

JAMES CURTIS HEPBURN AT EIGHTY-SIX

The Missionary Review of the World

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SIGNS OF THE TIMES*

THE CHINESE CALDRON

The rebellion in China has become a revolution with astonishing success and rapid progress for the anti-Manchu faction. This uprising is radically different from the Boxer riots eleven years ago. Those were anti-foreign and reactionary. The leaders were uneducated, superstitious fanatics. This rebellion is anti-Manchu and progressive. Protection is promised to foreigners, and the aim is to throw off the Manchu yoke, which the Chinese have been wearing for nearly three hundred years, and to establish a modern representative government—some say to be modeled after that of the United States. The rebellion has been skillfully planned and financed, and proves that the Chinese have awakened and desire progress. The leaders are educated and capable and are carrying the masses of the people with them.

The uprising first showed itself in Cheng-tu, the capital of the far-western province of Sz-chuan. It gained strength as it advanced down the Yangtse Valley, driving the government troops before it or inducing them to desert to the rebel standard. The capture of Hankow and the neighboring cities was the signal for other uprisings in various provinces, until Fuchau, Nanking, Canton and other

large centers came into rebel hands. The alarm of the Government and the inability of the officials to control the situation has led to the suggestion of a compromise with the revolutionary leaders, including the appointment of progressive ministers and viceroys, the immediate institution of a national elective parliament (perchance even with woman-suffrage) and other progressive reforms. Yuan Shih Kai, who has been in disgrace, and is a Chinese, not a Manchu, has been called to take charge of the government forces, and appears to be in sympathy with the revolutionary ideals. Word comes by cable that a constitution has been granted for immediate operation, and that other sweeping reforms will be immediately instituted.

It is too early as yet to definitely predict the outcome, but China is a force to be reckoned with more than ever in the future of world politics. Missionary work has been temporarily interfered with during the disturbances, but the missionaries and Christians have not been molested. There is no indication that a success of the revolutionary party will be detrimental to the progress of Christianity; in fact, except in so far as materialism increases, there is reason to expect in-

* 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.

creased justice in courts of law, advancement in modern education, greater liberty of speech and of the press, and more freedom in religious work and worship. There is great need for earnest prayer for the missionaries and Chinese Christians, that they may be protected and divinely guided and strengthened in these trying times of war and in the readjustment during the days to come.

In China to-day there are 4,197 foreign missionaries and 12,108 Chinese Christian workers. The mission stations and outstations number 4,350, organized churches 2,027, and communicants 177,774. The total native Christian community numbers nearly half a million. The progress during the last ten years since the Boxer uprising has been remarkable, for there has been one hundred per cent. advance in practically every line of Christian work. In some instances the advance has been more like a thousand per cent.

CHINESE MOVEMENT AGAINST OPIMUM

The movement against opium is growing in strength and zeal in all parts of the Chinese Empire. Near the close of August ten thousand people, citizens and officials of the great city of Tientsin, gathered at the Athletic Field, in front of the Nan Kai Middle Schools, to witness and celebrate the first public burning of opium pipes and other smoking accessories. A Chinese band played patriotic tunes, while over one thousand pipes, some of them very valuable and finely fashioned in brass or fitted with ivory and jade stones, were destroyed in a blazing fire. The enthusiastic crowd cheered loudly for the Emperor and

for New China, while the officials and members of the Provincial Anti-Opium Society made addresses. The American consul, the German vice-consul, and a representative of the Russian consul expressed their sympathy with the Chinese reformers, and the Secretary of the International Reform Bureau made an address in Chinese. It is quite certain that this first pipe-burning in Tientsin will be followed by others soon, because the people are determined to do away with the opium curse, and it is being reported that in the near future (if the revolution does not prevent) a great pipe-burning will be held in Peking under the auspices of the Central Anti-Opium Society.

CHURCH UNION IN CHINA

The joint committee of the English Baptist and the American Presbyterian Missions regarding the Union Church in Tsinan, China, has issued its report. It proposes one united Protestant Christian Church for the whole of Tsinan city and suburbs, and the use of the present mission chapels until special buildings are provided. Entrance into the Union Church shall be "by either of the recognized forms of baptism at the option of the candidate, it being understood that baptism by immersion only shall be practised in property owned by the English Baptist Mission." Members of any evangelical church shall be received on certificate. The spiritual affairs of the Union Church shall be administered by a council consisting of the pastor and other church officers, and, in addition, two ordained ministers, one appointed by the Tsinan Presbytery and the other by the Baptist Union. Territory in the Licheng county is to be allotted to the Church for future evangelistic work.

CRITICAL DAYS IN TURKEY

Professor Hugh Black the other day, in speaking about the religious outlook in the United States, remarked that the problems now faced by our people, whether political or social, in the end, are all problems of religion. In a different but real sense the questions which threaten the foundations of the Turkish Empire are all religious questions. The press everywhere has noted the meaning of this fact to England and France, the great Mohammedan powers of to-day. But we would call attention to the influence of the fact upon Christians living in Turkey, and especially upon our missionaries isolated in its interior provinces.

Because Turkey is a Mohammedan state jurisprudence, politics, social ethics, all fall into one classification as the service of God. All are interpretations of the Koran. The ultimate principle underlying the foreign relations, for instance, of such a state is that of God's message to Saul by the hand of Samuel: "The Lord sent thee on a journey, and said, 'Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.'" This is considered the policy ordained of God toward all nations that are outside of Islam. It is held in abeyance when peace is more profitable to the state, but it finds ardent champions in Turkey whenever war breaks out.

The Italian attack on Tripoli is more than the seizure of a valued province. It also attacks the effort of Turkey to reform itself. It takes advantage of the weakness inseparable from so tremendous a change as that from the arbitrary to the constitutional form of government, and jus-

tifies this course by recital of the abominations of Abd ul Hamid, which the Young Turk administration hates as sincerely as Italy can. It has thus inflamed the best as well as the worst elements of the Turkish nation.

What we class as the worst element of the Turkish nation is worst in one respect only. It is that mass of industrious, according to their light, God-fearing, but untaught people who make up the greatest part of the population. Only the educated know of obstacles to a holy war of extermination upon Christendom. Ordinary Turkish peasants heartily believe that God has appointed a simple rule for relations with Christians or other unbelievers. It is the rule that fixes the relation of a New Zealand farmer to rabbits: "Let them alone if you must; get along with them if you can; but if through number and activity they occupy the land which God has given to you, kill them all. A rabbit is a rabbit whether he has or has not actually eaten your crops." Men of such beliefs whom a time of turmoil frees from government restraint may be led by their piety to lynch unbelievers who are handy while the aggressive unbelievers are out of reach.

Now, the point of these somewhat trite suggestions is that between four and five hundred missionaries—men and women, and chiefly Americans—are stationed in small groups all over Turkey. They have adapted their lives and their methods to the requirements of the Government, they are respected by all who know them, and they are on friendly terms with Mohammedans of high and low degree. But if, as is quite possible, Italian enterprises in Tripoli cause an uprising of the Moslem proletariat in

Turkey; or if, as European politicians fear, the Turkish provinces in the Balkan peninsula begin to crumble under pressure from their small but exigent neighbors; if, in short, anarchy takes the place of government in Turkey, the position of our missionaries may become intensely perilous.

These are the facts. They should not beget panic, nor lead to impractical appeals to the President for an impossible protection. The only effective appeal is to God. In full faith that the divine love will not leave these missionaries to the tender mercies of infuriated Mohammedan devotees, let us make earnest prayer that not a hair of their heads shall perish.

THE GREEK CHURCH IN TURKEY

Priests and members of the Greek Orthodox Church in Constantinople have founded a religious society to which they have given the significant title "Restitution." Its aims are the strengthening of the spiritual life of the members, the purification of the services and worship, and the amelioration of the character and life of the clergy of the Church. The organizers of the society are men of such high standing that a writer in *Pro-odos* (a Greek daily published in Constantinople) says that their very names give assurance of full consciousness of the seriousness of the work thus undertaken and of an earnest endeavor to accomplish it. The same writer complains that Greek Christians have hitherto neglected to use Christianity as the mighty means for social reform, because, as he puts it, "they have the shadow of religion, but little real life," and he points out present-day weak-

nesses of the Greek Church, viz., neglect of the Bible, formalism of worship, and an uneducated clergy. He therefore cordially welcomes the newly organized society as a forward step by those priests and lay members who love the Church and are trying to bring about a revival within her and return to the great ideals of primitive Christianity.

The organization of this society in Constantinople is an important and hopeful sign of the times.

BULGARIA AWAKENING

A large four-page appeal has just been printed and scattered broadcast over Bulgaria. It is address to the members of the Orthodox Church in that country, and it is signed, "From a group of humble Orthodox Christians, who, realizing that the truth has not been presented here as it should be, beg those who are informed on this most vital question to do what is necessary. If not, God's greatest wrath will be poured upon them. Awake, oh, Orthodox Christian."

This "most vital question" is: First, that the Church is meant to be God's chief instrument for elevating mankind; second, it consists only of twice-born and constantly growing true believers; third, its ministers' chief aim must be to bring sinners to Christ by means of preaching; fourth, the present ministry of the Orthodox Church contains many men without this aim, who pervert the teachings of Christ; fifth, these ministers must not be tolerated; sixth, the nation is suffering because of its neglect of God's law, and no improvement is possible without the apprehension and practical application of Christian teaching. All Orthodox Christians, both pastors and

people, are bound to work for the purifying of the so-called Christian community, that it may become a worthy part of the Church of Christ, which tolerates nothing impure.

Heavy indictments are brought against the Church in the appeal, and the whole document has been written with great earnestness and with much pain of heart. It is full of Scripture quotations, but its strength lies in the fact that its writers know that there is a large body of people within the Orthodox Church in Bulgaria who grieve over present conditions and who need only quickening from on high and a capable leader to bring about the needed great reformation. Thus, the appeal must bring results by the blessing of God.

ADVANCE IN SOUTH AFRICA

The next triennial meeting of the South African General Missionary Conference, representing all missionary societies, will be held in the sub-continent, in Cape Town, during the first week of July, 1912. Preparation for these meetings is being made by a series of commissions, on the lines of the Edinburgh Conference Commissions, appointed to gather data and formulate resolutions for discussion by the General Conference. One of the most important of these commissions is that on Survey and Occupation. Rev. J. Du Plessis writes that "it has been conclusively shown that considerable areas of South Africa, south of the Zambesi and Cunene rivers, are still unoccupied, or at least but very partially occupied, by missionary agencies, and it is hoped that the Commission's report will lead to a distinct forward movement, on the part of the missionary societies al-

ready at work, into the territories as yet unevangelized."

At the time of the meetings of the conference next June, the South African Parliament will be in session, and public attention will be directed to mission work as a mighty factor in the development of the new nation in South Africa. Dr. John Mott, of New York, and Dr. Julius Richter, of Germany, have been invited to be present. Public meetings will be arranged in which the most eminent South African public men are expected to take part. A missionary exposition will also be organized, at which scenes from native life will be depicted, methods of mission work illustrated, and demonstrations given of the instruction imparted at missionary institutions in trades and handicrafts. In this way the public will be enlightened as to the work actually being done by the missionary agencies of South Africa, and public interest and sympathy will be stimulated in missionary undertakings.

THE AFFAIRS ON THE KONGO

According to the *London Christian*, the friends of the Anti-Slavery and Aborigines Protection Society have received from their own messenger, Rev. J. H. Harris, their first report upon the present condition of the Upper Kongo. His impressions are based upon observations taken during a journey of 1,200 miles. Belgium is seemingly anxious to wipe out as soon as possible the bitter memories of the past. Of course, the work of reform is not complete, but some instalments of justice have arrived, and others are at hand. It is reported that a great British firm of soap-makers will establish business on the Aruwimi River,

where the oil-producing palm abounds. This would improve matters in the Kongo State very much, we believe.

Reports in German daily papers, however, do not sound quite as favorable as those of Rev. J. H. Harris, tho they do not deny the goodwill of the Belgian Government itself.

MOSLEM MENACE IN SOUTH AFRICA

The advance of Islam southward in Africa has been frequently noted by us, but we have little suspected that even in South Africa proper its propaganda is reaching out. It has been discovered that there are as many as 40,000 Mohammedans in that portion of the Dark Continent. At the meeting of the Students' Christian Association, recently held at Graaf Reinet, and attended by 200 delegates, the threatening spread of Islam in South Africa were freely discusst, and resolutions were passed which urgently call for a great increase in the number of student volunteers for the mission field. In answer to the call the number of volunteers (twenty at the beginning of the meeting) was increased by thirty-four others, while twenty more committed themselves to the same purpose, but must wait one year or more in order to be of the required age before signing.

CHANGES IN BASUTOLAND

Little Basutoland, in South Africa, contains less than a half million of heathen inhabitants, who are ruled by native chiefs under the oversight of a British Resident Commissioner. Eighty years ago its head chief asked the Paris Missionary Society to send some "men of peace" into his country, and its missionaries commenced work in 1833. They found dark heathenism and gross ignorance

everywhere, and cannibalism in some places. To-day 300 teachers are employed in the day-schools of Basutoland, and about one-fourth of all its inhabitants are more or less closely connected with the missionaries upon the 201 missionary stations. There are now 17 native ordained ministers, and the Christian natives contribute about \$20,000 annually to the support of the work. The increase in the number of native members of the congregation was 2,100 in 1910, and the Bible League, founded for the study of the Bible, has 4,500 members already.

THE SIGNS OF DAWN IN INDIA

Professor Harlan P. Beach, of Yale University, expresses his belief that there is a strong movement toward the religion of Christ, without its name, in India. A member of the theistic society, the Brahmo Somaj, met a missionary on Christmas day and told him that the members of that society were meeting by twos and threes to talk about Jesus Christ, and to pray to Him. Professor Beach's belief is shared by Rev. Robert A. Hume, who for thirty-seven years has been a resident in western India, who calls attention especially to the wonderful social advancement of India's women, and declares that the centuries of stagnation have come to an end. Women's clubs for social intercourse and intellectual improvement are springing up all over India, and Europeans, Parsees, Mohammedans and Jews are mingling thus. Child marriages, the giant wo of India's myriads of child widows, are on the decline, and some Hindu conferences have discusst petitions to the government for a law prohibiting the marriage of girls under fourteen. Mr.

Hume stated that the age of a Christian Hindu bride in Ahmednagar, his home city, is seventeen, and he declared that the influence of the Pandita Ramabai and of her faithful work for high-caste child widows at Poona, near Bombay, since 1889, is thus felt throughout India. In proof of the fact that India's moral atmosphere is changing, the Seva Sadan, or the "Home of Service," in Bombay, was founded by a Parsee for the same kind of service which Ramabai instituted, and numerous other cases in India show the appearance of a new spirit and signs of a new day among its multitudes of heathen inhabitants. This condition is hopeful if these reforms are prompted and permeated by the spirit of Christ, otherwise they offer no permanent relief, for they give the fruits of Christianity without the roots. There is no salvation for this world or for the next apart from Jesus Christ.

RAISING THE OUTCASTES IN INDIA

One of the greatest problems in the Indian Empire is that of the deprest classes. There are fifty millions of them—men, women and children, ignorant and poor, illiterate and despised, treated like slaves, yea, considered unworthy to be touched, and living in an awful state of moral decay. The condition of these masses is especially bad in South India, where it is continually impress upon them that they belong to a lower order of beings than the members of the castes, and where they are frequently forbidden the use of the common well and sometimes even the use of the common pond.

Among this great outcast population an extensive movement toward Chris-

tianity has been going on for some time, and it has been stated that during the past forty years 350,000 of them have become Christians in South India alone. Christian missionaries have paid special attention to the work among these downtrodden people, and Bishop Whitehead, of Madras, stated that he anticipated an influx of some thirty millions of them into the Christian Church within the next fifty years. The elevating influence which Christianity has had upon these people have naturally aroused the attention of unconverted, high-caste people in India and have stirred them into activity in behalf of the oppressed masses, and a largely attended conference in their behalf was held in Madras on July 8. The chairman, a prominent Brahman, Mr. G. A. Natesan, delivered a remarkable address in answer to an address of welcome read by a Pariah, Mr. Israel Nallappen. He called attention to the pitiful state of the oppressed masses, to the low wages for which they are forced to labor long hours in the burning sun, to the tremendous prejudice against them which prevails in every part of India, and, remarkable to the eyes of a Brahman, to the change which takes place in these people themselves and in their general condition when they embrace Christianity. He closed with an appeal to Hindus to change their attitude toward these fifty millions of casteless people, implying that there is danger of vast numbers of them joining the ranks of the Christians.

The conference passed a set of seven resolutions, which refer to the pitiful condition of the Indian outcasts and to means by which this condition could be improved, and which are to be submitted to the Indian Government.

These resolutions can not be expected to help much in improving the attitude of Hindus generally toward casteless people, for the remedy lies only in the Gospel of the Lord Jesus Christ; but the very fact that such a conference could be held shows that the spirit of Christianity is beginning to permeate these people and that the holy Brahman and the large property-owner are willing to come down from their lofty height of pride and superstition to help the downtrodden Pariah and to attempt to lift him out of his poverty and ignorance and dirt.

Some of the Indian papers called the conference a sly attempt of native Christians, especially of those employed in missionary efforts, to propagate their doctrines. The chairman was not a Christian, and Brahmans discuss the needs of the oppressed masses, Pariahs appeared before the public pleading for their downtrodden brethren, while the audience was composed chiefly of heathen Hindus of all classes. Not many years ago such a conference would have been impossible.

INDIAN MOSLEMS ASKING EDUCATION

A missionary of the Basel Missionary Society calls attention to the awakening desire for secular education among Mohammedans in East India. During many years they were bitterly opposed to it, but now they are proposing to found a great Mohammedan university at Aligarh, for which they ask 10,000,000 rupees, or more than \$3,000,000, from the followers of the false prophet in all India. Agents are traveling from

town to town, and have already succeeded in collecting 6,000,000 rupees, the rich Mohammedan princes of northern India contributing large sums. These agents call education the only salvation of Mohammedanism in India, and predict that, after the founding of the great university at Aligarh, smaller Mohammedan colleges will spring up in every part of the Indian Empire, especially in Malabar and Cochin, where the missionaries of the Basel Society are making gains among Moslems.

