as against 84 Indians. During the last ten years there has been a very striking growth in the missionary spirit and enthusiasm of the people. Seven years ago, a few Indian members of the church in Palamcotta formed the Indian Missionary Society of Tinnevely, which is still entirely supported and managed and managed by Indians.

### **Conversion of Devil Worshipers**

Dr. Posnett, working in Indian villages, has baptized twenty-five devil priestesses in the last year alone. There are girls whose parents have dedicated them to an evil life in Hindu temples. One of these girls, who had been devoted to the temple from birth, had hair long and filthy, which had never been combed or washed since babyhood. This was all cut away in commemoration of entrance into a new life. Fifteen years ago it would have been an absolute impossibility in his district to have baptized a devil priestess, so great would have been the uproar.

## **CHINA**

### **China of 1901 and of 1911**

*The Chinese Recorder* for July has two most cheering and stimulating articles from two missionaries, H. H. Lowry and W. W. Clayson, relating to the marvelous progress made in China during the last decade, and with the two chief cities as illustrations, Peking and Canton. These transformations relate to realms material, political, social, educational, moral and religious. Mr. Clayson says: "Christianity stands in a very different position to-day from what it did ten years ago. It has gained a recognition which no non-Christian at the beginning of the decade was willing to accord it. Its aims are better understood. Its leaders are respected. There is a willingness to give it a hearing. The Christian Church has come to a consciousness of itself. It is beginning to cast off the foreign and formal and take on the native and natural. Self-support has made great strides. In Canton there are now more than ten really self-supporting churches. The Christian community is increasingly impatient of Western denominational divisions, and the idea of a Chinese Christian Church is taking firm hold."

### **The Population of China—Corrected**

Padding has been knocked out of estimates of the population of China by the first official census of the empire ever taken. The census was taken by families which are averaged at five and one-half persons, and on this basis the total is 329,542,000. This is a heavy discount on the popular estimates of 400,000,000. It shows a density of 198 to the square mile, which is not great compared with 589, for England, 442 for Holland and 418 for Massachusetts, but it is great as an average for a country of such size, especially so backward in modern invention. Peking also dwindles from the familiar 2,000,000 to 1,017,209, the padding being probably much less than that given the cities of ancient

times. A remarkable feature is the great excess of males over females, which in Kiangsi is one-fourth more, while in Peking the number of men is double that of the woman. The custom of killing girl babies may account for this disparity.

#### **Honor to Medical Students**

The first Chinese medical students to receive a diploma from the Chinese Government, were 16 young men, after five years of medical education and training at the Union Medical College, Peking. The diplomas were presented by His Excellency Na Tung, Grand Councillor, who representend the throne, and Sir John Jordan, the British minister, presided. All but three of these 16 students had sacrificed their queues to the needs of plague work in Manchuria and the province of Chihli. The preventive work done by the staff and students saved Peking from the ravages of the pestilence. Two of the students fell victims to the plague at Tienstin.

#### **Teaching Science with the Gospel**

At Chengtu, in Sze-chuan province, China, the Y. M. C. A. has opened a science hall for the purpose of enlightening the Chinese and winning their friendship by introducing them to the applied science of the Western world, just as Commodore Perry carried with him to Japan a collection of models of machinery and similar objects to illustrate the life of the land he represented. Wireless telegraphy, electric car models, X-ray machines, telephones, dynamos and a little steam-engine "running about the room from Ichang to Chengtu" pleased and delighted the viceroy and other officials at the opening exercises. There were moving pictures of streets in London and America, zoological gardens and arctic expeditions; also some astronomical slides. The Chinese in their addresses fully recognized that the association was distinctly Christian, but nevertheless spoke of it in the warmest terms of gratitude. The association has started a year's course

in electricity and chemistry and is seeking to interest and help both teachers and students in the numerous schools of the province.

#### **The Facts Concerning Women**

"I have been getting facts concerning the women of China," writes Rev. J. Sadler, of Amoy. "You would be profoundly impressed if you could realize how the strength of heathenism is in the women. From earliest years they teach their children concerning demons to be feared, worshiped, and served. Through their lack of training, they are totally dependent on fathers, husbands, and children for subsistence, and thus lead a slavish life, and do nothing to lessen the appalling poverty. Also, through their lack of training they are given to gambling—honor itself may be gambled away! They teach their children to be early eager as to inheritance, and thus inspire selfish and quarrelsome ideas leading to division and lifelong conflict. Public spirit is out of the question. The importance of women's work can not be overestimated. The destiny of the country is largely in their hands."

#### **JAPAN—KOREA**

##### **Cause of Slow Progress in Japan**

According to *The Continent*: "One of the missionaries in Japan, after a visit to Korea, where he saw the two peoples together, gives as the real reason for the slow advancement of Christianity the solidarity of the nation. He says there is so much of indirectness in their language, customs, and thought that it is impossible to approach them directly. In illustration of this point he speaks of an article attributing the failure of many business men in Japan to their neglect to get into touch with one or more of the leaders in financial and business circles among the Japanese. Only a few are touched by the direct gospel appeal, but to many the bluntness of this appeal is so unnatural that they at once close their mind and heart. The strong family



ties in Japan also prevent many from yielding, and those who have gone to Korea, and so left the family behind, have been found much more approachable.

Another reason is the attitude of the Japanese Church toward the Sabbath. While in Korea all Christians observe Sunday, and to work then would be equivalent to giving up Christianity. In Japan by many the observance of the seventh day is regarded as nothing more than a kind of superstition. Still further, in Korea the missionary is powerful in church discipline, while in Japan he has no voice in such matters.