THE BIBLE IN THE SCHOOLS OF QUEENSLAND

Some time ago the people of Queensland decided, as a result of a referendum, to abolish the purely secular education in the primary schools and to allow all religious bodies to teach their own children during school hours. In a recent address to his synod the Bishop of Rockhampton referred to the result of the education Act and said: "We may truly regard this as a great gift from God to all among us who love Him and seek His grace. The Bible will be taught undenominationally—that is, without standard or formula—in the ordinary school course. But the standard of the Church's teaching must be the quite definite standard of the Church Catechism." The Bishop paid a compliment to the faithfulness of the clergy in teaching the children diligently week by week, and he expressed his high appreciation of the exceeding courtesy and kindness of the head teachers. The results of the Education Act are very satisfactory.



THE TEMPLE WHERE DR. HEPBURN FIRST LIVED IN JAPAN, 1859-1863

JAMES CURTIS HEPBURN **PIONEER OF SCIENCE AND RELIGION IN JAPAN**

BY REV. WM. ELLIOT GRIFFIS, D.D., ITHACA, N. Y.
Author of "The Mikado's Empire," "Verbeek of Japan," etc.

The Japan which Dr. Hepburn saw and wrought mightily to transform was one of which the present generation of Japanese know nothing. To the Mikado's 65,000,000 subjects (who in Hawaii and the United States number about 140,000 of the 150,000 away from home, in the Occident), the period 1858 to 1868 is as unknown, except by vague tradition, as are the days of Peter Stuyvesant to the average dweller on Manhattan. Nevertheless that era, in which both society and population were virtually as stationary as they had been for a hundred years previous, was what the writer actually saw. Such judicial proceedings as the burning of the paricide and incendiary, and the public processions in which phallic symbols were openly displayed and made use

of in the most obscene manner imaginable, had, by the year 1870, yielded to the pressure of foreign opinion.

In those days probably every third person in Japan was pitted by small-pox, and adults and children with open sores moved among the populace, tho the babies usually had on a yellow cap as a mark of possible danger. Infectious diseases of the most horrible sort were far from uncommon. On the highroad beggars were both numerous and clamorous. It was not customary to help a human being of this class when he was drowning, or likely to rid society of the burden of his keep, or to listen to his prayers if in danger; to cut him down as a dog was not uncommon. Then human life was considered of very little worth outside of the armed classes. The uni-

versal wearing of swords by samurai boys and men, who paid no taxes or tolls, reminded one of the medieval customs of our forefathers. The propensity of the sword to leave its sheath was evident in the bloody faces and the bodies of many a dog on which



MRS. JAMES C. HEPBURN

the sword-owner had tried his skill,—with more or less success. The vendetta, the sword duel, the tempering of arbitrary government by assassination of obnoxious officials, the common sight of dead bodies lying in the high road, with certain unmentionable popular habits, formed part of the recognized order of society.

All foreigners were looked upon with suspicion and hostility. Concessions of land for the formation of settlements at the treaty ports, however authorized by diplomacy, were suspected to mean their ultimate possession by foreigners. As for missionaries, they were almost universally supposed to be the emissaries of foreign governments and sent out to facilitate the conquest of the country.

In a word, modern and ancient ideas were daily at war. To keep the peace required wisdom at Yeddo and self-control on both sides.

Into such a land, in such an era, James Curtis Hepburn, M.D., came with purpose, consecration and equipment. He was one of the first and most potent of men to hurry into oblivion things uncanny and brutal, to banish diseases, wide-spread but too vile to be named in print, and to usher in the day when Japan, as one of the Great Powers of the world, should lead in public hygiene, in successful surgery and in breaking all records in saving the lives of the wounded in war. Not one public hospital was known in the empire in 1859, whereas to-day there are over a thousand, and, without costing half as much as those in America, probably do as good work. When China went to war with Japan in 1894, she had no hospital corps or provision of surgeons or medicines. Happy was the soldier killed outright, for terrible were the sufferings of the men who crawled off to die or lived with unextracted balls in agony for years.

Young men of the Japan of to-day may sneer at missionaries, boast of their country's progress, and wonder whether those of us who tell of these things that they saw with their own eyes are not drawing the long bow, are jaundiced by race pride, or are dealing with fiction. Yet the writer was not only familiar with the sea-port life and that in the capital during three years, but, even more than Dr. Hepburn, saw the interior of the country during many journeys and a life of one year in Fukui, away from the foreigners.

Probably no sights are visible to-

day such as those which I beheld many times in the doctor's dispensary at Yokohama. In a room able to hold about a hundred persons, in which, during fifteen years, from twenty to seventy-five gathered daily, stood this quiet, forceful man. Without fuss or visible emotion, tho not without real sympathy and profoundest pity, he did his work of relief. Around him were from five to fifteen young men, young Japanese M.D.'s of the future, who were preparing medicines, assisting in surgery or with bandages, dressings, or in preparation of the patients, they helped the doctor in one way or another, while themselves learning. In the company, waiting their turn, human beings of every condition, age, and sex showed the marks of sin, misery, accident, or infection.

Here was an old man, hoping for relief from some chronic disease, and perhaps only too ready to show the limb or organ that needed the attention of science and skill; here were mothers holding their sick babies in beseeching inquest of the doctor's face for a ray of hope—the eyes, it might be, of the little ones eaten out with smallpox, or even a worse disease; while the maternal eyes were “homes of silent prayer.” I can never forget those piercing looks into the doctor's face. Too often their piteous petitions were of no avail. Disease had gone too far and death was prompt and merciful. Happy, indeed, was the doctor himself, when by a pinch of powder, a bolus, a lotion, a dressing of salve, or a surgical operation, he could bring joy and hope. One need not go into the detail concerning what was at first a chamber of horrors, in which every sense was offended, but which became to the ma-

jority a palace of delight into which memory loved often to reenter. Around the walls were comforting passages from the Book of Books, rich promises, words of hope and ten-



IN OLD JAPAN

One of Dr. Hepburn's New-Year Callers in the Seventies. (A Boy and His Servant)

der consolation, messages from the Great Physician, so that waiting time and fruitful opportunity made this room often the very gate of Heaven to souls, whose ransom from the power of guilt, suffering and darkness began here. Yes, that dispensary was a Bethel to many Japanese. Dr. Hepburn's problems were not geographical, ethnic, or philosophical, but immediate and human.

Intensely human himself, out of his heart flowed streams of sympathy, help and healing. He and his wife

made their home one of abounding hospitality. Under his roof, whether they were lovers beginning, or lovers mated during long years of mutual burden-bearing, inquirers or visitors, scholars or common people, children



A JAPANESE BEGGAR

Dr. Hepburn Ministered to Many of these in Japan

or the aged friends of missions or critics and enemies, all who came felt the power of his sympathy, whether given by look, or word, or by the application of science and skill.

Rarely did Dr. Hepburn do anything in the line of duty, but that a rill of sympathy went with the doing.

You might disagree with him and he with you. Questions of policy might arise when discussion was warm, but no man could be an enemy to Dr. Hepburn unless he was himself a lover of enmity and strife. Whether for individuals or the nation, Hepburn's work, in quality, was that of a master. It is no exaggeration to say that for the Japanese born, since 1880, he, under God, made of this one a different world.

Who was this man? Physician, lexicographer, translator of the Bible, friend of beggars and emperors, and—oh noble task!—conciliator of missionary and merchant—he was always referred to in Japan as “kunshin”—the righteous and noble gentleman, and in East Orange, N. J., for nineteen years as the sunny elder of the Presbyterian Church. He was a pioneer of American science and Christianity in Japan, and the leader of that group of four mighty men of faith and valor, of whom Verbeck, Williams and Brown were the other three, who for twelve years, from 1859 to 1871, had the mission field of Japan pretty much all to themselves. These men were almost forgotten at home during our Civil War and were obliged perforce to send their letters by way of England, because the *Alabama* was sweeping American commerce off the seas. Some of them were compelled for a while to earn their own living. They were the wisest of the wise in that they sought not to call the noble and the mighty first to the Gospel feast. Going out into the highways and hedges, and taking hold of the boys, they helped to make the better kind of a Japan of which none of the native philoso-

phers, seers or political martyrs—and these were many—ever dreamed.

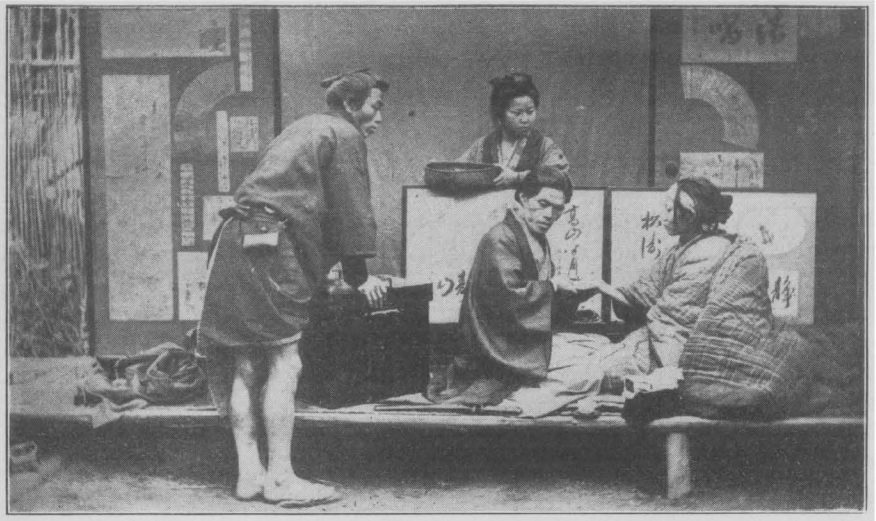
James Curtis Hepburn, M.D., LL.D., wearing the decoration of the third degree in the Order of the Rising Sun, from the Emperor of Japan, and forever enshrined in the hearts of the Japanese people, was born in the village of Milton, on the Susquehanna River, in Northumberland County, Pa., on March 13, 1815. As one might almost suppose from his name, his parents were Presbyterians, and when his father, a lawyer, eager that his son should be a lawyer also, sent him to college, it was Princeton to which, at thirteen, the lad traveled in a stage coach.

Pleading at the bar would require some oratorical power, and this the Hepburn boy or man never possessed. He distrusted himself then, and, even in later years, when American Christians were hungry for news from Japan and the prospects of the kingdom's coming were very dark. When this watchman, visiting at home, was asked "What of the night?" he, after having been, almost by main force, induced to enter a pulpit to speak, he rose trembling and succeeded three times in getting as far as to say "My dear friends." Then he retreated, and sat down, refusing to get up again. Nevertheless, having but five talents instead of ten, he buried none. As teacher, in council, and where speech, not of an oratorical, but of a deliberative kind was required, Dr. Hepburn always spoke with force brevity, clarity, and to the point. He reminded me of John Hall in council, whose every word seemed to weigh a pound.

Choosing medicine as his future profession, Hepburn, the college grad-

uate, entered the medical department of the University of Pennsylvania,—Ben Franklin's noblest monument. In the university he openly professed Christ and made a real consecration of himself to the Master. Of all the men with whom I have come in contact, none more signally illustrated the dictum of Carlyle, "Blessed is the man that hath found his work, let him ask no other blessedness." This was what sustained Dr. Hepburn through his unwearied and ceaseless labors. No matter which way his tastes ran, his sympathies were always in the line of his duty; and, because it was his greatest pleasure, he seemed to dignify that work. It is true that some thought him cold--blooded, because he kept himself so unremittingly and systematically at toil; but, probably, these were the most frivolous and those whom the world could most easily spare. Certainly Japan became gradually better because, from 5 A.M. to 10 P.M. through those thirty-three years spent on the soil of Nippon, Dr. Hepburn kept to his work with the tenacity of an ivy vine to a wall; tho in the human hearts of which this servant of Christ was Master, his name was as fragrant as a cherry-blossom.

In the hands of the Almighty Disposer of Events, two fellow students at the University were as the rudder to this life-ship, directing its course. One was the father of General Samuel Armstrong, long the president of Hampton Institute and an early missionary to Hawaii. The other was Matthew Loard, who went out to Africa as a missionary and gave his young life for what is to-day the Continent of Hope. But, back of all influences, invisible, like the energy



THE JAPANESE DOCTOR OF THE OLD SCHOOL (OR NO SCHOOL)

that does not depend upon wires or poles for transmission into messages of light, was the influence of his mother. At the head of a band of women who prayed for the coming of the kingdom, she did not fail to let her son know her own heart's desire concerning him.

These were the days of Harriet Newall. No illustrations of the power of spirit over matter appeal to the writer more than the fact that, before he was born, many American young women, his mother among others, were filled with a desire to carry Christ's gospel abroad, because of that beautiful life laid down so soon in Burma, where she was the help-mate of Judson. Many a woman who could not herself go, prayed her son into the work because of Harriet Newall.

After graduation the young doctor practised medicine for three years, and in October, 1840, married Miss Clara M. Leete. This partnership of love and mutual service lasted fifty-five

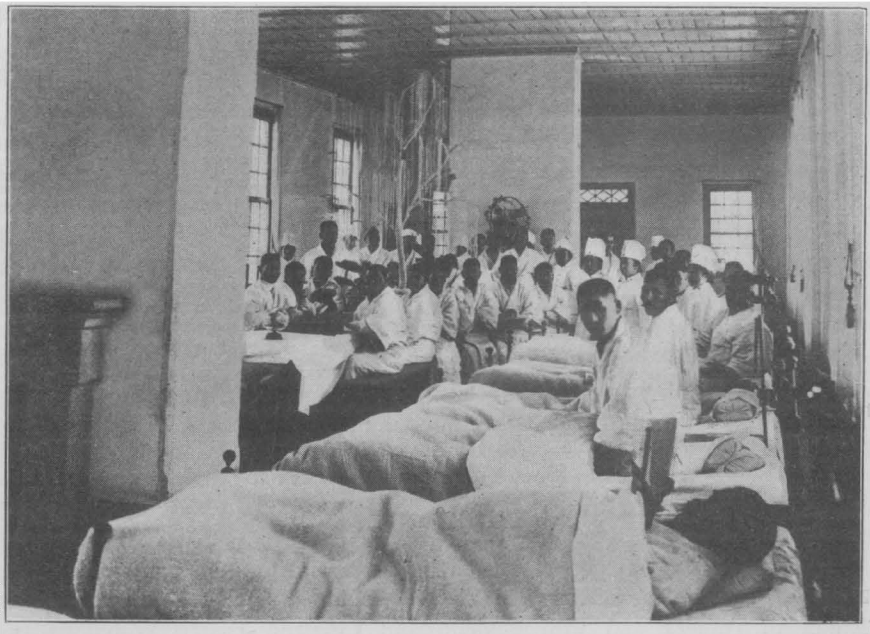
years. It is very difficult to put down in cold blood what Mrs. Hepburn was as host, friend, presiding spirit at the table, the home and in social life at Yokohama in "the seventies." In those days, when American ladies in Eastern lands were few and far between, she was often spoken of, on our war ships, as "The Mother of the American Navy." Many a young officer was saved from folly, impurity and dissipation by her kindly words. In the new settlement she was Dorcas, Martha, and Mary in one. Not a few homesick and heartbroken men were set forward in life, with a new song in their hearts. Not only was she kind to the Japanese, tho most of the new comers to the new seaports in the sixties were hardly of prepossessing appearance or of winsome character; she also may truly be called the beginner of female education in Japan. She collected and taught a class of native girls, and when Miss Kidder (Mrs. E. Rothesay Miller) came out from America

to do this special work, Mrs. Hepburn turned over her school to this lady, so eminently fitted for the work. Out of that class came the star pupil, most excellently trained to assist, when the Government itself woke up to the necessity of uplifting one-half of Japan, and Miss Margaret Clark Griffis and Mrs. P. V. Veeder began what has since developed into the Tokyo Normal School. The first textbook for this school was Hepburn's Dictionary, and until teacher and pupil had made some mutual progress it was the delight of the girls to commit to memory many columns of this kind of a lesson-help, new in Japan. Delightful it certainly was, in the freshness of novelty, for the maidens of Nippon in 1873 considered it something wonderful to see both their *kata kana*, or popular script, and the dignified Chinese characters set cheek by jowl alongside of English words

and phrases which the American ladies used.

We are not exaggerating when we say that Mrs. Hepburn was as the hidden cistern of oil that supplied the ever-trimmed and brightly burning lamp of a mighty man of God.

Having now "an helpmeet for him," Dr. Hepburn turned his back on a successful medical practise and accepted a call to be missionary physician in Siam under the American Board. They made the voyage in a slow sailing ship and arrived July 12, 1841, at "the lion city" Singapore, the capital of the British Straits Settlements. He was detained at this place because sickness among the missionaries required his presence. He utilized what proved to be a golden opportunity by engaging in work for the Chinese there, until the Middle Kingdom was opened to the Gospel. He thus laid a foundation of knowledge of



A WARD IN THE NAVAL HOSPITAL AT KOBÉ, JAPAN

the Chinese language which equipped him for later work both in China and Japan. When the new field opened, after what is called the "Opium War," Dr. Hepburn changed his plans and chose the city of Amoy, whence the tea ships of the East India Company, laden with material for the revolution, sailed for Boston in 1773. Landing at Amoy in October, 1843, he opened a dispensary for Chinese patients. His companions were Rev. W. H. Cummings and the Rev. David Abeel of the Reformed Church, who may be called the father of woman's work for woman in Asia and the inspirer of women's missionary societies.

The climate and the water were severe on the missionary women, and within a few months four of the six died. Of the men two were drowned, one of whom, Walter Lowrie, was thrown overboard by the Chinese pirates, who long infested these waters. Dr. and Mrs. Hepburn were not spared, and when they had become reduced in health by malaria, they were obliged to return home, arriving in New York March, 1846. In one of his letters Dr. Hepburn spoke tenderly of the little baby which he had to bury in Asia's strange soil.

Thus, the doctor's first missionary experience, lasting five years, seemed almost a total personal loss as well as a great disappointment. No other opportunity for missionary usefulness presented itself, and it seemed as though he must spend his life as a medical practitioner among his fellow Americans. Opening an office in New York city, he soon had an honorable and lucrative practise, and for twelve years was an active citizen on Manhattan Island. Twice he passed through epidemics of cholera and won golden

opinions by his success. He was active in church work and the future seemed to open to him all that a physician and a Christian layman could desire.

But in 1853 an event took place by which the Government of the United States more powerfully impressed the world than by any other act since the Declaration of Independence. Yet Japan was not opened to commerce and missionaries by Commodore Perry, but through the skilful negotiations of Hon. Townsend Harris, president of the Board of Education in New York City. A convocation of three men at Nagasaki, held probably on the deck of the United States steamship *Minnesota*, influenced mightily the future development of the unborn Christian church in Japan. Mr. Donker Curtius, the Dutch envoy, whose signature on a treaty of commerce with the Japanese was still fresh, mentioned to Dr. S. Wells Williams, secretary to the American legation in China and then visiting Nagasaki, that Japanese officers had told him that they were ready to allow foreigners all trading privileges "if a way could be found to keep opium and Christianity out of the country."