### **Baptism of a Buddhist Priest**

Rev. W. P. Buncombe, of Shimo-Shibuya, a suburb of Tokyo, has recently written: "The little Church here has made good progress during the year; 19 adults and four children have been baptized, and at the three confirmations the Bishop has held at the cathedral, 24 have been confirmed out of the 32 adults who have been baptized at this church. Among those baptized were a (late) Buddhist priest and his family. He belonged to one of the largest temples in Kyoto, and all his relatives are of priestly families. When he announced his decision to become a Christian they expostulated with him strongly, and at first he wavered. Then his little child became very ill, but, in answer to the prayers of some of the Christians, was wonderfully healed, and this thoroughly confirmed his faith, and he wrote to his people announcing his final decision. They wrote in reply excommunicating him from temple and family. After the service one morning, he got up and said he wished to make a statement; he related his religious experiences, confessed how he have wavered, and spoke of his repentance, and his present firm decision. Then he produced the letter he had received the day before from the head of his clan excommunicating him, and read it to the congregation. The Christians heard it with much joy and

thanksgiving. Of course, he loses all financial support from the temple.

## **WEST AFRICA**

### **The Gospel Welcomed in Nigeria**

Few of our friends at all realize the degree of readiness to welcome the gospel message that prevails over large districts of southern Nigeria. The following is the most recent example. A town in the creeks of the Niger Delta, called Awgunnagha, was visited for the first time two years ago by a European missionary and an African evangelist. In May last the Rev. J. D. Aitken went there, on the earnest invitation of the people, no evangelist having gone to the place meanwhile. The whole town turned out to meet him, and he was taken to the site where the people were proposing to build a school. He found no signs of idolatry or fetishism—all had vanished. In the houses he observed pieces of wood bored with seven holes, and a peg inserted in one of them showed the day of the week, as a reminder to observe Sunday, which they in their ignorance kept on the seventh day. They were eager to learn how to pray, and being asked how they did pray they replied that they met each morning and said (so it was interpreted to Mr. Aitken): "O God, we beg you, we beg you, make you look good to-day; make you no trouble we, or do we any bad; we beg you, we beg you, we beg you."—*C. M. S. Review*.

### **All Idols Destroyed**

After hearing the Gospel once only, and that some two years ago, Messrs. Reeks and Williams, the people of Awgunnagha, on the lower Niger, have destroyed everything connected with heathen worship. The Rev. J. D. Aitken wrote: "I was at Patani on Easter Sunday when a deputation arrived from Awgunnagha asking that a white man might visit them and stay six days at least to teach them how to serve God. We promised to give them a visit if possible. On the following Sunday I was holding Easter services in this town when the same

men came in a canoe to take me to their village, and as I could not start at once or promise to come that week, they went rather angrily away without saluting me. School commenced the next day, but after two weeks I gave the boys a three days' holiday to get shingles for a new house to be built here shortly, and I thought I might very well spend the time by visiting Taylor Creek."—*C. M. S. Gazette*.

#### **A King Turned Missionary**

Missionary Schwartz, of the Basle Society, writes home from the Gold Coast: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me 25 logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns and teaches the children to sing them."

### **SOUTH AFRICA**

#### **The Boer Missionary Institute**

One of the results of the revivals which took place in the Boer prison-camps during the South African war was the foundation of the Boer Missionary Institute at Worcester, South Africa, from which 155 young people have already passed through the course, 60 of them being on the field, while the rest are engaged in further study in the Wellington Seminary and elsewhere. The Institute purposes also to provide school-teachers for the Boer people. The Boer Calvinist churches have now missions in Rhodesia, British Bechuanaland and Nyasaland.

### **EAST AFRICA**

#### **Livingstonia Mission**

Of this well-known mission of the United Free Church of Scotland in the Nyasaland Protectorate, the sta-

tistics for the last year are as follows: Churches, 8; preaching-stations, 576; communicants, 6,898; candidates for baptism, 7,983; schools, 719; teachers, 1,363; scholars, 50,850; children attending Sunday-school, over 27,000; 919 adults and 975 children have been baptized during the year. Livingstonia Mission has only been thirty-five years in existence, and has already been privileged by the great head of the Church to baptize over 15,000 persons, and to build up a Christian community of over 27,000. The power of the written Word has not been overlooked, and 29,314 Bibles and books have been sold. The medical-mission work is well developed. There is a dispensary at every station; 8 medical missionaries and 11 assistants being in charge of the work, and having 85 beds at their disposal: 30,010 out-patients and 502 in-patients have come under treatment.

#### **Converts by the Hundred**

Bishop Tucker recently made a visit to his Uganda diocese, and during the five weeks of his stay he confirmed nearly 900, and admitted ten Baganda to the diaconate who had served some fifteen years as catechists, teachers or lay readers, had enjoyed a very thorough course of training, and had passed an examination with great credit. In bidding farewell to the flock whose growth he has watched over since it was only 200 strong, twenty-one years ago, till it is now over 70,000, the Bishop received numerous addresses, and both chiefs and people did their utmost to show their affection for him and their sorrow for his departure.