Dr. Williams was much impressed by this statement and saw the meaning of it. "Christianity," to the Japanese, meant political peril and foreign intervention. It really was this, when it was orthodox in Spain and Portugal to believe that the world, as divided by the Pope, meant that it belonged to them, their sovereigns and the Inquisition. Dr. Williams, calling together his two fellow lovers of his Master and of the Japanese, Rev. E. W. Syle, sailor's chaplain at Shanghai, and Chaplain Henry Wood, of the

Minnesota, the three talked the matter over. Making up their minds that the Japanese had no clear idea of what true Christianity was, they agreed to write, each one to his own board, the Episcopal, Reformed, and Presbyterian, urging them to be very careful in the choice of the right kind of men, who should win the Japanese and teach the people what true Christianity was. Undoubtedly the Holy Spirit guided the mission boards when they sent out such men as Williams, Verbeck, Brown, and Hepburn to the land of promise. As Dr. Williams wrote, "We had the satisfaction of seeing within a year the agents of these three societies in Shanghai."

When the call came to Dr. and Mrs. Hepburn it was as the breath of the Holy Spirit upon the smoking flax. Instantly a candle was lighted that has steadily illuminated humanity in the Japanese Empire to this day. The voyage in a sailing ship had lasted 146 days, when they reached Kana-gawa, the designated treaty port on the bay opposite Yokohama, where they were to live four years. Nothing had been said in the treaties about missionaries, as such, tho we must never fail to give credit to Townsend Harris for arguing the matter with the Japanese at Shimoda, so that missionaries could not be kept out, and thus opening the way for the preaching of the gospel. Mr. Harris, in his diary, wrote on Monday, June 8, 1857, summarizing his points made after eight months of negotiation: "No classes of Americans are named in the second article so that missionaries may actually come and reside in Japan."

The American consul, in 1859, was not specially friendly, not being gifted with prevision as to the want or need

of such persons in a trading settlement, but, after consulting with the Japanese Government, Dr. Hepburn was registered as physician to the consulate. An old temple, probably still standing, having been rejected by the Dutch consul as a stable, was made habitable after a little carpenter work for the new missionaries' residence, and then they began the unpacking of boxes. Sharing the temple with the Hepburns were Rev. Dr. Samuel Rolins Brown and wife, old friends, who also had been missionaries in China.

These were the days of feudalism, when servants and commoners prostrated themselves before the men of privilege and office, who wore two swords. Usually attired chiefly in their loin cloth, they awoke strange and not altogether pleasant feelings to gentlemen, and especially to ladies accustomed both to clothing and the usual upright attitude of free citizens of a republic. As a rule, American ladies, on their first view of such vast areas of cuticle, nearly fell into nervous prostration, while the male republicans actually felt like using boot leather, not for kicking but for assisting to elevate these groveling specimens of humanity and telling them to stand up like men who lived under the Stars and Stripes. As for meat, bread and potatoes, the doctor's wife had to depend for many months upon the ship captains. For one thing alone, Japan might well raise a monument to the Hepburns, for they taught the Japanese the meaning, the use, and the manufacture of soap. True, we gladly bear witness that in their persons, in the generous use of the bath, and in care of their houses the Japanese are among the cleanest people in the world. Yet as a foreigner long in

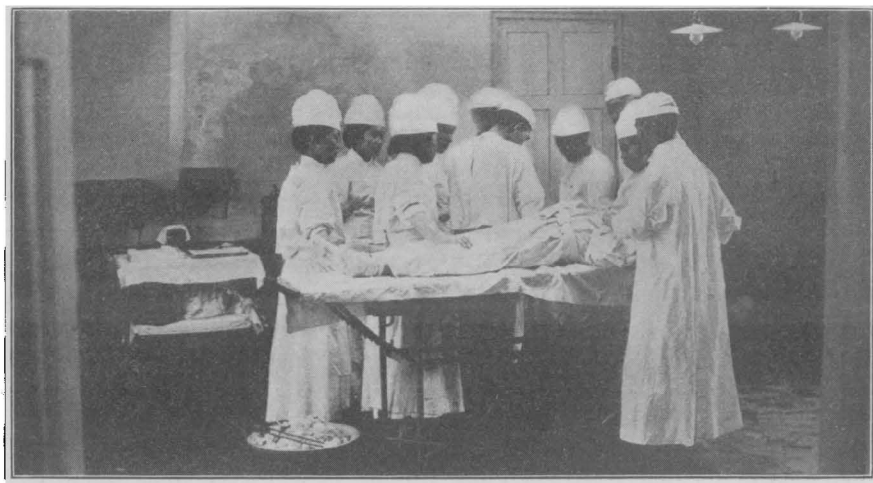
the Far East declares, "the Chinese wash their clothes and the Japanese their bodies." In some respects, next to Christianity, soap seemed to be the desideratum.

A missionary's daughter, who was ushered into the world under the doctor's supervision, writes in these later years, when her own daughters are graduated from college:

"If the friends, the pupils, the parishioners, and the patients and the

marsh, and Kanagawa was a port of the country, ruled, as report said, by two kings. In the large temple yard no untidy blade of grass which struggled up was permitted to remain. That is not *comme il faut* in a Japanese temple yard."

After four years the Hepburns moved to Yokohama, where they built a house on the main street, one story high, with an attic. No chimneys were then known in this earthquake country,



JAPANESE DOCTORS AND NURSES IN THE HOSPITAL AT ZENTSUJI

mere admirers of Dr. Hepburn could each bring but one flower as a symbol of their regard for him, their indebtedness to him, and their love for him, his house would not be big enough to hold the fragrant blossoms. Do you accuse me of prejudice? Then look through my spectacles. Imagine, at the close of the Civil War, in newly opened-up Japan, a Buddhist temple, looking like a one-story bungalow, propt on stilts, well set back from the streets in the town of Kanagawa, for Yokohama was then a mere strip of fishing shacks in the midst of a

so the sheet-iron stovepipe jutted up through the roof. In those days "foreigner haters" abounded, and swords were easily unsheathed. Saké, the strong rice liquor, with the fusel-oil still kept in it, at the cheapness of which Commodore Perry was alarmed, filled the stomachs of many of the swashbucklers, and life was held very cheap. Almost all foreigners went about armed when on the highways, and rarely without the protection of government guards. One fellow took employment with the doctor for the express purpose of assassinating him,

but after a few weeks, seeing what kind of people the missionaries were, he gave up his plan. No teachers could be obtained but those who were known to be spies.

Personally the writer never understood what the scripture meant which speaks of "leaping over a wall" until he tackled the Japanese language.

Japanese affairs. I carried into the far interior, in 1871, the first translation of the gospels made by him, in manuscript, and had the honor of teaching the first Bible class beyond the jealously guarded line of the treaty ports.

The doctor would rise every day at five o'clock in the morning, and in cold



THE OLD TIME NATIVE JAPANESE APOTHECARIES

Even then he had the help of a grammar and dictionary, tho his teacher was at first like a pump-stock, from which information was extracted only after severe labor. Dr. Hepburn, the pioneer, went at the language with next to nothing, but he leapt over the wall into the world of Japanese thought and the garden of her literature. Then began thirty-three years of systematic daily toil, glimpses of which I had the honor and pleasure of seeing when enjoying the boundless hospitality of his home, discussing

weather make his own fire. He worked till breakfast time, and then, after family worship, would go into the dispensary, usually for an hour, but sometimes for three or four hours. Returning, he worked on his dictionary, or reading in Japanese literature, and in later days making translations, until dinner at 1 P.M. In the afternoon he would take his exercise and visit foreign and other patients. His helper for years was the scholarly Okuno, who became a Christian and until eighty years of age was pastor,

evangelist, poet and hymnist of the church. No wonder that he was able to get out, in 1867, the first edition of his great dictionary on which all others are based. Three other editions followed, with still others in abridged forms. The work of printing and proofreading had to be done in China, at Shanghai. Dr. Hepburn wrote and published the first Christian tract in Japanese. From 1872 to 1879 he was busy with other scholars on the New Testament, and on the Old Testament until 1888.

The work in which the doctor took the greatest pride and joy, because it was wholly his own, and he knew it would do an endless amount of good, was his Bible Dictionary, in 1882. This was the then only help to enable Japanese to enjoy intelligently the Scriptural allusions and references that lay outside of their mental world. Better yet, such a work helped to show that the Gospel was as much for Japan as for England or America.

When out of the chaos of paganism Japan unfolded the glory of the new Christian life and the demands of education were for masters, as well as field laborers, Dr. Hepburn was made the first president of the Meiji Gakuin (Hall of Learning in the era of enlightened civilization). This is the college of the Reformed Churches holding the Presbyterian system in Japan, and is situated in Tokyo. To this work he gave not only his time and talents, but he secured from his friends large gifts of money for the dormitory, professors' residences and what others insisted on naming Hepburn Hall. He secured the erection also of Shiloh Church edifice at Yokohama,

then the best and most costly in Protestant Japan. Not a few of the dollars for these buildings came out of his own pocket. It seems a sort of mystic antiphon or requiem that, probably at the very hour of the passing of the great man's spirit, Hepburn Hall went up in fire.

It is hard for one to say which was the greatest of the triumphs of Doctor Hepburn's labors. Some may put their finger on this, others on that, but to my mind one of his greatest successes under God was in his winning the sympathy of the mercantile community and in bridging that unfortunately deep, perhaps unnecessary, gulf between missionaries and merchants, which exists on foreign soil.

On his return to America, in 1892, when the burdens of active life seemed to justify his retirement, the doctor made his home in East Orange, N. J., and from 1892 was an elder and faithful member of the local church. His home was near enough for visits to the graves of his "three beautiful boys." Only one son, who bears the name of his father, survives the doctor. On his ninetieth birthday the Japanese ambassador brought him the token of the Emperor's appreciation of his services to his people. Of Dr. Hepburn it may be written, as was said of his Master, "He saved others." On September 23, 1911, at the age of ninety-six, his spirit took its flight homeward.

I have said little or nothing of the doctor's habits of prayer, or Bible study, or his intense spirituality. Why should I? By his fruits we know him. He rests from his labors; his works do follow him.

JEWISH IMMIGRANTS IN AMERICA

BY REV. LOUIS MEYER, D.D., NEW YORK CITY.

I. Whence Do They Come?

The question of the home-country of all our immigrants is of the utmost importance, because their character can not be understood until we know from what surroundings they severed themselves that they might seek a more or less permanent home in this country. In regard to almost all races or peoples which send representatives to our shores among the multitude of immigrants, the question, "Whence do they come?" is easily answered, their names being expressive of their home-country in the majority of cases; but this is not the case with regard to the Jews. The answer which we received from the Commissioner-General of Immigration to our question, "What is the meaning of the word 'Hebrew' as used in the reports of the Bureau of Immigration?" shows the difficulty of an explicit answer, for it states, "The word 'Hebrew' means the people of Hebrew birth regardless of the country from which they came or the language they speak." Thus, a Jewish immigrant may come from almost any part of the wide earth, because Jews are found everywhere.

Reliable statistics concerning the origin of our Jewish immigration can not be had except for the port of New York, but since 78.17 per cent. of all immigrants of the fiscal year ending June 30, 1907, and 74.72 per cent. of all immigrants of the fiscal year ending June 30, 1908, landed in New York, the statistics for that port may well be taken as representative of the whole Jewish immigration. From them we learn that in the 18 months from January 1, 1908, to June 30, 1909, 69,912 Jews landed in New

York. Of these 50,750, or 72.6 per cent., were classified as Russian Jews by the Jewish experts; 4,222, or 6.04 per cent., as Hungarian; 9,710, or 13.88 per cent., as Austrian; 2,633, or 3.77 per cent., as Rumanian; 1,245, or 1.78 per cent., as English; 703, or 1 per cent., as Turkish, while the rest, a little less than 1 per cent., was made up of Jews from Sweden 11, Italy 4, Bulgaria 2, Denmark 7, Switzerland 1, France 49, Spain 6, Belgium 11, Holland 24, Greece 1, Finland 1, and increasing numbers of Jews from South Africa and South America, especially Argentina, who were probably emigrating immigrants to those countries, while a few came from India and Australia. Thus, the answer to our question, "Whence do our Jewish immigrants come?" might well be, "The vast majority of them come from Russia and Poland, while tributary streams come from Austria (Galicia), Hungary, and Rumania, and little attention need be paid to the remaining 3 per cent."

II. How Many Jews Come Annually

According to government statistics, there came to the United States in 1899 (the year ends on June 30) 37,415 Jews; in 1903, 76,203; in 1904, 106,236; in 1905, 129,910; in 1906, 153,748; in 1907, 149,182; in 1908, 103,387; in 1909, 57,551; in 1910, 84,260; and from July 1, 1910, to June 30, 1911, 91,223. During the ten years ending on June 30, 1910, 976,263 Jewish immigrants landed in the United States, almost 8 per cent. of the Jews in all lands (11,530,848 according to American Jewish Year Book 1909-10). In the 6 years from July 1, 1902, to June 30, 1898, 718,666 Jewish immi-

grants arrived. In 1907, 8.6 per cent. of the total immigration, comprising more than 40 peoples or races, were Jewish; in 1908, 13.2 per cent.; in 1909, 7.65 per cent., in 1910, 8.09 per cent., and in 1911, 10.38 per cent.

The height of Jewish immigration was reached in 1906, the direct fruit of the cruel and inhuman persecutions of the Russian and Rumanian Jews by the nominal Christian rulers and inhabitants of those countries. When the total immigration decreased 39 per cent., in 1908, on account of the great financial crisis, Italian immigration decreased 55 per cent., Austrian-Hungarian 50, Greek 41, but Jewish only 31 per cent. Out of the 392,073 emigrant aliens who departed from this country on account of the panic of 1907-8, 7,702, or less than 2 per cent., were Jews, while in November, 1907, when the panic was at its height, only 1 per cent., of the departing aliens was Jewish.

In 1907, 127 Jews were deported, more than of any other race except the Japanese, and 64 of these were insane. In 1908, 181 were deported, and 87 on account of insanity. In 1907, 1,257 Jews were debarred, or 9.6 per cent. of the total debarred, and in 1908, 679, or 6.2 per cent. of total debarred; in 1909, 614, or 5.9 per cent. of total; and in 1910, 1,954, or 8.05 per cent. of total. The reason for debarring being extreme poverty in the majority of cases during these years. We would draw special atten-

tion to the fact that in 1907, the Jewish immigrants furnished a little more than their proportion (8.6 per cent.) to those debarred, that in 1908, they did not furnish quite one-half of their proportion (13.2 per cent.) of those debarred, and that in 1909 and 1910 they furnished a little less than their proportion, (7.65 per cent., resp. 8.09 per cent.)

III. The Occupations of Jewish Immigrants

The Jew, it is supposed, is a born business man, and the general impression prevails that very few skilled laborers and no professional men whatever are found among our Jewish immigrants. In the following table, which is based upon the official statistics of our government for 1907, 1908 and 1909, we compare the Jewish immigrants with the Italian, because the poverty and lack of advantages of the Jews of eastern Europe are well comparable to those of the Italians, who furnished 294,061 immigrants in 1907, 135,247 in 1908, 190,398 in 1909, 223,453 in 1910, and 189,950 in 1911.

Two important lessons concerning the Jewish immigrant should be learned from the table below.

1. The Jew brings wife and children with him or sends for them as soon as he is able to pay their fare, in the majority of cases.

2. The Jew is represented in every trade, with no exception in the list.

OCCUPATIONS OF IMMIGRATION	Jewish per cent.			Italian per cent.		
	1907	1908	1909	1907	1908	1909
1. Professional (lawyers, doctors, etc.).....	.7	.7	.8	.4	.6	.2
2. Skilled (including almost every trade).....	37.0	35.0	31.6	11.7	12.3	7.1
3. Miscellaneous (including farm laborers and servants)...	16.0	19.1	17.0	66.3	54.5	69.6
4. No occupation (including women and children).....	46.3	45.2	50.6	21.6	32.6	23.1

This can not be said of any other race, except the English, so that the oft-repeated calumny that the Jew is found in a few trades only should cease. The Jewish representation in each trade is never below the average, but the English is, according to immigration statistics.

IV. Where These Jewish Immigrants Settle

In a general way the question might be answered: "They settle in our large cities, almost always in distinct, circumscribed quarters," but the majority gives as its final destination, Greater New York. Of all the immigrants admitted to this country in 1908, 32 per cent. claimed the State of New York as their ultimate destination, but of the Jews admitted in 1907, 62.9 per cent.; in 1908, 66 per cent., in 1909, 60.2 per cent. (or 34,633), and in 1910, 62.8 per cent. (or 51,971), reported the State of New York as their goal when they arrived. Earnest efforts are now being made by Jewish leaders to deflect the stream of Jewish immigration from New York and the great commercial centers, to the South and West of our great country, but hitherto with comparatively little success.

The number of Jewish inhabitants in our States and cities are mere estimates, and therefore not reliable, but we do not hesitate to say that our observations cause us to consider the statistics in the American Jewish Year Book as far too low. A careful investigation of the Presbyterian Home Mission Board's trained and careful field-investigator in Newark, N. J., for instance, revealed almost as many Jewish inhabitants in that one city as the Jewish Year Book reports for the State of New Jersey. Any observer

in Chicago knows that the great city contains many more Jews than the Jewish Year Book reports for the whole State of Illinois (110,000).

We will not add new estimates of Jewish inhabitants of our great cities to the already too numerous ones, but we simply point out that more than fifty per cent. of the two millions and one-half of Jews who are thought to be in the United States live within twenty miles of New York's Post Office; and that, according to their own declarations on landing, about three-fifths of the recent Jewish immigrants are to be found in that city (about 580,000 out of the total Jewish immigration from 1899 to October 1, 1909).

V. Why Do These Immigrants Settle in the Cities of Their Choice?

Wherever these Jewish immigrants settle in extensive numbers they establish distinct Jewish quarters called Ghettos, cities within the cities, which are just as separate from the surrounding Gentile quarters as if they were enclosed by walls with gates securely fastened every evening, as in the Ghetto of the Middle Ages in Europe. Racial and religious considerations, and, to some extent perhaps, the custom of the old world, lead to the continuance of the Jewish Ghetto even in the liberty of the new world, and in the Ghetto, curious old-world ways and customs continue to prevail tho the younger generation try hard to be freed from them. The signs are mostly in Yiddish, the language spoken by almost all these newcomers, which is nothing but the corrupt German of the Middle Ages with an admixture of Hebrew, Polish, Russian, and English words, written with Hebrew letters.