#### **Healing for Both Body and Soul**

The work of the Mengo Medical Mission, in Uganda, is attended with encouraging results. In the report for last year, Dr. Cook tells the following story: "A Mohammedan came up from Koki, full of pride because he is the only man in Uganda who has been to Mecca. When admitted to the ward, he said he had come this long way to have his disease cured,

having heard that the doctors were good and clever men, and that they could cure all diseases! When asked if he knew of Christ, he said, 'No, and I don't want to.' He would cover his head at the sound of the drum for prayers, and would remain so until the service was over. He was asked if he would not read our books and compare the two religions, and then tell us what he thought of the religion of Christ, the Son of God. Being a very intelligent man, he was caught in this way. He read through the 'Pilgrim's Progress,' translated into Mr. Pilkington. This book is full of Luganda by Mr. Gordon, and 'Anonya Alaba' ('He who seeks shall see'), by Uganda proverbs, and appeals very much to the hearts of the people. This he read through twice, his face becoming softer, and we heard less about Mecca. We next gave him the Gospels, with a thrill of joy remembering the promise: 'My Word shall not return unto Me void.' Day by day we saw him pondering over the Gospel stories; and before he left the hospital, we had the joy of hearing him confess his faith in Christ as his Savior. On the day he left, he quietly said: 'In God's strength I will win my wife for Christ.'"

#### **Literary Work by Missionaries**

A bibliography of South African books, lately published, contains 12,000 entries. Among these, *The Christian Express* states, there are over 200 by missionaries, most of which are on (1) Travel and general description; (2) philology; (3) folklore and customs; (4) history and religion. In the first class the missionaries take a high rank—they include Campbell, Moffat, Livingstone, Arbousset and Dumas, Kay, Casalis, Mackenzie, Thomas, and many others. In the second class, philology, the missionaries have no compeers, they have been the creators of the science in South Africa. Among the great names are Tindall and Kolbe, in Nama and Herero respectively; Appleyard Krapf and Stewart in Kafir; Grant,

Colenso, Roberts and Bryant in Zulu; Jacottet in Sesuto; and Junod in Thonga. In the third class, again, missionaries have much to their credit. Callaway's books on the Zulus are incomparable.

### **AMERICA**

#### **Missionary Education Movement**

The Young People's Missionary Movement has changed its name to correspond more closely with the purpose and the activities of the movement.

The new name, Missionary Education Movement, is similar in form to the two other great educational agencies of the country, the National Education Association and the Religious Education Association, and will tend to give missionary education its proper place in the educational world.

The purpose of the movement in relation to young people is not altered, nor are its practises changed, but it is keeping pace with extensive educational developments in the boards, resulting in an enlarged field of activity. The work of the educational departments of several mission boards has undergone an extension. Some have included, in their constituency, brotherhoods and colleges, and all have come to recognize the need for missionary education among adults. Moreover, there has been a growing tendency on the part of the mission boards to look to this movement for cooperation in all lines of missionary education. These developments recognize the movement as an agency to assist all boards in promoting missionary education for any class, group, or constituency, and on any subject of sufficiently common interest to warrant one agency in acting for several others.

#### **The International Sunday-school Convention**

One of the key-notes to the San Francisco Convention (June 21-27), was the place and power of the Sunday-schools in the Movement for the Evangelization of the World. The

Bible was held up as the sources of the Christian message, and the words "Life, Light, and Power" were hung in the convention hall. The convention motto was "The Open Bible and the Uplifted Cross." Home Mission Day and Foreign Mission Day were each celebrated with great enthusiasm.

#### **The Gideons at Work on the Pacific**

The thirteenth International Sunday-school Convention was recently in session in San Francisco. One of the features of that convention was the prominence given to the Bible. Some twenty-five thousand American Standard Bibles had been shipped to San Francisco, which were used in the Adult Bible Class parade, each member of which carried a copy of the Bible. These Bibles were then returned to the Convention Hall and placed in the form of a huge pyramid. After the convention "The Gideons" distributed the Bibles in the rooms of the hotels on the Pacific coast.

#### **Work Among Russians in New York**

One of the most interesting Gospel efforts among foreigners in the city of New York is that which the Methodist Episcopal Church commenced, about eight months ago, among people of Russian nationality and language. The minister in charge speaks Russian, German, and English in a masterly manner, and is reaching altogether unexpected masses, chiefly composed of men. Russian Jews as well as Russian gentiles attend the meetings, which consist of nothing but the preaching of the Gospel, the singing of hymns, earnest prayers, and the fervent testimonies of those who have tasted the love of the Lord Jesus Christ. It is a most surprising and gratifying fact that many Russian socialists and anarchists come regularly to these meetings, listen to the earnest Gospel addresses, and often remain for the aftermeetings which in some cases have extended throughout an hour after the close of the service. Already the softening influence of the Gospel

is visible among these men, who, thoroughly rationalistic or materialistic in their convictions, formerly looked with contempt upon everything which bore the name Christian. The proof has been furnished, perhaps, for the first time, that these Russian revolutionists are willing to listen to the preaching of the Gospel in their own language, without being attracted by mere auxiliary means.

#### **The Chicago Vice Report**

The municipal commission appointed by the Mayor and city council of Chicago, on the problem of vice in that city, has published a report giving a careful study of one of the most difficult problems of civilization. Chicago is not the worst sinner of the 52 cities considered, they tell us. On the contrary, "it is far better proportionately to its population than most of the other large cities of the country." The majority of the police are honest, but inactive, mainly deterred from action by the attitude of their superiors in office, and certain elements among the wealthy and social leaders of the city. There are two social and moral standards. Vice in poverty is persecuted, vice in prosperity is winked at. The profits of vice, reckoned at some \$15,000,000 annually, go mainly into the hands of men. "Separate the male exploiter from the problem and we minimize its extent and abate its flagrant outward expression." "The 5,000 women who are ground to death every year are the victims of lust and greed, and many 'respectable' men share in these profits who are not procurers or 'white-slavers.' In juxtaposition with this group of professional male exploiters stand ostensibly respectable citizens, both men and women, who are openly renting and leasing property for exorbitant sums, and thus sharing, through immorality of investments, the profits from the business." Bad homes and divorce are among the sources of supply enumerated. A plea is made for the protection of immigrant women on their arrival in Chicago. The interesting statement is made that the

spoiled children of small families are more in peril than those who come from larger family groups. The temptations of inadequate pay and consequent half-starvation are also considered.