In Greater New York there are four distinct Jewish quarters. The oldest and largest one (larger than any other in the world) extends from the East River to the Bowery, from Catharine to Houston Street, and is thought to contain 450,000 Jewish men, women and children. It is the most densely populated part of the earth, having 625 people to the acre. Some of its blocks are said to have between 1,500 and 1,700 inhabitants.

The uptown Jewish quarter extends from Eighty-sixth to 125th Street, from Fifth Avenue to the East River, and has about 200,000 inhabitants. The Williamsburg Jewish quarter contains 150,000, and the Brownsville Jewish quarter 75,000 people. But there are large masses of Jews north of Houston Street up to East Sixth Street; in the Bronx, and also in the Lenox Avenue part of Manhattan, while it can be said that to-day there are few parts of Greater New York where no scattered Jewish colonies small or large can be found.

Philadelphia and Chicago also have large Ghettos, while Boston, Baltimore, Pittsburgh, St. Louis and practically all our large commercial cities have smaller ones.

The housing question in these Jewish quarters, especially in those of New York, is a very serious one and lies at the bottom of many of the social and moral problems which challenge the religious workers among the people.

VI. Some Characteristics of Jewish Immigrants

The vast majority of these people come from eastern Europe, where educational advantages are lacking. Thus, we need not wonder that of the

56,277 Jewish men who landed in 1908, 9,455, or 16.8 per cent., could neither read nor write, while of the 47,110 women 13,762, or 29.21 per cent., could neither read nor write. This does not agree with the common notion that every Jew is a learned man. In 1909, 12,372, or 21.5 per cent., Jewish immigrants were illiterate (4,944 male and 7,428 female). In 1910, 17,963, or 21.3 per cent., Jewish immigrants were illiterate (7,593 male and 10,370 female). Most of these people are also wretchedly poor, which is sufficiently shown by the fact that the 103,387 Jews admitted in 1908 brought with them only \$1,242,755, only 4,790 being able to show \$50 or over, while the passage of 63,492 was paid by relatives. But in regard to money brought we call attention to the fact that it includes only money shown by arriving Jewish immigrants, while undoubtedly much carried was not shown, and that it can not be determined what portion of the amounts shown was sent to these immigrants by relatives or friends already in this country, or was borrowed from friends in the country from which they came.

It is often said, and we have heard it stated by Jewish leaders, that Jewish immigrants frequently do not come up to our standard of cleanliness. We do not intend to make a denial of the fact, but why should we apply to any immigrant any other standard than that of the country from which he comes? These Jews lacked social and educational advantages in their poverty-stricken European homes. Little opportunity for improvement is granted them within the pale of settlement, where Russian tyranny and cruel oppression keeps them almost prisoners. Much that seems queer to us, or even

bad in the newly arrived Jew or Gentile, is simply a custom of the old world, of which nothing is thought there, and which we have no right to condemn unconditionally. But, after all, it is well established that our Jewish immigrants, instead of being less clean than others who come from the same surroundings and conditions, are at least as clean as their fellow immigrants.

We consider the desire of the Jewish immigrants to "Americanize" themselves one of their chief characteristics. Frequent attention has been called to the large numbers of Russian Jewish immigrants who "Americanize" their name. Many simply translate their names, so that Lichtenstein now becomes Lightstone; Weiss, White; and Grün, Green. Others have imbibed such hatred for Russia on account of the cruel persecutions to which they and their kindred were subjected, that they desire to shake off all that reminds them of that country. Thus, they drop the ski, the witz, the witch, at the end of their names, and Michaelowitz becomes Michaels; Grafinsky, Graf; Shidlowsky, Sheldon. Others have names almost unpronounceable to any one but a Russian, or names which, if pronounced after the English manner, take on an evil meaning, like that of the shoemaker on the lower East Side in New York, who was astonished to see the street arab^h her and repeat the name in lusty us, when he had it painted upon his window in beautiful, yellow color; it read, "A. Damchick." But others of these immigrants, and their number seems to be on the increase, want to be known as Americans by their very names, sometimes for business reasons, sometimes on account

of a desire to escape the common petty persecutions from which they continue to suffer from Gentile neighbors, even in our great free country.

But the desire of these immigrants to Americanize themselves is best expressed in their eager desire to take advantage of the educational institutions. Very soon after their arrival many of their children are found in the admirably managed Jewish institutions, like the great building of the Educational Alliance on East Broadway, New York. As soon as possible the children are sent to the public schools, and the night schools are crowded with men and women, old and young, who are eager to learn the language of their new home.

VI. The Success of These Immigrants

In the public schools the young children of Jewish immigrants rise quickly to the top, not because they are more talented than their Gentile classmates, tho almost every school-teacher acknowledges that generally they are quick-witted and alert, but on account of that inherited perseverance which causes them to wrestle with their assigned task until it is accomplished. The rapidity with which they acquire the English language is amazing, altho it takes them many years to overcome their peculiar pronunciation. We have never seen a more interesting performance than the one which we witnessed in November, 1909, in the hall of the Educational Alliance in New York, the foremost Jewish institution for immigrants. The Central Conference of American Rabbis was holding its annual meeting in New York, and its members were invited to inspect the work of the Alliance. The pupils of different stages of development were intro-

duced, and gave proof of the rapidity with which they acquire the use of the English language, some of them declaiming long pieces of poetry with excellent pronunciation, and in a manner which proved that they understood what they were saying, tho they had been in this country at best a few weeks. Jewish children are more quickly Americanized than the children of any other immigrating people. This has certainly great advantages for the success of the people, but it has also its great disadvantages. Of these we shall speak later.

From the public schools a large number of these children proceed to the high schools, normal schools, and colleges, where a surprizingly large percentage of them carry off honors and rewards. So numerous are those who devote themselves to the profession of teaching, that the College of the City of New York, and the Normal College of New York contain between 75 and 80 per cent. of Jewish pupils, almost all of whom are the children of recent immigrants, or immigrants themselves, and from these two schools comes the majority of the new teachers of Greater New York. A goodly percentage of these children pass through college, some through the universities, making an exceedingly fine showing as far as scholarship and honors are concerned, and more and more of them are now appearing among the acknowledged leaders of science and learning in the United States. A large percentage select the profession of the lawyer, or that of the physician, and are comparatively successful.

The main success of this younger generation is found whenever its members take part in competitive ex-

aminations for public service. There they outrank all their competitors, and were it possible to take a racial census of those who pass through competitive examinations into public positions of trust, the public would be furnished with a convincing illustration of the remarkable success achieved by the younger generation of our Jewish immigrants.

But our Jewish immigrants, considered as a whole, enter every trade and send representatives into every occupation, many of them not being willing or able to take up the trade or profession which yielded them a living in the old country. They are found among cigar-makers, tailors, makers of surgical instruments, of lamps, cut-glass articles, and fancy ironware, makers of patent-medicines, upholsterers and makers of leather articles, contractors and builders, clothing manufacturers, makers of caps and hats, and so on through the whole list of trades.

It is generally supposed that every Jew is a born business man and very successful, as such, but investigations clearly prove that he is the inferior of the Yankee, the Scotchman, the Greek, and the Armenian in commercial shrewdness, and that the Jewish immigrants very largely join the laboring class. The great majority of them remain wretchedly poor, and the lavish charity of their Jewish brethren has lately been proved unable to cope with the misery that prevails. Thousands and tens of thousands of them are barely existing on starvation diets utterly incomprehensible to the American laboring man, altho they are thrifty, industrious, and sober. Yet, after all, a larger percentage of Jews than of almost any other immigrating

race succeed in emerging from the poverty and want. Their economic powers are paralleled by that of no other people, and their perseverance and tenacity, aided by a keen intellect and an unfaltering industry, lead many of them to the coveted goal. The peddler develops into the storekeeper, thence into the merchant. The janitor of the tenement house in the course of a few years oftentimes becomes the lessee of the very building, to finally blossom out into the owner of one or more of these "dumb-bell double-deckers" in which his less fortunate co-immigrants are herded.

The progress of the Jewish immigrant from eastern Europe can be best seen along Broadway or along Fifth Avenue from Fourteenth to Twenty-third Streets, in New York. The former German Jewish names are fast disappearing, and Russian Jewish names are taking their place. But, after all, among the fifty richest men of this country not one is a Jew and of the countless trusts not more than two are apparently in Jewish hands. Yet the published statement has never been challenged, that "in the section (of New York) from Sixtieth to Ninetieth Streets, between Lexington and Park Avenues, live 500 Russian Jews worth \$100,000 to \$1,000,000 each." As far as we have been able to ascertain from published and available accounts, none of these men came to this country before 1876, while the majority reached this land of freedom after the persecution in Russia began to be harsh in May, 1882.

Of their success in the sphere of journalism we need not speak, for it is too well known. They are found as a most important element in the musical and theatrical profession,

while they also are not strangers to the gambling-house and to the race-track.

In general, however, it may be said that of our Jewish immigrants a surprisingly large proportion prove a "commercial success" in the land of their choice.

VIII. Religious and Moral Condition

We do not mean so much the religions and moral condition in which they arrive, as the conditions which develop sooner or later after their arrival.

The majority of our Jewish immigrants belong to the so-called orthodox Jews, who, on account of their reverence for the traditions of the rabbis contained in the Talmud, are often called Talmudical Jews. Many of these disintegrate religiously soon after their arrival. While large numbers continue to adhere at least outwardly to the ceremonies and rites of talmudism, in a general way the busy life of the new country is not favorable to the quiet development of Jewish orthodoxy and only a small percentage of our Jewish immigrants continue to adhere as strictly to the rites and ceremonies as it was their custom in eastern Europe. The Jewish Sabbath can not be as strictly adhered to as was possible across the ocean. Crowded into tenements, overworked in sweat-shops, underfed, in a strange land, breathing the alien air of unwonted freedom, signs of religious disintegration are visible everywhere in the Jewish quarters.

Many of the younger generation, especially the young men, break with the religion of their fathers in the old country and some become materialists, some rationalists, some socialists, and some even atheists and anarchists. In

the new country the number of Jewish young people to whom the religion of their parents becomes ridiculous and contemptible, rapidly increases, because in the rush of the busy life Jewish family life becomes utterly disorganized. The father is no more the priest, but he is the money-getter; the mother now is only the housekeeper, and the children have pleasure and comfort as their watchword. The father is the head only because he supplies the means of living. There is little or no time for the religious training of the children, who as soon as possible must contribute their share to the earnings of the family in many, many cases. Thus, the younger generation rapidly drifts away from all religion.

Many of this younger generation are drifting into evil habits and into sin. A Jewish rabbi wrote in *The American Israelite*, June 4, 1908, "There is drinking among Jewish young men, incontinence of Jewish young men, petty crimes among the young Jews, gambling among the young men, and, finally, the growth of prostitution among the Jewish young girls." Another rabbi said, in *The Chicago Israelite*, March 7, 1908, "There is a constantly increasing number of Jews becoming inmates of our penal and correctional institutions." It is true, we must confess it to our sorrow, that vice and crime are increasing among recent Jewish immigrants, but we would emphasize the well-established fact that, after all, a far smaller ratio of Jews is found among criminals than of their Gentile fellow immigrants from countries with similar or like advantages as Russia, and that native-born criminals outrank the foreign-born criminals by far.

The answer to the question, "What is the religious and moral condition of our Jewish immigrants in their new home?" must be: "There is much danger of their demoralization in religion, and therefore also in morality as they come into contact with the new conditions prevailing here."

IX. The Duty of Americans to These Jews

The Central Conference of American Rabbis (Reform) decided that it is the duty of the hour to approach these masses of religiously disintegrating Jewish immigrants with tracts and statements of American Reform Judaism. The Union of Orthodox Rabbis is casting about to find a way of leading back into the fold the wandering sheep.

The American Christians believe that they owe a twofold duty to these Jewish immigrants: First to welcome them as they come to these shores, having escaped tyranny and persecution by so-called Christians in Europe and elsewhere. They must be assured of freedom from persecution in this land of liberty and must experience Christian love without prejudice or ill-feeling; second, if these Jewish immigrants are to be favorably impressed with Christianity the Gospel must be presented in a friendly, tactful and brotherly way that will prove it to be a priceless possession.

God is bringing multitudes of Jews to our shores. What is the purpose? We doubt not that it is His purpose to give us the opportunity and privilege of offering unto them the Gospel, which is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.



A MOHAMMEDAN MOHARRAM PROCESSION IN BOMBAY

ISLAM IN INDIA

BY REV. S. M. ZWEMER, D.D., BAHREIN ISLAND, PERSIAN GULF
 Author of "Islam," "The Moslem World," "Unoccupied Fields," etc.

The Lucknow Conference emphasized anew the importance and the strategic character of the Moslem population of India. It is a startling fact that there are now under British rule more Mohammedans than under any other government in modern or in medieval days, and that the bulk of these Moslems live in the Indian Empire. Counting all her possessions and dependencies, at least 95,000,000 followers of the Prophet of Arabia are to-day enjoying the blessings of British rule, and the total number of Moslems in the British Empire is 5,000,000 in excess of the total Christian population of that empire. According to the last census India has the largest Moslem population of any country in the world, leading the list of Moslem

lands with no less than 62,458,077 followers of the Prophet. Nor is the Moslem population of India at a standstill: it is growing. The coming census will probably show that the total number of Moslems in India approaches 70,000,000. There are more Moslems in India than in Egypt, Persia, Morocco, Algiers, Arabia, Tunis, Afghanistan, Tripoli and Turkey combined, and because these Moslems are more accessible than those of any other country, with the possible exception of Java, no one can doubt the importance of reaching them with the Gospel in this decisive hour of Christian missions.

A rapid tour of the principal centers of Moslem population in India prior to the Lucknow Conference, and

the conversations and discussions in connection with this memorable gathering, have imprest upon my mind the fact that there never was a more opportune time for the evangelization of Moslems, nor a more strategic place than is the case now in India. Educational and social conditions are plastic and changing. Islam is recognizing its own inadequacy and attempting to adapt itself to new conditions, and yet, of all the non-Christian religions of India, Islam exhibits the greatest solidarity and is conducting a more wide-spread propaganda in India, and from India into other lands, than any other religion. It is only recently that Moslem propagandism in British Guiana and the West Indies, as well as along the Uganda Railway and in South Africa was shown to be carried on by Indian Moslems. A Moslem from India is publishing a paper in Tokyo, Japan, entitled *The Islamic Fraternity*, and the manager of the Mohammedan Tract and Book Depot at Lahore assured me that, next to India, the largest number of his English books were sent to Durban, South Africa.

The importance of the Moslem problem in India is also evident from the fact that the frontier problem, stretching all the way from Baluchistan to the borders of Tibet, is invariably bound up with the attitude of Moslems toward British Government. It is still true, as Sir Wm. Hunter stated in 1876, that there is "a standing rebel camp along the Northern Frontier,* where chronic conspiracy may always be expected."

A final reason for the urgency of the Moslem problem in India is that of the rising tide of education. The educated Moslems of India, long

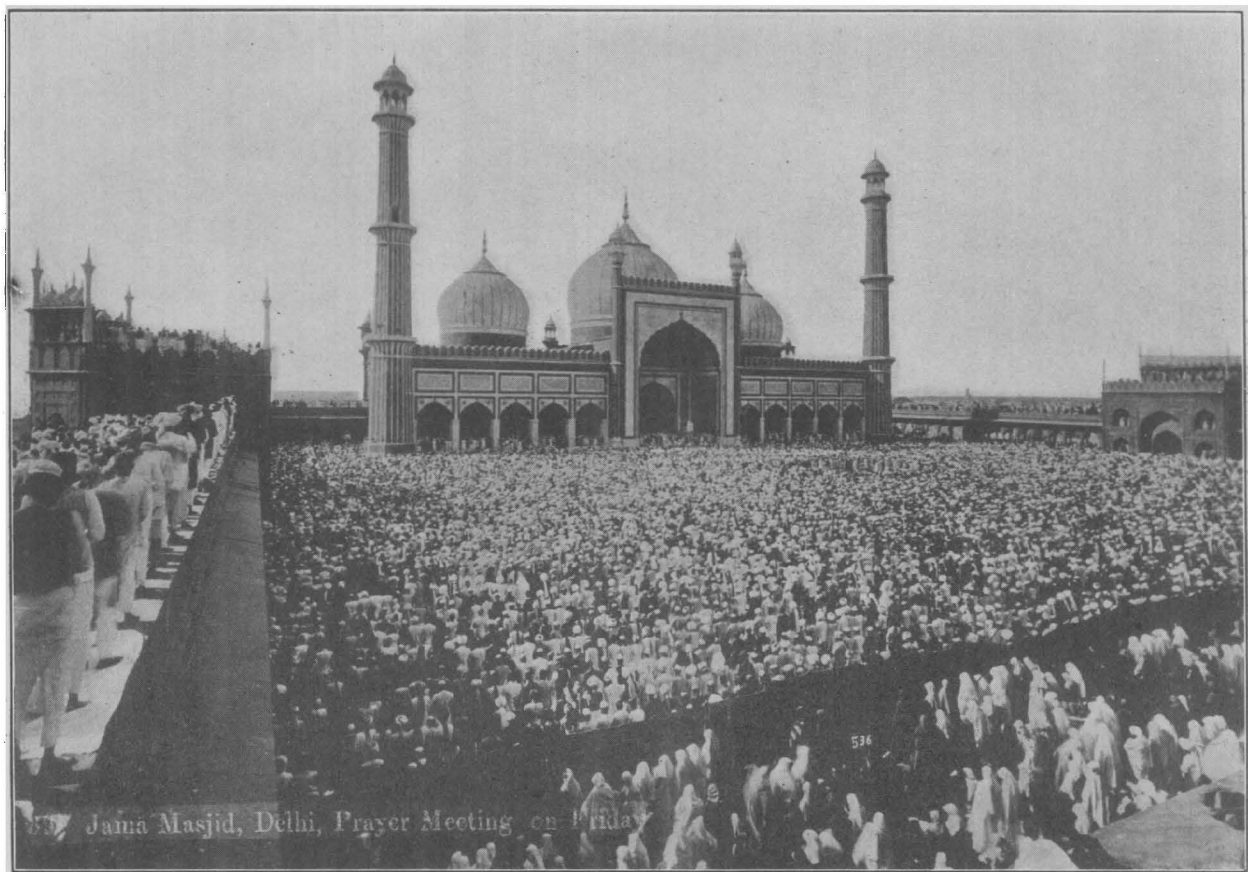
ashamed of the backward condition of their community, are doing everything in their power to stimulate education and extend the influence of the press. It was my privilege to visit two of the largest Moslem presses in India, the one at Delhi and the other at Lucknow. From these and other centers literally millions of pages of Moslem literature in Urdu, Persian, Arabic and other vernaculars are being scattered over India and Central Asia. Polyglot editions of the Koran are being printed,† and one could not help carrying away the impression that the Moslem press of India is fully awake to present-day opportunities, altho still employing old-time methods, *e.g.*, lithography instead of printing.

I. Distribution and Spread

To understand the dimensions of the problem as well as its character, we will consider first the present numbers and distribution of the Moslems in India. Mohammedans are found in practically every part of India, including Ceylon and Burma. Burma alone had a Mohammedan population, according to the last census, of 339,446, and in the past decade Islam increased thirty per cent. in this part of the Indian Empire. Among the native states of India the following are governed by Moslem rulers, and are therefore in a special sense centers of Mohammedan power and influence: Hyderabad, 11,141,000; Tonk, 273,000; Bhopal, 665,000; Khairpur, 200,000; Bangapalle, Madras, 335,000; Rampur, 500,000; and Bahawulpur, 700,000. Of course, not all the population of these native states is Mohammedan, but the fact that so many

† The missionaries welcome these vernacular translations. One of them is at present publishing a Bengali Koran text with Christian commentary. (See illustration, page 915.)

* "The Indian Musalmans," Chapters I and II.



FOUR THOUSAND INDIAN MOSLEMS AT PRAYER ON THE GREAT FEAST DAY, FRIDAY, IN THE JUMA MESJID, DELHI

of India's population are directly under Moslem rulers, subject to the authority of the British Government, is certainly interesting. Of the total number of Mohammedans in India, twenty-five and a half million, or forty-one per cent., live in Bengal; fourteen million, or twenty-two and a half per cent., in the Punjab; and seven million, or eleven per cent., in the United Provinces. Bombay Presidency has four and a half million Moslems, Madras, two and three-fourths million, Kashmir over two million, Assam nearly two million, and Hyderabad over one million Moslems.

The most Mohammedan of all the provinces is Kashmir, where seventy-four per cent. of the people belong to this faith. Next follows the Punjab, where fifty-three per cent., or a little over one-half of the people are Moslems. In Bengal, thirty-two per cent., in Assam, twenty-six per cent., in Bombay, eighteen per cent., and in the United Provinces fourteen per cent. of the people are followers of Mohammed.*

The bulk of the Moslem population, especially in North India, belongs to the Sunni, or orthodox sect. The Shiah do not number more than perhaps five million for all India. They have their stronghold in Oudh, with headquarters in Lucknow. All the various subdivisions of the Sunni sect are represented, but the great majority of the people are Hanifis, altho the influence of the Wahabi movement is still evident, especially in the great cities and in Bengal.

Studying the list of the principal cities of India in the Statesman's Year

Book, one is struck by the fact that so many of these great centers of population are in a real sense Moslem cities with a Moslem problem all their own. Calcutta, for example, has no less than one hundred and seventy-six mosques.* Bombay has a Mohammedan population of nearly two hundred thousand; Hyderabad, Lucknow, Delhi, Lahore, Agra, Allahabad, Peshawar, Aligarh—all of them have great monuments of Moslem architecture, and are the present-day centers of Moslem activity. In each of these cities there exists to-day Moslem associations for the defense and propagation of Islam, called the *Anjuman-i-Islam*. These societies establish schools and colleges, publish literature,

*The following list of mosques in Calcutta was exhibited with a large map of the city, showing their location, at the Lucknow Conference:

Clitpore (upper)	5
Clitpore (lower)	7
Colootalla Road	4
Harrison Road	7
New Market	3
Dharmtalla	1
Chaudney	3
Jain Bazaar	3
Canning Street	2
Upper Circular Road	12
Lower Circular Road	3
Maucktolla	9
Belia Ghat	5
Hat Khola	7
Entally Corner	2
Armenee Bazaar	8
Dhawanipore	7
Chetla	9
Tolligunge	9
Tal Sonah	9
Wellesley Square	11
Kalinga Bazaar	2
Free School Street	3
Hastings	1
Watgunge	4
Ekbulpore	3
Pipe Road	2
Garbari	4
Mominpore	3
Koloparah	1
Haroo Ostagar's Lane	1
Comedanbagan	1
Naptenerbagan	2
Sonai Bazaar	1
Circular Garden, Reach Road	3
Neemuk Mahal	1
Singerhaty	1
Dent Mission Road	2
Garden Reach Road	2
Matlaburni	11
Machine Bazaar	3
Masjid Barce Street	1
Guloo Ostagar's Lane	1
Raja Bagan	2

* For detailed statistics see Imperial Gazetteer of India, Vol. I, p. 474.

and often support bands of preachers equipped to some extent after the pattern of Christian missions. According to Dr. Wherry, "Their great work is to prevent the Christianization of Moslems, and at the same time to secure apostasy of Christian converts from Islam."*

Not only do they attempt the con-

Hindus will have become Moham-medan."* Christianity has nothing to gain, and everything to lose by any mass movement of paganism toward Islam. It was the mature opinion of all the delegates at the Lucknow Conference that "adoption of the faith of Islam by pagan peoples and deprest classes is in no sense whatever a



THE CENTER OF SHIAH ISLAM IN INDIA
The Nuam Bara of Asaf-ad-Danla at Lucknow.

version of Christians, but the fifty millions of the submerged classes, the untouchable outcastes of India, are a field ready for Moslem missionary activity. In some parts of India large bodies of these deprest classes and of the hill tribes have gone over to Islam. "Dr. Ewing of Lahore expresses the belief that unless the Church avails itself of the marvelous opportunity now presented by these millions of low-caste people, within the next ten years the bulk of them who have not been given a status in relation to the

stepping-stone toward, or a preparation for Christianity, but exactly the reverse."*

A careful study of the map of India, with these figures of the distribution and the spread of Islam kept before us, leaves no doubt that the crucial missionary problem in India to-day is how to meet and win the Moslem. It is not without reason that the Moham-medans themselves, mindful of the ancient glories of Moslem rule, and

* Report of World Missionary Conference, Vol. I, p. 19; see also p. 148.

† Resolution VII, Lucknow Conference.

* "Mohammedan World of To-day," p. 156.

filled with hopes and pan-Islamic ideals for the future, still speak of the great minaret outside of Delhi, the Kutub Minar, the loftiest and noblest minaret in the Moslem world, as *Kuwwat el Islam*, (the strength of Islam). Their political glory is in the past, but the grip of Islam on the hearts of these millions is still as deep and unrelaxing as the sculptures in Moslem architecture.

II. Special Character and Developments

The Moslems who were foreigners both in race and in creed came to conquer India. Nine hundred years ago there were no Mohammedans east of the Indus; to-day they number more than fifty-five million, and yet neither the Arabs in Sindh, the Turks in Delhi, Mahmud, the idol-breaker of Ghanzi, nor the Mogul emperors from Babar to Aurungzib succeeded in making Islam dominant over Hinduism. In other parts of the Moslem world there was complete conquest: here there was compromise, and the character of Islam in India is only understood when we remember that Indian Moslems have by their long residence in India, among people differing widely from them in race and language and religion, been profoundly influenced by their Hindu environment. This is especially true of South India and of Bengal. Instead of converting the idolaters to their own views, the Indian Moslems added to their own religion idolatrous elements and practises from Hinduism.

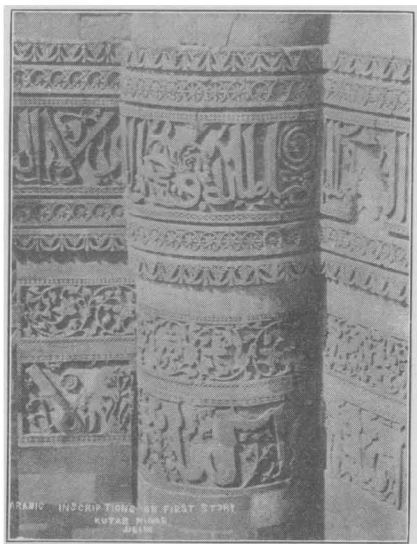
According to Sir William Hunter, "not one in ten of the Moslems in lower Bengal can recite the brief and simple *Kalima*, or creed, whose constant repetition is a matter of almost unconscious habit with Mohamme-

dans."* Another writer intimately acquainted with the conditions describes the Moslems of Bengal as "a sect which observe none of the ceremonies of its faith, which is ignorant of the simplest formalities of its creed, which worships at the shrine of a rival religion, and tenaciously adheres to practises which were denounced as the foulest abominations by its founder." And if any one thinks this judgment severe, he has only to read a recent dissertation by an educated Moslem on conditions in South India. The writer shows the influence of Hinduism on dress, religious beliefs, practises and superstitions, as well as in architecture, social customs and ceremonies. He states that caste, utterly foreign to Islam, is observed by Moslems, and that in their daily life many of the Moslems of South India can not be distinguished from their Hindu neighbors. "However, much Moslems may deny it," he says, "there can be no doubt that popular Islam in southern India has been considerably influenced by the religion of the Dravidian Hindus. Plain traces of fetish worship are found, and the propitiation of demons by sacrifices and offerings is current among uncultured Moslems of all classes. . . Moslem women of the lower class break cocoanuts at Hindu temples in fulfilment of their vows." The mosques are built in the style of the Hindu temples; Moslems observe Hindu feasts, and altho widow marriage is favored by Moslem law, such marriages are decreasing year by year because of Hindu social influence.†

* Beach, "India and Christian Opportunity," p. 121.

† "South Indian Musalmans," pp. 45-67; Census Report of India, Vol. XV, p. 59.

One reason for this semi-Hindu character of Islam in India is the gen-



ARABIC KORAN INSCRIPTIONS ON THE KUTAB MINAR, NEAR DELHI

eral illiteracy of the people. The illiteracy of the Moslems in India is as surprising as it is appalling. One would think that a religion which almost worships its sacred book, and which once was mistress of science and literature, would in its onward sweep have enlightened India, but facts are stubborn things. According to the latest census the total number of illiterates among the Moslems of India reaches the enormous figure of 59,674,499, or about ninety-six per cent. of the population! Among women illiteracy is well-nigh universal. The census of 1902 reported only 91,059 women in Moslem India as being able to read and write.* Such figures would be almost incredible if they were not based on government returns. It remains to be seen in how

far the intellectual awakening during the past decade will modify the statistics for illiteracy in the coming census.

Polygamy is more prevalent among Moslems than among any other class of the population in the Indian Empire. "Musulmans show a higher proportion of wives to husbands than any other religious community."*

Moslems themselves admit the backward character of their coreligionists. The leaders of the All-India Moslem League and the various anjumans grow eloquent in contrasting the fancied condition of Islam as a religion of culture in the Middle Ages with the sad state of Moslems in India today. The superintendent of the census in the Punjab thus characterizes the backward condition of the Moslems: "It is hardly possible to take up a Punjab settlement report without finding a lament over the short-

(SPECIMEN PAGE.)

খ্রিঃ ১৩৮০-১৩৮১



BENGALI TRANSLATION OF THE KORAN
With Christian Footnotes by Rev. Wm. Goldsack

† Census Report, 1901, Vol. XIV, p. 61.

* Wherry, "Islam and Christianity in the Far East," p. 109.

comings of the Mohammedan as a cultivator, his lack of energy, his thriftlessness, his capacity for getting hopelessly into debt. In the towns no part of the population felt the effects of scarcity more than the Mohammedan artizan class of Delhi, Amritsar and Lahore.”*

It was not until the formation of the All-India Moslem League at the close of the year 1906 that the Mohammedans of India entered into the political arena. The reasons they themselves give for this are very interesting. Mr. Syed Nabi-Ullah, in his presidential address before the Moslem League at Nagpur, declared: “We have often been reproached for keeping aloof from politics till so late in the day as the latter end of 1906. Even if to-day we are politicians it is not so much from choice, I am afraid, as by force of circumstances. I think myself, however, that this long abstention from the active pursuit of politics has debarred us, if from nothing else, at least from the advantages of political training and education so much needed in the changed conditions of the India of to-day. Various causes have contributed to prevent us from joining hands with the Hindus in their political activities, or starting political business on our own account; as, for instance, the great influence of our late revered leader, Sir Syed Ahmed Khan, of blest memory, who enjoined us to avoid, as far as possible, the thorny paths of politics; a disinclination on our part to embarrass the Government by engaging in political agitation; an instinctive feeling, that owing to our wide-spread deficiency in English edu-

cation and capacity, we, as a community, should have to play second fiddle in the game of politics.” But at present, when the Government is in many ways favoring the Moslem community, and they on their part are losing no opportunity to ventilate their grievances against the Hindus, the political ambitions of the Moslems of India for greater recognition and power are evident on every hand. One has only to read papers like *The Muslim Review*, a monthly published at Allahabad, *The Mussulman*, published weekly at Calcutta, or the vernacular papers published at Lahore, Delhi, and Lucknow to see how anxious the educated Moslems are to try their hand at political reform and nationalism for India.

In spite of recent attempts on the part of the leaders of Islam to India to bring about a reconciliation between Hindus and Mohammedans, the age-long hatred breaks out again and again in disturbances and riots, especially on the occasion of the Moslem feast of sacrifice or during their religious processions at Moharrum. Our illustration shows a crowd of Moslem devotees in Bombay, following the Taziah during the Moharrum procession. Almost every year the troops are called out to preserve order in the large cities of India, and frequently there is riot and bloodshed. How the Moslem looks upon the problem is evident from a recent article on the subject in *The Muslim Review*. The writer says: “It must be plain after all that Mohammedans are very reasonable in their practise of cow slaughter at the Bakr Eed. The Moslems hate idol worship, and the Government has permitted idol worship to be performed under the

* Wherry, “Islam and Christianity in the Far East,” p. 111.

very nose of the Moslems. The Hindus hate cow-killing, and the Government has required the Moslems to sacrifice cows precisely in the manner in which thieves divide their booty, in secrecy, constantly afraid lest a Hindu sees them in their business."

This mutual mistrust and hatred is one of the factors of the Moslem problem in India.

In regard to present-day movements of Moslem thought there are in India, as in Egypt and Turkey, two distinct tendencies. The modernist movement touches every Moslem who has received a Western education, and the advocates of the new Islam are trying to save the ship by throwing overboard, if need be, cargo, compass and captain. No orthodox Moslem recognizes their interpretation of Islam. To them the Koran is not literally true and the ethics of Islam must be accommodated to modern conditions. Civilization compels them to adopt a new theology, a new philosophy and new social standards. Nawab Ali of Aligarh illustrated the wideness of the chasm between orthodox Islam and the liberal movement when he said: "Mohammedanism as it is generally believed by Moslems is mere cant. It has lost its force. It has no stimulating influence on the minds of believers. The prevalent Islam is a series of questionable doctrines set forth by Abu Hanifa, Hambal and Melik."*

The tendency of the new Islam as represented by a certain section of the Moslem press, but more especially by Aligarh College, is to rationalize the teaching of the Koran and to whitewash the character of Mohammed by a new interpretation of his

life. Three young men came to see me at Lucknow who were followers of the new Islam, and one of their first statements was that in our conversation no reference should be made to Moslem tradition, which they said was wholly unreliable; while the Koran should be interpreted as a progressive revelation suited for the Arabs of the desert, but no longer applying in every detail to educated people in India! The new Islam has just published an English translation of the Koran, which they advertise as combining all the excellence of former English translations but "free from such remarks and misleading notes as would make it distasteful to Moslem readers and positively dangerous for the young men who derive their knowledge of Islam through Western sources." They advocate monogamy, the abolition of the purdah, social reform and the education of women.

Strong efforts are being made to establish a Mohammedan university in connection with the college at Aligarh. The number of students at Aligarh is increasing every year, but the tone of the college is agnostic rather than Moslem, and secular rather than religious. It is my opinion, after visiting the college in 1902 and again this year, that it is a disintegrating force as regards the future of Islam. Orthodox Moslems are of the same opinion, and that is why the Arabic theological college established at Deoband in the Northwest Province in 1866 is the rival of Aligarh. The aim of this institution is to strengthen orthodox Islam. All instruction is based on the Koran, and the students who came from every part of India, graduate from

* Quoted in Madras Decennial Conference Report, p. 344.

this school intensely prejudiced and the bitter enemies of all infidels, including Christians. Orthodox Islam is endeavoring in India, as in other Moslem lands, to put the hands of the clock back to the Middle Ages and keep them there lest the new civilization abrogates the old Koran.*

Meanwhile new sects are arising on every hand, some tinged with rationalism, others with Christian elements, and others like the fantastic charlatanism of the ambitious adventurer, the late Ghulam Ahmad of Quadian.

III. Neglect

If the Moslem population of India is to have the Gospel message at this decisive hour, and in a land where every door is open and where converts from Islam enjoy more liberty than anywhere else, the problem must no longer be neglected. That the Moslems of India are a neglected class of the population was the opinion of the Madras Decennial Conference: "This Conference feels deeply the comparative fewness of the converts from Mohammedanism. It is of the opinion that this is due not so much to the character of the religion as to the neglect of systematic efforts to reach the sixty-two million Mohammedans of India, who are more accessible than those in any other part of the Mohammedan world." At the same conference the late Dr. Rouse of Calcutta stated: "Until thirty years ago the Mohammedans of Bengal were very much neglected by Christian missionaries, but the census of 1871 revealed the fact that nearly half the population were Mohammedan,

and since then more effort has been made for their evangelization."

At the Cairo Conference in 1906, a paper was read by the Rt. Rev. Dr. Lefroy, Bishop of Lahore, on the "Preparation of Workers," in which he regretted that there were so few missionaries even in North India qualified by special preparation to deal with the Moslem problem.

"Not infrequently during my years in Delhi, when I wanted to refer to some tradition which I knew existed in one of the well-known collections, but the exact source of which I did not know, it was a cause of real pain to me—and, as I thought, a reproach to the missionary cause—that there was scarcely a single missionary, so far as I knew, in Upper India to whom I could turn for the needed reference—not more than two or three indeed in the whole of India, and to them I sometimes turned in vain. Surely this reproach ought to be wiped out."