#### **Persians in Chicago**

The spell of that unlucky number, thirteen, was broken a little more than a year ago by a group of 13 young Persians in Chicago, who banded themselves together in a Christian Endeavor society. Some of them were Endeavorers before they left "the land of the lion and the sun." In their home land the Mohammedans will not even count thirteen when they measure grain or other articles, but say, "It is *not* thirteen." In three months the number of Endeavorers stood at 30, and the year closed with 42 on the roll, of whom 37 are young men. The members give liberally to local and to State Christian work, as well as to missions, and they have made goodly pledges toward a Persian church, which they eagerly expect to build. In Chicago there are more than one thousand Persians, so that there are good possibilities for growth.—*Christian Endeavor World*.

#### **Oriental Crowding Into California**

In *The World To-day* for April, John T. Bramhall writes of the Asiatic problem as follows: "I have lately had occasion to pass through the peach, pear and plum orchard districts of Placer County, a region which, with its irrigated foothills, is as beautiful as any part of the State, and which not long ago boasted that it supplied a third of California's deciduous fruit shipments, and I found the chief fruit-shipping towns overrun with Japanese and Hindus. In the fruit-shipping houses the boxes bore the Oriental names of the growers, the wagons that delivered fruit to the shipping houses were driven by Chinese and Japanese, and half the orchards, as I drove through them for miles, appeared to be in Japanese hands. At Loomis I found a Japanese

association of over 300 members, and at every town of importance a Shinto temple and a Chinese Joss-house and Chinatown.

#### **The Negro's Future**

Booker Washington finds great satisfaction in the progress of the negroes. He calls them "a new race"—a race with a future. Speaking recently in Atlantic City, he said: "The negro is going forward. The Indian refused the white man's customs, his religion, his clothes, his houses; but the negro says: 'We'll take everything that we can get from you, and weave it into our life.' Negroes own 19,000,000 acres of land, or about 30,000 square miles. One day, in a pretty little negro settlement, he asked his guide: 'What is the name of this place?' Usually ignominious names like Bug Hollow or Little Africa are appended to such places, but in this case the reply was: 'This is Columbia Heights!' Forty-five years ago, only 3 per cent. of the negroes could read and write; to-day 58 per cent. can do both."

Responses are being received from all parts of the world in reply to the invitations which have been sent out calling an International Conference on the Negro, to be held at Tuskegee, Ala., April 17 to 19, 1912. The conference is designed to offer an opportunity, for those engaged in any kind of service in Africa, the West Indies, or North and South America, where negro peoples are to be found in large numbers, to become more intimately acquainted with the larger aspects of the work and problems of Africa and these other countries.

#### **Men and Religion**

Three hundred strong men from thirty-seven States in the Union and four provinces of Canada met at Silver Bay, July 22-30, to plan an aggressive campaign for the year beginning with September. Every denomination, and all ranks and conditions of church life were represented, and every phase of Christian activity was presented. No such meeting has prob-

ably taken place in the history of the divided forces of Christendom on the North American Continent. The object is to help find the 3,000,000 North American men and boys missing from participation in the Christian life. The hope is to stimulate special work for men and boys in every church on the continent; to win thousands of unconverted men and boys to Christ and the church; to double the enrolment in Bible-study classes; to reveal programs of Christian service that will command the lives of the most efficient men of the two nations.

#### **Student Volunteer Movement Results**

The report of the work during last year shows that 368 student volunteers sailed during 1910, assigned to 20 or more different fields. This brings the total number who have gone out up to January 1, 1911, after becoming members of the Movement, to 4,784. Other products of the Movement are noteworthy. There are 596 institutions of learning in Canada and the United States where classes for mission study are enrolled, the total number of classes being 4,379, and of students 29,322. In the school year of 1909-10 students in American and Canadian colleges contributed \$133,761 for missions.

### **EUROPE—GREAT BRITAIN**

#### **Missionary Literature in Braille Type**

Some members of the Church Missionary Society have recently set to work to produce missionary literature in Braille type for the blind, and the first issue of the *C.M.S. Braille Magazine* will shortly be in circulation. The magazine will not be issued for sale; but reading-circles among the blind, each consisting of from six to ten people, have been formed. For each circle one copy of the magazine will be prepared, consisting of selections from the society's recent publications, which will be passed from one member to another in a prearranged order. Several circles of the blind have been formed, and others are in process of formation.

#### **Bibles at the Coronation**

The British and Foreign Bible Society seized the opportunity presented by the naval review, one of the "events" of the recent coronation, to distribute New Testaments among the sailors of the foreign ships. Rear Admiral A. J. Horsley, of the British Navy, assisted in the distribution, and writes of it as follows:

"The Bible Society wished every foreign sailor and marine to be presented with a Coronation New Testament, as a souvenir of their visit to England, and, having no machinery at hand to do the actual work of distribution, appealed to Miss Weston, the well-known friend of the sailors, to organize it locally. This she did, writing for permission to the various captains through their consuls, and obtaining it freely in most cases. Only the Greek and Spanish ships made inquiries as to the particular version of the New Testament to be issued. They did not want the Douai Version in the Spanish ships, but some special one. This was duly obtained. At 10 A.M. I arrived at Portsmouth Harbor, having given her my name as a volunteer distributor for the Spanish ship, and found two steam launches filled with cases of Testaments, and other workers—40 in each launch—5 for each of the 16 ships. The distribution was completely successful."

#### **Bernardo's Work for Children**

Founder's Day was recently celebrated in connection with Dr. Bernardo's home at Barkingside, Essex. Among outstanding facts, it was noted in the report that the number of children dealt with last year was 18,862, the fresh applications being no fewer than 10,162—of whom 2,815 were admitted (572 temporarily, and 2,243 permanently). Broadly speaking, one child out of three comes from London, and two out of three come from the provinces. In 1910, 138 were deaf and dumb, or blind, or deformed, or incurable. The Homes emigrated 977 boys and girls to Canada in 1910, making a total of 22,614

(a figure which has since risen to 23,335), of whom over 98 per cent. have turned out successfully. Of the children under the care of the Homes 5,416 are boarded out in rural households—4,059 in England, and 1,357 in Canada. During the year the Homes supplied to needy and necessitous outside children 176,809 free meals, and 42,577 free lodgings, as well as 61,855 grants of garments, blankets, and boots. From July 15, 1866, to December 31, 1910, the amount received in gifts reached the enormous total of £4,453,600.

#### **The Lads of London**

The sixty-sixth annual report of the Central Y. M. C. A. says: "Upward of 15,000 lads under seventeen years of age start life annually in London, removing, not merely from parental control, but from the happy intercourse of country family life, to the loneliness of London's indifference." Quite reasonably, the writer proceeds to inquire: "Who will deny their perils to growing manhood? The danger of each alone is powerful: their combined force well-nigh irresistible. Who will question the value of an institution which provides for the useful employment of young men's leisure, while successfully dispelling the disheartening gloom of their loneliness?"

#### **Rescuing Fallen Men**

The Cornton Vale Garden Colony, Bridge of Allan, is one of nineteen institutions maintained by the Church of Scotland, devoted to social and rescue work. Its main object is the rescue and permanent saving of men who have fallen on evil days, sometimes through their own follies, sometimes through sheer misfortune. The men learn to work under pleasant conditions and Christian influences; and at length many of them are found situations at home or in Canada. In the colony, the men, some forty or fifty in number, are occupied on the land in fine weather, and during wet weather they are employed in chopping wood and other occupations.

### **THE CONTINENT**

#### **A German Missionary Convention**

On the way to his field in China Rev. Robert E. Chandler had the privilege, at Dr. Richter's invitation, of attending the annual convention of German missionary societies in Halle. The effect of the Edinburgh Conference was evident. The Germans are feeling the influence of students' and laymen's movements in England and America. Three recent events are exceedingly hopeful: (1) the German Colonial Council last fall, when leading business men and officials emphasized the need of promoting a living Christianity along with material expansion in German colonies; (2) an invitation from the wife of the imperial chancellor to hold a meeting for missionary addresses in her palace before a distinguished company; (3) the progress of the Student Missionary Society in the University of Berlin. Missionary enthusiasm among the student class is not yet great in Germany as compared with America; yet it is increasing, and missions are now being pushed in the university as big enough to demand the attention of any serious-minded thinker, no matter what his doctrines.—*Missionary Herald*.

#### **Aid for Russian Baptists**

At the Philadelphia meeting of the Baptist World Alliance a number of Russian Baptists were introduced who bore upon their wrists the marks of the prison chains, and upon their faces the scars left by Cossack whips. Many of them have been prisoners in Siberia, or are in danger of being sent there when they return to Russia. One man, who was badly beaten by the police, has baptized 2,000 converts. Another man who has baptized 1,500 was forced to work in a treadmill during his various terms of imprisonment. Another has been arrested more than 80 times for preaching. The members of the Alliance were so moved by the sight of these men that they contributed \$71,000 for the purpose of establishing a

Baptist seminary in St. Petersburg, and Dr. Russell H. Conwell and Dr. F. B. Meyer will go to Russia to ask the consent of the Czar.

Rev. William Felter, pastor of the First Russian Baptist church of St. Petersburg, who was a delegate to the World Alliance in Philadelphia, and who is the leader of the Baptists in Russia, has been soliciting additional funds in this country for a church building in St. Petersburg.

## THE OCEAN WORLD

### The Maori in New Zealand

A Maori clergyman writes in *The East and The West*, on "The Maori of New Zealand To-day." He says: "We have young Maori men occupying positions in almost all the professional walks of life—doctors, lawyers, clergymen, engineers, etc., all working side by side with their white brothers. The humbler avocations are not neglected. From various parts of the dominion we hear of farmers, artisans, clerks, dairy farmers, and tradesmen, all pursuing their businesses with energy and skill. We have ceased to hear of 'the lazy Maori' whose only home was in the minds of certain inaccurate observers. The work in the Maori mission field is carried on almost entirely by the young Maori clergymen and lay-readers."

### The Languages of Melanesia

For the scattered islands of Oceania the British and Foreign Bible Society has already provided versions of some part at least of the Bible in sixty-three different languages and dialects. Mr. Sidney H. Ray is compiling a valuable list of the languages of Oceania in which no complete book of the Bible has yet been issued. He gives the following list for Melanesia; and notes that Christian missionaries are already working among the peoples and tribes who speak these tongues: Fagani, Rumatari, Malau, Nggao, and Kid, are spoken in the Solomon Islands. Ubiri, Maisin, Binandele, Bongu, and Bokadjim are languages

of New Guinea. Lakona is spoken in Banks Islands; and there is besides the language of the Santa Cruz Islands.—*London Christian*.

## MISCELLANEOUS

### The Only Motive Which Avails

Prof Denny has recently said in the *British Weekly*: "The motives to mission work—in other words, to preaching the Gospel—can never be found in a command as such. . . . It is the passion of Jesus alone that evokes a responsive passion in sinful hearts. . . . If Christ, the propitiation, has been revealed to us as the power of God to save, then we have something in our hearts that lifts us above the need of commands and makes secondary motives unreal. The only motives worth considering in this region are the irresistible motives. We get nothing until we get men who say, 'We can not but speak. Necessity is laid upon us. We are debtors. Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us. Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great.'"