And still later the volume of correspondence that came to Commission Number I of the Edinburgh World Conference in regard to this subject, led them to record the conviction that "missions in India have hitherto sadly neglected the Mohammedans. In southern India only a few missionaries have been specially set apart for this work. In northern India special work among them is carried on only in the Punjab, in the Frontier Provinces and in the United Provinces, where alone (except in Eastern Bengal) they are found in great numbers."*

The call is loud and urgent to every society working in India to set apart missionaries for special training, to

* See an interesting article on this college, its character and its tendencies, by H. Martyn Clark, *Church Missionary Intelligencer*, August, 1900.

* World Missionary Conference, Vol. I, p. 152.

work among Moslems, men of dauntless faith and mighty in the Scriptures; and mindful of past neglect, surely the present condition of Islam in India is an urgent call to prayer. May it not be true that "the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelization of Mohammedans is due above all else to the weakness of the prayer life, alike in the home churches and in the branches of the church which are springing up in foreign lands,"* and that therefore there is no factor so potent to solve the problem of Islam in India as that of intercession?

* Lucknow Conference Resolutions.

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CHINA'S REVOLUTION SPELLS PROGRESS

BY Y. S. TSAO*

On October 11th the world woke up to be surprized by the news that China is facing an intelligently directed revolution. Prior to this, speculations upon the political situation of China made by observant students had declared the obstacles to a revolution to be insurmountable. On account of past experiences, uprisings in China are associated in men's minds only with imminent danger to foreign lives and property. Thus far, however, the contrary has been the case in the present revolution, and the world is all the more surprized. The rapid succession of events within the past fortnight have repeated in the Far East great political events that have required centuries for their accomplishment in European history. This makes it

impossible for a reader to follow closely the course of development. It is evident, however, that the revolutionary movement has been supported by public sentiment, and has gained at least a strong foothold in no less than ten provinces.

Causes of the Revolution

At Wu Chang, the public execution of four rebel leaders was given as the immediate cause of the uprising, and in the Sze-chuen riot, the conclusion of the foreign loan was the pretext. Tho the loan from the Four Powers was really a diplomatic achievement and should be welcomed, yet this measure conveniently adopted by the government to forget its obligations to the people of the four provinces, who have been

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paying specially heavy taxes in order to finance the roads, was too glaring a breach of trust for them to tolerate. The real causes, however, lie still deeper. The anti-Manchurian feeling has been strong, but after a review of the deeper-rooted causes, we can see that even if the government were not Manchurian, under similar circumstances the same popular resentment would have resulted.

The fundamental key-note was *mis-government*. The rulers have been not only inefficient and autocratic, but absolutely selfish and untrustworthy. They have been selfish in practising nepotism with the abrupt dismissal of able and public-spirited leaders; selfish in peculating additional taxes levied specially for reform measures. Even more intolerable have been the insincere promises made to the people similar to those made by King John. While the high-handed action of the government in imprisoning or exiling the provincial representatives for demanding an immediate convocation of a national parliament was remembered by the provincial assemblies.

The opening of new schools, the increasing number of returned students, the publication of radical papers and magazines, have liberated the individuals and have inspired a national feeling. Nationalism naturally breeds impatience, self-assertion and pro-Chinese inclinations. The people were ready to dictate better measures for the government if the national parliament had been granted. The desire for a more aggressive action was most keen and intense when Japan, Russia, and England were making military demonstrations last year. This bubbling caldron of dis-

content and impatience has been ready to boil over at any moment since last year. It was only prevented by the lack of some eminent leader, and some plausible pretext.

For a time the country silently bowed its head in sorrow when the three specters—plague, famine, and flood—stalked over the land. These calamities came to a population already suffering from the results of industrial invasion and non-employment. The economic factor was the last straw that broke the camel's back. That is why in two short weeks so much could be accomplished by the revolutionists.

Parties in the Uprising

Generally speaking, the extent of the revolutionary territory is along the Yangste valley, stretching from the province of Sze-chuen to the Pacific coast. The recent capture of Shanghai has been of supreme strategic importance, for with it the three provinces, Kiangsu, Cheh-kiang, and Fukien, declared themselves independent of the Manchu dynasty. On the north, the rebels are also in control of Singan-fu, the capital of Shensi, and Tai-yuan-fu, the capital of Shansi. The three provinces, Kwangtung, Kwangsi, and Yunnan in the south have merely declared themselves independent republics, but are generally in sympathy with the revolutionaries. Practically, Chili and Shangtung are the only two provinces which have not yet fully stated their sympathy.

Thus, as the southern provinces are extreme Republicans, the central are moderate Republicans, and the northern are loyal Constitutionalists. The central region, with its head-

quarters at Wu-Chang, is by far the strongest party, and is gaining strength every day. General Li Yuen Heng, the revolutionary president and general, distrusts the promises of the government, and demands the support of Yuan Shih Kai. The northern constitutional party is led by the National Assembly, and is supported by the Army League of Lan-chau, under General Chang, commander of the Twentieth Division. They have demanded a National Parliament from the throne, and have time and again offered the temporary premiership of a responsible cabinet to Yuan Shih Kai.

Evidently, Yuan is the central figure, and he is between two fires. On the one hand, he is doubtful of the sincerity of the throne; on the other, he is not in full sympathy with the republican program. While the constitutionalists have the support of a small body of well-drilled troops, the assembly and the tottering government, the revolutionaries have the sympathy of no less than 13 provinces. The issue has therefore resolved itself between a republic and a limited constitutional monarchy. If the revolutionaries could be convinced of the greater desirability of having a constitutional government like that of Great Britain, the fusion should not be difficult to effect. In either case, if Yuan should come forth and declare his sympathy with either side, the crisis of permanent secession might yet be avoided, and Yuan is not likely to remain silent long on such an important issue. We hope that he will decide early enough to avoid international complications arising from any extensive destruction of foreign lives and property.

The Law of the Pendulum

There is a law that has been in evident operation in the land of Siam. Ever since the China-Japan War, the country has been in a state of unrest. According to the law of the pendulum, action is equal to reaction in the contrary direction, so the course of progress in China has been twice set back by conservative and reactionary influences. Nevertheless, the progressive party is ever gaining strength in each sweep of the pendulum.

The reverses of the war with Japan caused a rude awakening, and the late emperor, with the assistance of the reform party, headed by Kang Yu Wei and Liang Chi Chiao, decreed a series of radical reforms that led to the *coup d'état*. The reaction blindly led to the painful experience of 1900, and when the Manchurian leaders of the Boxers, Tung Fuh Hsian and Prince Tuan were banished, the cause of reform again developed a brighter prospect. The late Empress Dowager was convinced of the necessity of reform, and she had the man to direct her. Yuan most successfully organized a new army, a police system, an educational system, a judicial court at Tientsin, he systematized the railway management, improved foreign relations, recommended a Constitution, and other similar reforms. The pendulum reached the limit at the deaths of the Empress Dowager and the Emperor, when Yuan and Tuan Fang, the two most promising statesmen of the day, fell. Since then, the retrogression has been rapid. The people agitated for an immediate parliament, but the government resisted the demand stubbornly. With

this public disappointment, with the vacillating and weak policy of the government, plague, famine, flood, financial stringency and foreign aggressions, the people do not deem it advisable to wait any longer. Thus using the foreign loan as a pretext, the revolution was precipitated.

Whenever the conservative element of the government gains control, there is retrogression and chaos. It is highly significant that now the entire public demands a better order of things—and the people shall rule.

The Probable Outcome

The recent developments up to November 7th indicate the utter demoralization of the Imperial Government. The National Assembly, supported by the Army League for a short time, dictated remedial measures, but without any strong leader to serve the cause, the responsibility has finally shifted to General Chang, leader of the Army League. Yuan has steadily declined the premiership offered by the assembly, but we must not construe this to mean that his hand has not been seen in active operation attempting to affect a compromise between the Republicans and the Constitutionalists. Latest news informs us that Yuan is in actual possession of a document from Li Yuen Heng, outlining no less than 25 of their demands, the most significant of which is to provide adequate pensions by the new Republic for the members of the Imperial Court to be confined at Jehol.

While these negotiations are pending, the revolutionaries have not been losing time to acquire new territory or capture cities of strategic importance. The facility with which

they accomplish their operations is not surprising when we consider the current sympathy of the local leaders. The government officials could not and did not offer any stubborn resistance against popular sentiment, especially in places where the Manchurian community is too small and too weak to make any defense possible.

Judging from China's conditions and national characteristics, a republican form of government is not desirable, and is not likely to be established. The majority of the public and the constitutionalists are agreed on this point. So the supreme issue is "What about an emperor?" Both the northern and the southern parties could not supply a ruler, thus the constitutionalists advocate the retention of the present emperor, while the Republicans ask for a president. Had any strong leading family championed the revolutionary cause from the beginning, that leader could have been enthroned by common consent.

Whatever be the form of government, the revolutionaries are likely to succeed, and with the tide, men of modern training would guide the Ship of State. This is not by virtue of self-assertion, but by public opinion as evidenced by the men appointed or elected by the Hankow and Shanghai administrations. There is a general desire among all parties to restore peace and order as speedily as possible, so as to avoid possible foreign intervention. The revolutionary leaders are men of modern education, who are alive to this necessity, and they have it within their power to terminate all hostilities when they are reasonably assured of a republic or an honest constitu-

tional government as the result of a compromise.

Prospects of Progress

Before proceeding to generalizations, let us make a bird's-eye-view study of the personalities involved since the war with Japan in the alternating land-marks of progress and retrogression. During the war, Marquis Li Hung Chang was the only one who realized the absurdity of fighting with modernized Japan. He appreciated his solitary position and he could only serve in negotiating the peace treaty. Then the reform party appeared with Kang Yu Wei and Liang Chi Chiao at the head, but the conservative element was so strong at the court that before long the Emperor was imprisoned and they had to flee for life. When the invulnerable Boxers exercised their magic, the Manchurian leaders, Prince Tuan, Tung Fuh Hsian, Jung Lu and Li Lien Ying (the chief eunuch) were in power. Upon the return of the court from Shensi, it was purified considerably, and Yuan Shih Kai, backed by the late Empress Dowager, achieved numerous reforms. Then the Manchurian progressive princes sought for power, but while progressive, they lacked real knowledge of modern world conditions and experience; thus, when the best men were dismissed through their jealousy, the government became inefficient and inert. This brief résumé points out convincingly the gradual process of eliminating the conservative and the inadequate.

Henceforth, there will not be the opposing parties of radicals and conservatives of the old school or the

progressives of the new and the radicals of the old, but primarily the rivalry of two modern cooperating parties. These might be typified by the constitutional Yuan and the Republican Li. Therefore, in order to depict the prospects of general progress, socially, politically, and religiously, we should not judge from the actual results achieved within the past five years, but it should be interpreted in the dominant progressive spirit when Yuan Shih Kai was at the height of his power, and with the retarding influences that caused his downfall removed. Progress, observed Lord Macaulay, should not be judged by short periods of time, but by the general trend of affairs. Hitherto, China's reform has been sporadic and spasmodic, but henceforth with the air purified of existing reactionary influences, the spirit made homogeneous and a national ideal unified, the path of progress would naturally be smoother and broader.

We realize at the same time, there are other difficulties to be contended with, notably the problem of foreign relations, the indebtedness to the powers, the financial stringency, the hardships of industrial revolution, the elimination of self-seeking men, the development of a new moral ideal and the solution of the religious problem. But if China is more capable of facing these questions, it is China unified and purified. Bitter experiences have taught that the mere acknowledgment of the necessity of reform has proved insufficient. People are emphasizing cooperation, self-sacrifice, and social service. They are asking why can not our men organize more successfully, why is there a lack of cooperative spirit, and

why is the sense of public service weak and the desire for selfish gains strong. In this inquiry, what will be the answer and the only natural answer. Indeed, the advanced guards have already realized that while knowledge is important, and patriotism necessary, only religious conviction is *vital*. True religion is not fanaticism or ethics, but the strict adherence to the fundamental divine principles of righteousness and justice. This ideal widens one's horizon, deepens one's convictions, and strengthens the whole being.

The Religious Awakening

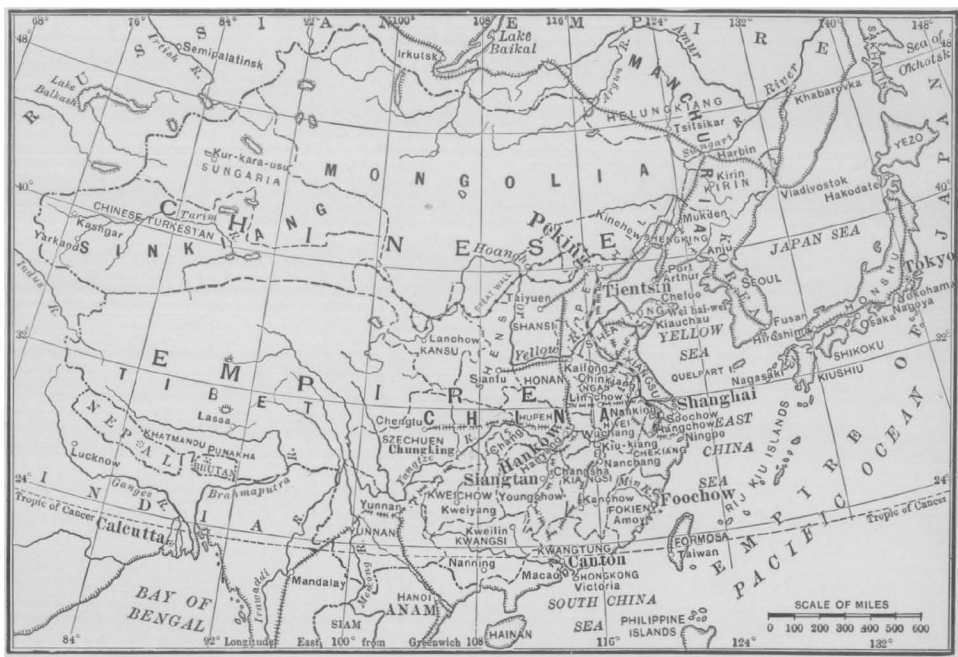
Of the thousands of students in Japan, Europe, and America, large numbers are annually being convinced of this truth. Many have become professing Christians, while others are only following in the distance. Last year in China no less than 600 young men volunteered to be Christian workers, in spite of the tempting and remunerative positions offered to them. Such examples could not fail to produce a salutary influence upon their elders and fellow-students, who admire their personal ability and the zeal for service. The day is approaching when young men of strength and moral courage will feel proud to stand before the public and declare their convictions. "The period of suspicion and misconception of the missionary ideal can be safely said to be over, the period of indifference and antagonism shown to Christianity as a foreign religion is rapidly passing, and the conception of the Gospel as having no higher significance than mere ethical teachings is vanishing. In their stead, there is a nation-wide open-mindedness to inquire and accept, strong na-

tive Christians, leaders of deep convictions are rapidly developing, and the enterprise of organizing a native church has been attempted."

When Yuan Shih Kai was in power, he prepared a treatise known as "Harmony between Church and People," to be used as a text in all schools. "To-day the government gave its sanction for the holding, in the very heart of the country, of a conference of government school students, with the express purpose of studying 'Present-day Problems and Christianity.'" Many cities are inviting the establishment of Young Men's Christian Associations, and at Shanghai, Tientsin, and other large cities, the associations are packed with active young men who will eventually direct the destiny of the country. Three active members of the Shanghai Association were appointed as directors of the Shanghai Nanking Railroad, of the Indemnity Fund Scholars, and the Commissioner to the International Opium Conference at The Hague.

What more evidences do we require to prove that with the coming of a new régime, which would enforce universal education and acknowledge equality and religious freedom, the onward progress of real civilization and Christianity is assured. This belief is not built upon an imaginary optimistic portrayal, but based upon the analysis and interpretation of recent historical events.

[Note—Latest news confirm the final success of the revolutionary cause. Recent acts of brutality and incendiarism committed by the Manchus militate against them strongly. Even Yuan Shih-Kai formally declares his allegiance to the people's will and counsels peaceful abdication.—Nov. 11.]



By courtesy of *The Outlook*, New York.



By courtesy of *The Outlook*, New York.

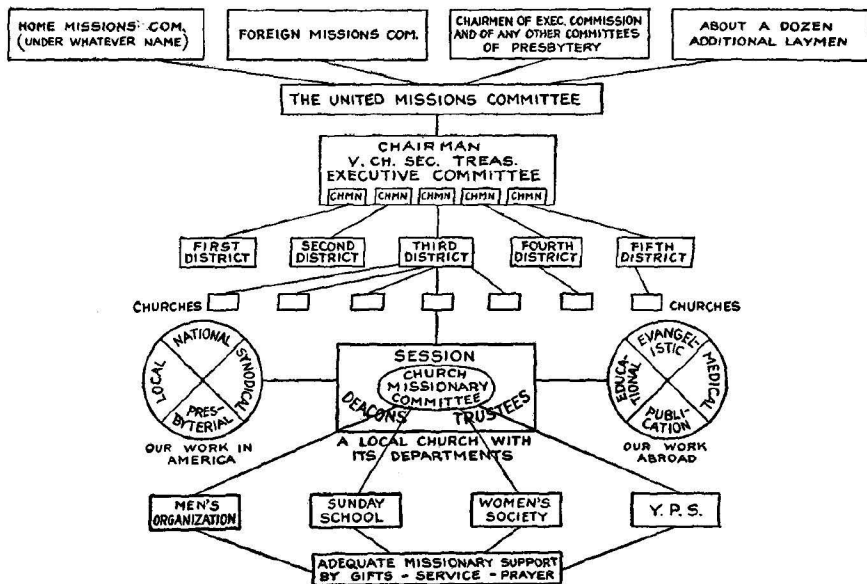
SCENES OF STRIFE IN CHINA AND AFRICA

THE CHURCH MISSIONARY COMMITTEE

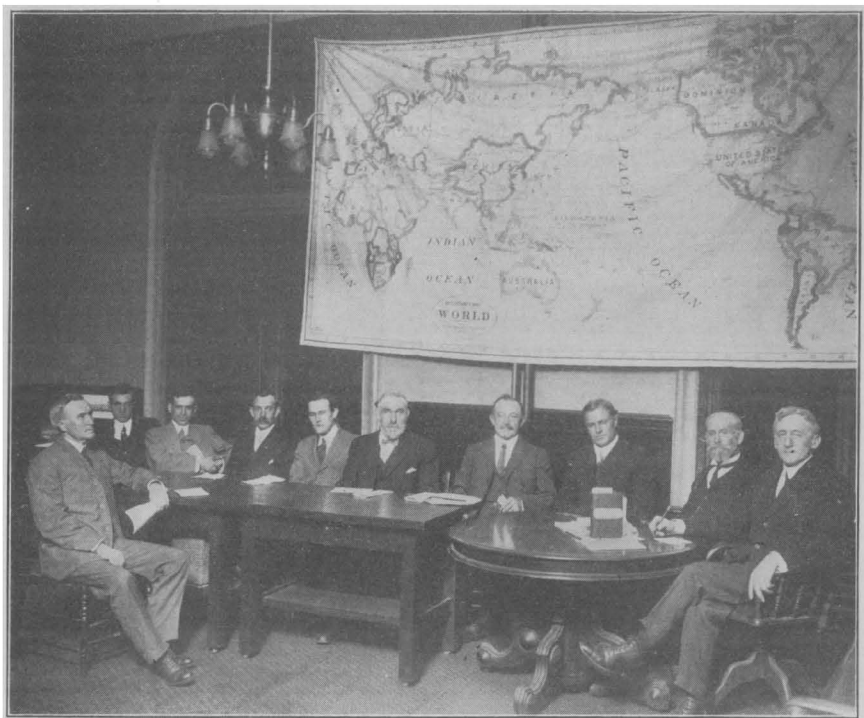
ITS FIELDS (INNER CIRCLE)
ITS FUNCTIONS (OUTER CIRCLE)



PLAN OF MEN'S MOVEMENT FOR MISSIONS



HOW TO ORGANIZE THE MEN



A REPRESENTATIVES MEN'S MISSIONARY COMMITTEE AT WORK IN NEWARK, N. J.