### Do You Keep Books?

*The Reformed Church Messenger*, under the heading, "Keeping Books," refers to a matter that concerns all Christians:

"'Do you keep books?' asked a minister of a young man.

"'Why, certainly, I keep books. Every business man does that.'

"'What I mean,' said the minister, 'do you keep books in your business with the Lord? Do you keep an account, for instance, of the money you spend on the church here at home, and of the money you give for the Lord's work among others; in missions, for instance, in our own land and in sending the Gospel around the world?'

"'No, I do not. I never thought of it,' said the young man.



"But the conversation set him to thinking. He now keeps books with the Lord. He has done so for many years. He knows to a dollar how much he invests in the affairs of the kingdom."

#### Another Radical Difference

Surely it is no accidental thing that practically all the starving die in the lands where Christ's influence has not gone. We have looked out on great Hindu famines, we have looked on great Buddhist famines, we have looked on great Confucian famines, we have looked out on great Mohammedan famines; we have not looked out on any great Christian famines; for wherever his influence has gone, even on the plane of the common necessities of human life, Jesus Christ is sufficient for the needs of all men.—ROBERT E. SPEER.

#### A Self-imposed Income Tax

A novel plan has been devised in a Presbyterian church in Milwaukee, and that is the adoption of a self-imposed income tax for the church. The agreement among members of the congregation is that all those having an income of \$1,000 or less will pay two per cent. to the church. Those who have larger salaries pay a larger percentage. On an income of \$3,000 and over the rate is five per cent. This payment is in full, and from those who pay it no other contribution is asked.—*Baltimore Sun*.

#### The Outcome of a Single Life

What may sometimes be accomplished through the efforts of one man is illustrated by the case of a German named Karl von Canstein. In 1710 he established a little society for distributing Bibles among the poor. Its aim was to sell the New Testament for two pennies and the Bible for six. Shortly afterward an urgent appeal was made to Christians for money to establish a printing plant, which brought in 11,000 thalers, equivalent to \$7,920. The first edition was printed in 1712. Canstein has been in

his grave one hundred and ninety-two years, but the society, which bears his name, still lives, and recently celebrated its two hundredth birthday anniversary. By the end of 1909, 8,000,000 Bibles had been issued.

#### General Booth's Secret

J. Wilbur Chapman has recently said: "When I was in London I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said: 'General Booth, tell me what has been the secret of your success all the way through.' He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army to-day, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.' "

#### Gave First His Money Then Himself

A business man of wealth, not a professing Christian, attended a laymen's meeting with a friend, and was interested in the address of a missionary. He asked how much salary the speaker received, and was told \$600. He thought a man of that ability could easily make thousands in New York. Finally, the business man decided that he would like to invest in a missionary in China, and with that object in view, was intro-

duced to the secretary of a foreign board. He asked how much salary he ought to pay for a good man, and was told \$1,000. He assented. But the secretary informed him that in the present state of its funds, the society could not put a new man in the field, even if his salary was paid, because at least a thousand dollars more was required for outfit and traveling expenses. "All right," says the business man, "I agree." "But," said the secretary, "the man must have a place to live in, as well as to work in." "How much would that take?" "Not less than two thousand dollars more." "Very well," was the response, "get the man." There was still another count, however, and the outcome was that \$5,000 would be the total needed to keep the competent missionary in the field. Still the business man said all right; and then, as the secretary was expressing his delight, said, "But I am a business man, and I don't do my business in this way. Draw up a contract, make it five thousand a year for thirty years, and I will sign it, so that I or my estate shall maintain that work." This was done, but it was only the beginning of the story. The man desired to see the missionary selected as his substitute in China; and, as the outcome of it all, gave his heart to the Savior for the rest of his days.

#### Begin at Once

A young man who had heard the Gospel accepted Christ. A little while after this he was asked: "What have you done for Christ since you believed?" He replied: "Oh, I am a learner!" "Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light?" He replied: "To give light." He was asked: "Do you expect it to give light after it is half-burned or when you first light it?" He replied: "As soon as I light it." "Very well," was the reply, "go thou and do likewise. Begin at once."—*Bible Society Gleamings*.

#### The Motive for Missions

The one motive that makes any other effective, and endures where others grow weak, is love for the Lord Jesus Christ and the loving purpose to obey His word of commission. Nothing less than this is sufficient to sustain for long periods the Christian's missionary enthusiasm. The enthusiasm generated in a great convention, or by striking and thrilling address, often prompts generous giving. But the glow of it fades, and steady principle must be relied upon to keep in action the impulses started in enthusiasm.

#### Self-sustaining Missions

Dr. Josiah Strong has been suggesting, in the *Homiletic Review*, a form of foreign missionary work that seems sensible. He proposes that young men of Christian faith and character shall go abroad, in the employ of commercial houses, doing the ordinary work of such employees, but using all the opportunities they may have for getting into personal touch with the people, and talking and living Christianity in such personal relationships. Dr. Strong believes that such a method of missionary endeavor is practical, practicable, and would be efficient.

#### OBITUARY NOTES

##### Dr. John B. Devins

Rev. John Bancroft Devins, D.D., the editor of the *New York Observer*, died suddenly at his home in Brooklyn, N. Y., on August 26th. He had long played a large and successful part in many of the Christian activities of the Presbyterian Church and in New York.

As an editor, Dr. Devins contributed much to the religious thought of the day, and was the advocate of every movement that made for the development and power of the religion of Jesus Christ. As an author his books of travel, written after personal experiences in the lands and scenes he described in them are not only attractive, but instructive and

suggestive in a high degree. As a philanthropist the largeness of his heart and the keenness of his thought, enriched by many years' experience with the poor and needy, gave his work for them, an influence and value not often found even among those who sincerely desire and strive to serve their fellowmen.

#### **Dr. George Robson, of Scotland**

One of the most efficient and devoted members of the Business Committee of the Edinburgh Conference last June was Rev. George Robson, D.D., who passed away in Edinburgh on August 2d. He was the editor of *The Missionary Record* of the United Free Church of Scotland, and was one of God's noble men in missionary work. It was largely his labor as chairman of the Business Committee of the World Missionary Conference that broke down his health and hastened his death. No man was more active in the preliminary arrangements for the conference, and no one contributed more to its spirit of unity and faith. Dr. Robson was in his sixty-ninth year, and had filled important pastorates at Inverness and Perth in the United Presbyterian Church before he became editor of the missionary publications of his church, and after the union took charge of the magazine of the United Free Church. Dr. Robson was known and trusted and loved for his noble spirit, his ability, and his devotion to the cause of Christ in mission lands. Three of his children were also given to the missionary cause. He was a member of the Continuation Committee of the World Missionary Conference, but on account of ill health was not able to attend its recent meeting at Auckland Castle. We need more such men as Dr. Robson proved himself to be.

#### **Rev. Daniel McGilvary, D.D. of Laos**

The death of Rev. Daniel McGilvary, D.D., on August 22nd is a great loss to the mission in Northern Siam, and removes one of the oldest

living missionaries. Dr. McGilvary was born in North Carolina, on May 16, 1828.

Dr. McGilvary was appointed a missionary to Siam by the Presbyterian Church in the U. S. A., on September 14, 1857. He arrived on the field on June 20, 1858, and continued in mission service in the Laos field to the day of his death. A few months ago he completed his autobiography, and the manuscript is now in the hands of the printer.

In his autobiography he states that during his short pastorate he learned the value of pastoral visitation, or as it is called upon the mission field, the value of itineration. Even when past seventy years of age, he easily ranked among the great itinerating missionaries of the world.

#### **Bishop Flickinger**

Bishop Daniel Kumler Flickinger, 87 years old, died in Columbus, O., from a heart stroke, on August 29th. Bishop Flickinger was one of the most noted United Brethren divines and authors in the country. He lived in Indianapolis. Among the books of which he was the author are "Off-hand Sketches in Africa," sermons, "Ethopia; or, Twenty-six Years of Missionary Life in Western Africa," "The Church's Marching Orders," and "Our Missionary Work from 1853 to 1889." For many years he was a member of the United Brethren Missionary Board.

#### **The Rev. John Hall, of Japan**

Rev. John Hall, aged 35, a native of Washington, Pa., died from injuries received on August 15th, when the Asama Yema volcano in Japan suddenly erupted.

Mr. Hall was a missionary of the Presbyterian Church on the Island of Hondo. He spent his childhood in Japan, and later returned to America to complete a course of study. He had been a missionary in Japan for about ten years. His father and uncle have been missionaries for nearly half a century.

## FOR THE MISSIONARY LIBRARY

THE GROWTH OF THE MISSIONARY CONCEPT.  
By Dr. John F. Goucher. 12mo, 202  
pp. 75 cents, net. Eaton & Mains,  
New York, 1911.

These are logical, convincing lectures by a man who is qualified to speak from first-hand knowledge as to the basis and progress of missionary work. Dr. Goucher takes as his key-note the propositions, "Christ alone can save this world, but Christ can not save this world alone." He discusses first, the apparently *impossible* tasks of saving the world, then proceeds to the *improbable*, as seen in the small likelihood of Africans and Asiatics listening to the Gospel; then he points out the *imperative* call to give the heathen the opportunity to hear; next comes the *indispensable*, the Gospel as essential to salvation and, finally the *inevitable* as seen in the certainty of Christ's final victory.

Doctor Goucher has filled his book not only with logic and good Christian philosophy, but with striking facts and interesting anecdotes. It is a book of great value to ministers and all who wish to strengthen their own position and to bring conviction to the minds of others.

THE WORLD ATLAS OF CHRISTIAN MISSIONS.  
Edited by James S. Dennis, D.D.,  
Harlan P. Beach, M.A., and Charles  
H. Fahs. Maps by John G. Bartholomew. Folio. 172 pp. \$4.00. Student  
Volunteer Movement, New York,  
1911.

When Professor Beach issued his Geography and Atlas of Protestant Missions in 1903, he placed all the Christians of the English-speaking world under an immense debt. The amount of information as to the extent and character of Protestant foreign missions, made available in those two volumes, was immense, and the labor involved in the collection, arrangement and recording of the facts can be appreciated by no one who has not attempted such work. Unfortunately and fortunately, for the work does not stand still, that first atlas is now out of date and another was called

for. This has now been issued in a revised, enlarged and improved form as a result of the work done by members of Commission I of the Edinburgh Conference. The present atlas contains all the excellent features of its predecessor—fine, clear, colored maps showing the location of all Protestant mission stations. A complete list of all Protestant missionary societies, detailed statistics of societies laboring in each non-Christian country, and a list of all mission stations with the Christian activities in each; but this new atlas contains, in addition to greater accuracy and fulness in ground covered in its predecessor, a political chart of the world, more detailed information as to the missionary societies (64 pages in place of 8 pages), more complete statistical tables (42 in place of 13 pages), and five additional pages of maps.

The new atlas is also an improvement on the edition issued at the Edinburgh Conference, since it contains not only maps and statistics showing the missionary activity of the Roman Catholic and Greek Churches, but has also the facts in regard to Protestant work in Roman Catholic countries.