SOLVING THE PROBLEM

THE CHURCH FINDING A BETTER WAY TO FULFIL HER MISSION TO THE WORLD

BY DAVID MC CONAUGHY, NEW YORK

Forward Movement Secretary of the Presbyterian Board of Foreign Missions

I.—The Genesis of the Church Missionary Committee

EVERY CREATURE IS TO BE GIVEN THE
GOSPEL

EVERY CHRISTIAN IS TO HELP GIVE THE
GOSPEL TO EVERY CREATURE

EVERY CHURCH IS TO CONSIST OF
CHRISTIANS, EVERY ONE OF WHOM
IS UNDER COVENANT TO HELP GIVE
THE GOSPEL TO EVERY CREATURE

Christ conceived *the Church in her entirety to be a missionary society*—in fact, the one and only missionary society. It is utterly foreign to His thought, that any section of the Church should do what the whole was designed and commissioned to do.

Every member—man as well as woman—is appointed to be a missionary, whether permitted to go abroad or obliged to remain at home. For this end each member of His Body is saved of God, that he may be sent into the world, to make known His salvation.

The Church has, however, drifted far away from that primary purpose. It is a far cry from the primitive Church—the whole membership of which was essentially a missionary society, composed mainly of men, to the modern missionary society, made up of a minority of the members in any church, and these exclusively

women. Whatever has been gained from thus setting up "a wheel within a wheel," the loss of the sense of the solidarity of the Church in fulfilling the one great purpose of her existence is surely a heavy price to have paid. Nowadays the average member has little or no idea that, in joining the Church he is becoming part of the missionary society which Jesus established for the propagation of the faith through all the earth. "We do the missionary work of our church through our Women's Missionary Society," is still the unconscious confession of faithlessness that represents the decadence of many a church.

It may be asked, why should not the men in each church likewise constitute themselves into a men's missionary society—the complement of the women's society? Because that were unscriptural, undesirable, and unsatisfactory. It is *unscriptural*; for "in Christ Jesus, there is neither male nor female." The Church was never designed to be divided into sex-tight compartments; it was meant to act as a unit—the Body of Christ. Such division into societies is *unnecessary*; for rather than multiply special meetings for missions, missions should be magnified in the regular meetings of the Church. That divinely appointed mission to the world which is the *raison d'être* of the Church should be put in its rightful place, central in all the Church's services and activities. To organize men's missionary societies would be *unsatisfactory*, too; for the experiments that have been tried have uniformly failed. Usually, where men's missionary societies have been formed, they have been a sort of syndicate to underwrite a missionary's salary, or to assume the support of

some other specific object on the field abroad. Most of these organizations have been short-lived. It has been a more common experience for circles, whether of men or women or young people, to be formed for purposes of study.

The mission-study leaders have laid it down as a cardinal principle that the mission-study class is not another missionary organization, but simply a grouping together of individuals for the time being for the specific purpose of mutual help in study. The functions of the Church are not thus usurped, nor is the sense of its solidarity impaired, by segregating a fraction of the membership in a separate society.

At last the Church is awaking to this necessity, and is supplying the missing link in her chain of organization. In most sections of the Church there has long been in existence a system of missionary committees, starting with the several boards as the committees for the Church at large, with corresponding committees of supervision for the conference, or Synod, and then extending down to the district, or classes of Presbytery. But, strange to say, in most of the communions, there has been no provision for a missionary committee serving as the link in the local church to complete the chain and connect the individual member with the carrying out of the Church's mission. Of late, however, the call has rung out clear and strong, reaffirming the claim of that mission to be made central in all the plans of the Church. Under the joint auspices of the Annual Conference of the Board of Foreign Missions, the Home Missions Council, the Laymen's Missionary Movement, and the Missionary Education Movement

(until recently known as the Young People's Missionary Movement), a commission has been at work, since January, 1910, upon A UNIFIED PLAN OF MISSIONARY EDUCATION AND GIVING.

A recommendation was submitted during the early part of the present year to the various bodies concerned, and unanimously approved. The Commission was continued, with authority, to prepare and publish a Manual for the use of the Church Missionary Committee. Pursuant to these instructions, "The Church Missionary Committee: a Manual of Suggestions," has been prepared, which may be obtained from any of the boards, home and foreign, or from the interdenominational missionary movements.

II.—The Enlisting and Training of the Church Missionary Committee

The need for a missionary committee in every church is being emphasized all over North America, in connection with the Laymen's Missionary Movement, the Men and Religion Movement, and allied efforts. The Missionary Committee, representative of all departments of the Church, appointed by the official body, and annually renewed, meeting each month, charged with the educational as well as the financial aspects of the whole mission of the Church, at home and abroad, becomes a nerve-center in the Church's life. Because the Church in her entirety is essentially and primarily a missionary society; because what is everybody's business in general is liable to become nobody's business in particular, unless it be made the business of some Body in the church to get everybody to attend to this business; because the official

body is too much absorbed with the many other interests for which it is responsible to do justice to the manifold and exacting demands of the Church's mission to the world; because a maximum of efficiency with a minimum of machinery can best be secured by the simplest type of organization, which is the committee; because the Church Missionary Committee coordinates the work of the several departments, unifying the activities of the men and women and young people around the central purpose of the Church; because it supplies the missing link between the local congregation and the agencies of the church at large, in each communion; because it develops lay leadership and service, distributing responsibility and relieving the overloaded shoulders of the pastor, thus permitting him to be primarily a seer, instead of immersing him in executive duties—for these reasons the Church Missionary Committee is indispensable.

With the awakening of the Church to her mission, such committees have multiplied, until they are now to be found in many churches. As yet, however, the scope of the Church Missionary Committee's work has been but imperfectly grasped. Its importance, its place, its functions are only beginning to be appreciated by the Church in general. The publication of the Church Missionary Committee Manual challenges the attention of the Church as never before to this vital part of her organization. Interesting experiments are being tried with a view to its development.

The Newark Experiment

A sample of such laboratory work recently carried on in the Presbytery

of Newark, N. J., is suggestive of what may be possible elsewhere.

Realization of the need of closer cooperation between the Home and Foreign Mission forces led to the adoption of the following "Plan of the Men's Movement for Missions":

Advantages of the Plan

(1) By bringing together the Home and Foreign Missions forces in real concert of action for the promotion of the interests common to both *it removes the greatest barrier* that has hitherto hindered the progress of both causes.

(2) It happily *combines the conservative and progressive forces*, recognizing and including on the one hand the official committees of Presbytery, and on the other the voluntary lay agency which the Men's Missionary Movement is calling forth. Thus men of great possibilities, who, not being elders, have no place in the Presbyterial committees may relate themselves to the Missionary Movement.

(3) *A far more effective approach is made to the churches* and particularly to the sessions, when in the interest of the entire work, and not merely in behalf of some special interest, the appeal is made for the speedy enlistment of the whole Church to fulfil her whole mission to the world. By thus presenting a united front, the appeal is doubled in effectiveness.

(4) *A point of contact with the interdenominational Missionary Movement* is, likewise, afforded. Presbyterian men may thus take their place in campaigns such as those of the Laymen's Movement and the Men and Religion Movement, while at the same time loyally supporting the agencies of their communion.

(5) Without adding to the present organization but rather reducing it, combining what already exists, this plan *makes for a maximum of efficiency with a minimum of machinery*. At the same time the integrity of the

Presbyterial Committees, which thus combine for specific purposes, is carefully preserved. The function of the United Missions Committee is a limited one, and may prove to be only temporary. In any case, its permanence must depend upon its efficiency.

How to Put the Plan Into Operation

Preliminary Conference

1. Begin with a conference of the members of the Foreign Missions Committee, the Home Missions Committees (National Synodical or Presbyterial) and the chairmen of the Executive Commission and of any other standing committees of Presbytery, together with about a dozen of the leading laymen who are most alive to the missionary obligation of the Church (some of these may be selected later).

Have clearly presented and thoroughly discuss:

(a) Our Distinct Missionary Responsibility (at home and abroad) and how far it is being met.

(b) Interests common to Home Missions and Foreign.

(c) How best combine our forces and adapt our methods to fulfil our responsibility.

(d) How relate ourselves to the Interdenominational Missionary Movements.

Let this conference agree upon cooperation and appoint a small special committee to work out a plan for a United Missions Committee, in the light of experience in other Presbyteries (see leaflet, "The Presbyterian Men's Movement for Missions United Committee"). It should also be authorized to complete the United Committee.

ORGANIZATION OF THE COMMITTEE

2. At an adjourned meeting, adopt the plan presented by the special committee and elect the officers of the United Committee, viz., a Chairman, Vice-Chairman (the Chairmen of the Home and Foreign Missions Committees may be made *ex officio* Vice-Chairmen of the United Committee), a Secretary and a Treasurer. Very

much will depend upon the man at the head—as well as behind—the plan. Take special care to select the men best fitted, especially for chairman and secretary. The officers, together with the chairmen of the several districts into which the churches of the Presbytery are to be grouped, constitute the Executive Committee. The United Committee will be too large to meet frequently. It will afford a representative and influential backing for the Movement, the initiative and direction of which will be furnished mainly through the Executive Committee and the several district committees.

Divide the churches into groups, according to geographical and other considerations with a view to accessibility and effective cooperation—ordinarily not more than seven churches in a district.

THE EXECUTIVE COMMITTEE

3. The Executive Committee should give its most thorough attention at the outset to finding the strongest possible leaders for the several districts. These men become members of the Executive Committee in virtue of their appointment as chairmen of the district committees. They are authorized to find out in each church, by consultation with the pastors and officers, the best qualified man for appointment as a member of the District Committee, subject to confirmation by the Executive Committee. Important as it is to complete the district committees with the least possible delay, it is even more important to get the right men for these responsible positions; it may, therefore, be wise in some cases to make haste slowly. Usually the chairman of the Church Missionary Committee—or the man who is to become the chairman of such committee when constituted—should be selected. The District Committee should be composed as far as possible of laymen.

In addition to constituting and constantly cooperating with the several district committees, the Executive Committee is charged with the following other duties:

(a) To secure and circulate suitable literature for the information of the members of the United Committee and the district committees as to the purposes and plans of the Movement, both Presbyterian and interdenominational; and to furnish the same to the district committees, also, in such quantities as may be required to supply the missionary committees in the churches.

(b) To hold a rally of the men of the Presbytery annually, and to co-operate with the district committees in holding conferences in the several churches.

(c) To plan for and conduct occasional campaigns participated in by missionaries and other representatives of the boards of the church.

(d) To cooperate with the Presbyterian Men's Movement in other Presbyteries in securing representation at conventions of the Movement.

(e) To cooperate with the interdenominational Missionary Movements (Laymen's, Men and Religion, Young People's) in securing representation at training conferences and in participation in campaigns which may be held from time to time.

(f) To secure the funds required for carrying on the Movement.

(g) To meet regularly (preferably on a fixed day of each month) during the active season, to review the reports of the district chairmen, and for such other business as may require attention.

THE DISTRICT COMMITTEE

4. The main objective before each District Committee is *to secure in every church an efficient Missionary Committee*, representative of the several departments, appointed by the Session and annually revised. (See "The Missionary Committee Manual.")

The District Committee should keep constantly in close and sympathetic touch with each Church Missionary Committee:

(a) In ascertaining the financial method and actual status of missionary and benevolence contributions, in-

cluding in the analysis the number of contributors as well as the aggregate amounts contributed and the *per capita*, for work in America and abroad, compared with current expenses.

(b) In planning and carrying on a continuous course of education, by means of literature and study, in both congregation and Sunday-school.

(c) In carrying on a cooperative missionary meeting. In order to introduce such a meeting where it is not yet established, the District Committee might undertake to conduct such a meeting, visiting the church as a body for the purpose; thus the committee would itself be getting valuable training, while greatly helping the churches.

(d) In cooperating in arrangements for a Men's Conference, to inaugurate an every-member canvass for the enlistment of the entire church in support of its entire Missionary and Benevolent work; such an inspirational and educational conference should be held in every church at least once each year.

(e) In securing a complete card index for the men for use in distribution of literature and invitations, to missionary gatherings both denominational and interdenominational.

(f) The District Committee should meet at least quarterly for prayer and conference and mutual help.

The United Missions Committee met, divided the churches of the Presbytery in five workable districts, and constituted its Executive Committee. This executive is the real driving-wheel and steering-wheel of the movement. It is made up of the officers of the United Committee, together with the chairmen of the five districts. Care was taken to find real leaders for these district appointments, men of executive ability, forceful, tactful, persistent, and with undoubted heart interest. It took several weeks before all five had been

secured. A regular time for the monthly meeting of the Executive Committee was fixed. The first month was devoted to a still-hunt for the best man available in each church, to serve as a member of the District Committee—preferably the chairman of the Church Missionary Committee, or (if none had yet been appointed) the man who was most likely to become chairman.

For the next month, the Executive set out to find the most likely material for the committees in the several churches. It was agreed that this could best be accomplished by attempting to carry out some one of the lines of work for which a Church Missionary Committee should be responsible. As a starting-point, the MONTHLY MISSIONARY MEETING was selected. How could the idea of such a meeting cooperatively carried on by the members of the church best be given? Surely by seeing it demonstrated. Where was such a meeting to be seen? A church was chosen in which the ideal was already being realized, and to that church, on the night of the monthly missionary meeting, the district chairman brought a man from each of the churches of his group. This is the type of meeting they saw: They found a layman in charge—the member of the missionary committee to whom this special duty had been committed. After an opening Scripture reading, hymn, and prayer, there was a swift survey, in which several different persons contributed fresh items of current events, each from a particular section of the world-field; they had been asked to serve as reporters, not attempting to make a speech, but to state a single fact, the liveliest that could be found,

presented vividly, with a special view to stimulating prayer. No one was allowed more than two minutes, for the leader rose as a signal if any one failed to stop within the limit. Then followed an interval of intercession and thanksgiving, called forth by the information given. The main topic was "The Bible at Work in the Non-Christian World," presented by three men in six minutes each.

Covering: (1) Its Translation, (2) Its Publication and Circulation, (3) Its Fruitage (in concrete incidents). By ten minutes before nine o'clock the meeting had been thrown open for voluntary prayer or for contribution to the main topic, and before the clock struck, the congregation was dismissed. The men who had been brought together from nine churches then gathered around a table in a side room, and were formed into a church missionary committee; a sample session was conducted, as of an initial meeting for a season in a local church. Thus this group of men got two working ideas which they carried back to put into operation, each in his own church. Within two weeks twenty-six of the churches had thus been put in touch with the committee's plan. The district committeemen were also asked whether they would go to other churches and reproduce what they had just seen illustrated. They cheerfully responded and then the impression was extended yet farther. By such team-work three advantages were gained:

(1) The very fact that a group of men from adjoining churches were coming to conduct a missionary meeting, constituted a challenge to the church visited, and in each instance was largely increased.

(2) The object-lesson given proved a revelation of what it is possible to make such a meeting by cooperation, under the leadership of the Church Missionary Committee.

(3) The reflex effect upon the committee members themselves, from making the necessary preparation for the meeting, was most helpful in deepening their interest and, also, in enriching experience.

By means of such laboratory work, men were discovered in the various churches, who could be utilized as the nucleus, in each case, of a Church Missionary Committee.

The next step was to afford more thorough training with a view to increased efficiency for the work of the committee. To accomplish this it was decided to conduct

A MONTH'S CAMPAIGN

at the opening of the active season in the autumn. Early in September a program for this campaign took definite shape. It included three distinct features: A rally of the men of all the churches, a course of training for church missionary committeemen, and a missions week in the local church with a simultaneous every-member canvass.

1. The rally of the men of the churches at a supper-table conference commenced at 4 P.M., and continued throughout the evening. The tickets for this conference were assigned proportionately to the churches, the number being limited to the capacity of the largest room available for the purpose. There were two hundred men in attendance, thoroughly representative of nearly all of the English-speaking churches. A registration fee of \$1.00 was charged, including the cost of the supper.

The program covered "the Mission of the Church to the World," "The Methods by which the Church May Best Fulfil Her Mission," a report by the chairman of the United Missions Committee followed by conference, and a closing address on "The Moving of God Among the Men of To-day."

2. The Course of Training for Church Missionary Committees was laid out to cover:

- The Missionary Aim and Motive.
- Our Field and Achievements.
- Our Force and Methods.
- Our Funds and Administration.
- Our Base of Supplies and How to Develop It.

These circles met at the most convenient center in each of the five districts. With a total registration of 56 (of whom 53 were men) representing 30 of the 36 English-speaking churches, there was an average weekly attendance for the first four weeks (up to the time this record is written) of 51. Among those enrolled were 8 ministers, 18 elders, 2 deacons, 3 trustees, 4 Sunday-school superintendents, 3 officers of the young people's societies, and 2 officers of the women's missionary societies. The list of occupations included the banker, the lawyer, the manufacturer, the merchant, the publisher, the teacher, etc.