There are few, if any, points to criticize in this masterly work of masterworkmen. We have discovered only one or two omissions, and these of little importance. The errors of the first atlas in the location and other facts about mission stations have been corrected, and any one interested can now not only discover the number, sphere of work, income and results of all the Protestant missionary societies of the world, but can see at a glance the amount of Christian work done in each country and the amount and character of the work in each mission station.

As we examine this atlas we are struck with the comparatively small number of Christian converts and at the same time with the wide extent of Christian effort. There are still unoccupied fields, but they are for the most part in thinly populated districts. The main centers are occupied in

every part of the globe. We are also imprecise with the truth, that while maps, figures and facts give much valuable information, they do not, and can not, tell the whole story or any large part of it. They do not reveal the character and influence of the converts, the spiritual forces at work, or the blessing that accompanies the workers.

The contrasts with some of the facts given in the first edition show the progress in the eight years that have elapsed. There are now 1,100 more ordained missionaries in the field, and a total of nearly 5,000 more of both sexes. Native helpers have increased 33 per cent., or by over 27,000, and native communicants have nearly doubled. The Protestant Christians have now 21,307 foreign missionaries and 6,837,736 adherents. It is impossible to compute Roman and Greek Catholic activity and results on the same basis, as there are no full and reliable statistics.

Every intelligent Christian should possess and study this atlas of the Kingdom.

### NEW BOOKS

**TURKESTAN: "THE HEART OF ASIA."** By William Eleroy Curtis. Illustrated, 12mo, 344 pp. \$2.00, net. George H. Doran Co., New York, 1911.

**AMONG INDIAN RAJAHS AND RYOTS.** A Civil Servant's Recollections and Impressions of thirty-seven years in the Central Provinces and Bengal. By Sir Andrew H. L. Fraser, K.C.S.I., M.A., LL.D., Litt.D., Ex-Lieutenant-Governor of Bengal. Illustrated. 18s. net. Seeley & Co., London, 1911.

**INDIA AWAKENING.** By Sherwood Eddy. Illustrated, 12mo, 273 pp. Missionary Education Movement of the United States and Canada, New York, 1911.

**CHINA'S STORY IN MYTH, LEGEND, ART, AND ANNALS.** By William Elliot Griffis, L.H.D. Illustrated, 12mo. \$1.25, net; postpaid, \$1.37. Houghton, Mifflin Co., Boston, 1911.

**THE CHINA MISSION YEAR BOOK.** Being "The Christian Movement in China," 1911. Edited by D. MacGillivray, M.A., D.D. 12mo, 466 pp. Paper covers, \$1.50; cloth boards, \$2.00. Manager, C. L. S. Books Dept., C444 Honan Road, Shanghai, China, 1911.

**KOREA: THE HERMIT NATION.** By William Elliot Griffis, L.H.D. Ninth Edition, revised and enlarged. With a new chapter on "Chosen: A Province of Japan," bringing down the history to 1911. Illustrated, 8vo. \$2.50, Charles Scribner's Sons, New York, 1911.

**THE HAPPIEST GIRL IN KOREA.** And Other Stories from the Land of Morning Calm. By Minerva L. Guthapfel. Illustrated, 12mo, 106 pp. 60 cents, net. Fleming H. Revell Co., New York, 1911.

**CHRISTIAN BELIEVES AND WHY.** By C. F. Hunter, B.A. 2s. Marshall Bros., London, 1911.

**AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY.** By Robert A. Hume, D.D. With introduction by Henry Churchill King, D.D., LL.D. 12mo, 224 pp. \$1.25, net. Fleming H. Revell Co., New York, 1911.

**MIRACLES.** By Rev. Canon Weitbrecht, D.D. Price, 1 anna. Christian Literature Society, Madras, India, 1911.

**"FISHIN' FER MEN: OR, 'THE REDEMPTION OF JERICHO KORT HOUSE.'** By Timothy Stand. By Joseph Clark. Illustrated, \$1.00, net. Eaton & Mains, New York, 1911.

**THE GROWING GENERATION.** By Barclay Baron. 1s., net. Student Christian Movement, London, 93 Chancery Lane, W. C., 1911.

**THE VOCATION OF SCOTLAND.** By Rev. Professor Cairns. 6d., net. Student Christian Movement, London, 1911.

**THE CHRISTIAN PRACTISE OF PRAYER.** By Kenneth E. Kirk. Student Christian Movement, London, 1911.

**THE MISSIONARY PROBLEM AND THE DENIAL OF CHRIST IN CHRISTENDOM.** By Malcolm Spencer. Pamphlet, 20 pp. Student Christian Movement, London, 1911.

**THE STUDY OF THE WILL OF GOD FOR MODERN LIFE.** By Malcolm Spencer. Student Christian Movement, London, 1911.

**BEST THINGS IN AMERICA.** By Katharine R. Crowell. Illustrated, 16mo, 96 pp. Fleming H. Revell Co., New York, 1911.

**THE KING'S DAUGHTER AND OTHER STORIES FOR GIRLS.** "Words Fitly Spoken." Every Story Contains an Important Lesson. Illustrated, 12mo, 224 pp. Southern Publishing Association, Nashville, Tenn., 1911.

**TIGER AND TOM AND OTHER STORIES FOR BOYS.** Illustrated, 12mo, 224 pp. Southern Publishing Ass'n, Nashville, Tenn., 1911.

**WHAT OF THE CHURCH?** By F. Sherman Wallace, M.A., B.D. 16mo, 123 pp., 50 cents, net. Griffith & Rowland Press, Philadelphia, 1911.