3. The Missions Week in the local church covered two Sundays, and the intervening days. Eleven outside speakers were secured through the Home and Foreign Mission Boards, and assigned appointments in the va-

rious churches, providing thus for 50 services. The churches were urged to prepare for an every-member canvass to be conducted during this period by a force of canvassers, sufficient to reach the entire membership with a personal visit, going out two and two. It was suggested that these canvassers be specially set apart for this visitation at the Sunday morning service in public prayer, being gathered in front of the pulpit, and specially commended to the congregation upon whom they would be expected to call. The report of the canvass was asked for so as to be presented to the people on the closing Sunday.

Practical Results

One of the most conservative old churches, with a large endowment, appointed a church missionary committee before the course was completed. Two elders, a deacon, and a minister of this church attended one of the circles. Such committees are already organized in more than a dozen of the churches, and there is reason to expect that the large majority will have their committees at work in the near future. At least a score of these churches have put their missionary support upon the basis of an individual subscription with a weekly offering in worship by envelop. The Executive Committee of the Men's Missionary Movement is pushing persistently toward the securing of like results in every church at the earliest possible day. Systematic effort is being made to follow up this short course with more extended courses of mission study in the individual churches.

TRIPOLI AND ITS MISSIONS*

Tripoli is the name both of the city and of the country in North Africa. The country of Tripoli is situated on the North African coast where the Mediterranean bends furthest to the south. On these shores there are the famous quicksands which the Greeks and Romans knew as the Greater and Lesser Syrtes, and which were an object of great fear to ancient navigators.

Tripoli has been since 1835 a province of the Turkish Empire, and extends eastward from Tunis to the tableland of Barca (Benghazi), which in 1869 was formed into a separate province. Politically Tripoli includes the pashalic of Fezzan, an inland country, which physically belongs to the Sahara. The area of the state of Tripoli is about four times that of Great Britain, but owing to the encroachment of the desert the area of cultivated land is not large.

The population of the country is very sparse—(estimated at about one million). The coast line extends for some seven hundred or eight hundred miles, but there is only one seaport of consequence, the city of Tripoli, which is the capital. This city, with a population of about 30,000, lies in a fertile plain with the sea in front and the desert behind.

The importance of Tripoli is that it is the center of the trade which comes across the desert from the Sudan states. It is the point of arrival and departure of the camel caravans through the oases of Fezzan, south-westward to Timbuctu. Murzuk is the capital of Fezzan, and a caravan center, and has a mixed population of about 11,000 souls. The town of Chadamis has about 7,000 inhabitants.

In 1869 the maritime plateau of Barca and the deprest region inland from it, which contains the oases of Anjila and Jalo, were formed into a separate government dependent directly on Constantinople. This country is the seat of the ancient Greek Pentapolis of Bernice, Arsinoe, Barca, Apollonia, and Cyrene.

At Tripoli there is an encampment of Haussas who live in zarebas or huts of bamboo and palm-leaf; hundreds of these zarebas fill a great enclosure, or kraal, as in Central Africa. These dark-skinned strangers with their pearly white teeth secure plenty of employment in Tripoli, and find themselves quite at home. They are nearly all Mohammedans, and in the center of their village there is the hut of a black marabout, who exercises religious control over the encampment.

The slaves who are sold in Morocco and Tripoli are all brought from the Sudan and the regions extending from Lake Tchad to the Guinea coast have furnished an almost inexhaustible supply to the slave raider. The chief depots of this trade have been Timbuctu in the west, and Kuka in the east.

There are four different routes across the desert. That followed by Caille, when he entered Timbuctu; another avoiding Algeria, and coming out at Ghadamis; a third from Kuka, via Murzuk; and lastly, a secret route, known only to the Senusi (a large fraternity of Moslems located in Tripoli, and who make proselytizing wars and expeditions), from Wadai to their capital. The ports of embarkation for Turkey are both in Tripoli, and slaves are still conveyed to Canea, Salonica, Constantinople and Smyrna. Never less than fifteen caravans, which bring about 10,000 captives alive to tell the tale, cross the desert every year. Mr. Spont estimates that about 40,000 victims fall en route, and it is said that you can not lose your way, for the road is lined with human skulls.

Tripoli is of especial interest from a missionary point of view, as it is a possible stepping-stone to work in the Sudan. The city of Tripoli has been in past years the starting-point for travelers such as Denham and Claperton, who visited Lake Tchad.

Twenty-five years ago the whole country of Tripoli was without any Protestant missionary or even a consular chaplain. It had been in Moslem hands since the conquest, 1,200 years

* From *The Gospel in North Africa*.

before. The population was about 1,000,000, of whom all but a few were Mohammedans, but they were divided into two classes—the true natives, and their Turkish rulers and oppressors. There was as much, or as little, freedom for the preaching of the Gospel in Tripoli as in other parts of the Turkish Empire.

The city of Tripoli is practically built in an oasis on the edge of the Mediterranean Sea with the desert around it. The Turks object to Europeans going beyond this oasis, for they say that the country is not secure, and fear that travelers may be robbed or killed by the tribes, whom they can not well control. This, of course, is an admission that their rule is not satisfactory, but it is a good excuse for stopping travelers or missionaries. Probably there is more danger from the Turkish soldiers than from the natives. While therefore the caravans going into the Sudan may be reached, the missionary himself has been unable to penetrate beyond a few miles from the coast. In 1889 the council of the North African Mission sent two missionaries, Mr. Michell and Mr. H. Harding, to begin work there. The latter was a qualified chemist who had had considerable experience with a doctor. On arriving they soon began visiting the cafés and giving medicines to the sick. Since then other workers have entered the field. Working under Turkish rule is in some respects more difficult than under the French, and in others less so. It is easier to do medical work, but more difficult for Moslems to profess faith in Christ. The visible results of the work are as yet small, but an abundance of the good seed has been sown, and a few grains have sprung up and are beginning to bear fruit.

Here, as in many other places, the Gospel work gathers largely round the medical mission. At least 60,000 visits have been paid to the dispensary, and these people have been faithfully dealt with about the great realities of the Word of God. Some of these patients have come from several days' journey,

and some even from the Sudan itself. When they return they carry with them the report of what they have heard, and it is often remarkable to discover how correctly they have grasped the truth in their minds, tho their hearts may be still sealed against it.

The work of visiting the cafés, stores, and workshops has been most diligently followed up, and the visiting of the homes, and conducting classes has been mainly the work of the ladies. Itinerating has had very little place in the work of this country on account of Turkish restrictions on traveling.

There is a bookshop which has done useful work, and there have been some lantern services and work among the Italians, but not to the extent that has been possible in Tunis and Susa. This is partly because the staff has been smaller, and also because the opportunities have not been so good.

The attitude of the people generally toward the missionaries has wonderfully changed for the better, and they recognize that the missionaries' lives are much superior to those of the best Moslems. The Arabic scriptures have been scattered far and wide, and are being read in places little thought of. In due season the reaping time will come. Already a few Moslems have given evidence of being truly converted.

Among the Italians a certain amount of work has been done, and there have been hopeful cases of conversion. Services have also been held for the few English people who reside in the city, and some of them have availed themselves of these opportunities. On the whole, however, results have been few, and we need to pray specially for God's blessing on His servants in this difficult field.

The North Africa Mission is now the only Protestant missionary society having workers in the country. The Roman Catholics have missionaries working among the Italians in Tripoli, and Barka, but Tripoli is, on the whole, a greatly neglected field.

NEW-BORN MEN IN CHINA*

A REMARKABLE STORY OF CONVERSION

In the autumn of 1909 the Young Men's Christian Association at Tientsin decided to inaugurate a campaign to secure 42,000 taels for the purpose of buying a lot upon which to erect a new building. In considering how this money should be secured, the Board decided that if it were secured it would be necessary to secure at least one subscription of 25,000 taels, together with other smaller subscriptions of 1,000, 500, 100 and less. At that time we had no idea of any person in Tientsin willing to give such an amount of money. There are no Christians of large financial ability. Much prayer was made that God might raise up some man either in the community or outside willing to make such a gift. We decided to conduct a rapid canvass covering but four weeks.

Just before the opening of this canvass, we learned through Mr. Chang, one of the leading educators of the city who had recently become a Christian, of Mr. Ou Yang, who it was believed would give generously toward such a cause. Just at this time Mr. Ou Yang sent for Mr. Chang to learn the reasons which had led him to become a Christian. The whole city had been stirred by the conversion of Mr. Chang, who had been prominent in educational work, and who had been under very little religious influence. Mr. Chang accepted Mr. Ou Yang's invitation, and spent the whole of one Saturday afternoon in giving the reasons why he had been led to believe in Christ.

In the evening Dr. Chapman and Mr. Alexander were announced to hold a meeting in the Young Men's Christian Association, at Tientsin. Mr. Chang invited Mr. Ou Yang to attend this meeting. Mr. Ou Yang accepted. In that meeting more than fifty young men publicly express their desire to accept Christ as their Savior. This made a very deep impression on Mr. Ou Yang, and led him to ask that Mr. Chang spend the follow-

ing day at his home still further explaining Christianity to him. He did not at this time decide to make a public profession, but admitted his belief in Christ as the only Savior. During this conversation the subject of the money which the Young Men's Christian Association desired to raise was talked of, and Mr. Ou Yang offered to make a subscription of 15,000 taels toward this object. At this time he had never been seen by any of the secretaries, with the exception of a few moments during the meeting by Chapman and Alexander.

A day or two later, in conversation with another member of the association, he agreed to give 5,000 taels toward the building fund. The two secretaries of the association, learning of these offers, then called upon him to thank him for this gift. He spoke of it as a very small thing, and told of his great desire to render some larger service for China. He said that from a child he had been seeking to know what was true, and had tried almost everything that he could learn of, but was now convinced that the only hope for China lay in Christianity. He expressed his own belief in it, but still unable to decide to make a public profession.

This large gift, however, committed him in a very public way in the community as a friend of Christianity, and also brought upon him much of ridicule and persecution, which only served to strengthen his conviction as to its truth. Early in June, 1910, Pastor Ding Li Mai, who for a number of months had been conducting meetings in the colleges of Manchuria and North China with very remarkable success, came to Tientsin to conduct a series of meetings for the students in the mission and government schools. Many people had prayed that this visit might result in Mr. Ou Yang publicly acknowledging Christ as his Savior. He was unable, however, to attend any of the meetings except on the afternoon of the last Sunday. At the close

* From the Neander Series No. 2.

of this meeting, Pastor Ding, Mr. Ou Yang, and the pastors of the American Methodist, English Methodists, and the secretary of the Young Men's Christian Association were invited to dinner. As they were on the way to dinner in Mr. Ou Yang's carriage, the secretary raised the question with Mr. Ou Yang as to why he did not publicly confess Christ and be baptized. He said: "Why may I not be baptized to-night?" The pastors explained to him that it was customary to have a period of probation before baptizing those who had decided to become Christians. Mr. Ou Yang said that he had first made this decision sixteen years before, as the result of the work of Dr. J. Young Allen, of Shanghai, but that during the intervening years he had been led away by his desire to accumulate wealth and name, and had never carried out this purpose.

After some discussion, one of the pastors said he felt that he should be baptized that evening, and that it was most appropriate in view of the fact that it was a union service in which all the missions working in Tientsin were to be represented, so that Mr. Ou Yang could be baptized into the whole Church represented by all these missions. In this conference were the Chinese pastors of the Methodist Episcopal Church, the English Methodist Church, the London Mission, which was Congregational in form, and the American Board Mission. In addition there were Pastor Ding and the secretary of the Young Men's Christian Association, who are Presbyterians. The question was raised by one of the pastors that in case Mr. Ou Yang was baptized in this union meeting representing all the missions, as to church or mission would he belong. All felt that he should belong to them all in the sense that he should help them all equally, but in the discussion they soon saw that the present form of

church organization made it necessary that he should join one of the churches. They decided that while he should help all the churches equally, yet he should be considered a member of the one in whose building he was baptized. There was no question raised as to doctrine, form of baptism or church organization. That evening he was baptized by Pastor Ding, and became a member of the London Mission, having been baptized in the college chapel of the Anglo-Chinese College belonging to this mission.

One week later he attended the third annual student conference of the Young Men's Christian Association at Tung-Chow. At this conference he gave a very strong testimony as to his faith in Christ, and told the story of the influence leading to his conversion.

Mr. Ou Yang is one of the leading Chinese business men of Tientsin, the manager of a very large building corporation engaged in the construction of hundreds of houses in the new city of Tientsin. He is a man of considerable wealth, and has the rank of Taotai, and is probably one of the most influential men who have become Christians in North China. He is a man of very rare spirit, is very humble, and seems to have no ambition to secure the praise of men because of his rank, or because of his gift, which is probably the largest single gift given by a Chinese to a distinctively Christian work.

"Some are zealous of being successors of the Apostles. I would rather be a successor of the Samaritan woman, who, while the Apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."—*J. Hudson Taylor*.

"Study the habit of delight in God. This is a most valuable law of life. It gets out of our way all unrepented sin, all hindrances to fellowship and communion. 'The joy of the Lord is our strength.'"—*J. Hudson Taylor*.

EDITORIALS

THE YEAR 1912

THE MISSIONARY REVIEW OF THE WORLD has had an unbroken history of usefulness for the past 34 years. It was founded in 1878 by Rev. Royal P. Wilder, who had long been an active and honored missionary in India. Ten years later Arthur Tappan Pierson became the editor-in-chief, and so continued to the time of his departure last June. The question now arises in the minds of many—what about the future? As Judson replied to the same question—"the future is as bright as the promises of God." The growth of the missionary propaganda; the increase of missionary interest; the improvement in facilities for gathering and presenting missionary information, and the experience of past years, all make possible increased efficiency and development of the MISSIONARY REVIEW. The present managing editor has been connected with the REVIEW for the past 20 years, and is expected to continue in the general management. Every reader and friend will miss, beyond words, the personality, power, and positive messages of the late editor-in-chief, Dr. Pierson, but we know that the same God who spoke through him can and will speak through others, and the same Holy Spirit that empowered him is ready to empower others. God calls His servants up to higher service, but he raises up others to carry on the work that they have laid down here.

The past and the present history of the REVIEW and the needs of the hour indicate that God has still a great purpose and field of service for the MISSIONARY REVIEW—it may be much larger even than in the past. We earnestly invite the prayers and co-operation of our friends and the friends of missions to this end.

The plans for the coming year have not yet matured sufficiently to be announced, but it is hoped and expected that one of the leading advocates and writers in the missionary world will join the editorial staff of the REVIEW. There are further plans for securing the active cooperation

of representative missionary leaders in such a way as to insure increased interest, influence, definiteness of purpose, accuracy, and world-wide scope.

The policy of the REVIEW, unless there should be a radical change in management, will continue to be practically the same as in the past 20 years—with every improvement that co-operation and financial resources make possible.

1. Loyalty to God, the Father, as the Creator and Ruler of heaven and earth, the source of all wisdom, life, power, and love.

2. Allegiance to Jesus Christ, our Lord, as Son of God, and Savior of men, the only hope of sinful man.

3. Dependence on the Holy Spirit as the One Power through whom Christians are enabled to be living witnesses to the Gospel, and through whom men's hearts are regenerated, and by whom they are brought into the Kingdom.

4. The Bible as the inspired Word of God, given to man for guidance, and the great basis of the missionary's message.

5. The need of entire consecration to God on the part of every believer and the responsibility of every Christian in the work of winning the world to Jesus Christ, through prayer, gifts, sympathy, and testimony.

6. The necessity of training up a native church on the mission fields to do the great bulk of the work of evangelizing their own people.

7. The looking for the personal return of Jesus Christ, in accordance with His promise, to end the present prevalent evil, and to usher in the reign of righteousness. This does not lessen, but increases the duty of every Christian to help to "redeem the time, because the days are evil."

During the coming year we are to have an unusually strong series of articles by able missionary writers. Dr. James S. Dennis is to contribute a unique paper on "The Balance Sheet of Foreign Missions for 1912." A symposium is to be given on "Practical Ideals for Unity and Cooperation

on the Mission Field." Other papers are promised or in hand on "Missions in Tripoli"; "A Chinese View of the Situation in China," "The Influence of America on Chinese Students," by a Christian Chinese; "Progress in Africa," by Rev. Melvin Fraser; "The Heights and Depths of Hinduism," by J. N. Farquhar, etc., etc. There will also be articles on

Spiritual Power and Ideals.

Noted Native Converts.

Heroic Missionary Workers.

Best Missionary Methods.

Difficulties and Progress.

Unoccupied Fields.

Non-Christian Morals and Religions.

Ideals for the Church at Home, etc.

MISSIONARY MIRACLE-PARABLE

The ancient Hebrew lepers, who found the plentiful supply of food in the Syrian camp while famine was destroying the people of Samaria, set a noble example to professing Christians in their sensitiveness to the needs and claims of their fellow men. Here is a striking historic parable, marvelously instructive and stimulating. At every point there is a singular resemblance.

1. There is a famine—world-wide to-day—accompanied by wide-spread moral ruin. It is a spiritual famine for want of the "bread of life," a famine shown by ignorance and superstition, war and corruption. Even natural affection gives way before this famine, so that wives and children are sacrificed. Idolatry in heathen lands and the worship of Mammon in civilized countries take the place of worship of God. Cannibalism and the selfish oppression of the poor are found in place of love to man. Slavery and the degradation of woman or the prevalence of vice and the "white slave traffic" take the place of purity and self-restraint among men. The tyranny of caste, the evils of luxury and social inequalities and the neglect of children prevail instead of true brotherliness in Christ and the divine ideals of the family.

2. There is the wonderworking God. Changes impossible to man are wrought by the power of God. A sup-

ply for the need of man has been provided by God in a way that would be incredible and impossible for man. Stupendous changes have also taken place in the world even in the last hundred years. Art, science, discovery and invention have opened doors and multiplied workers and agencies so that it is actually true that the windows of heaven have been opened to supply men's needs.

3. There is a great impulse to missions. Many have come to realize that this is a day of good tidings. There is no need for a continuance of the terrible famine. All that is needed is that those who know and have tasted go and tell that all may be supplied. The call of humanity should be sufficient. The humblest may have a part in the magnificent work of bringing the good tidings to the famishing multitudes.

4. Both faith and unbelief are manifested before and after the proclamation of the good tidings. Some have been praying to God in confidence that He is able and ready to help. Others have scoffed at the possibility of deliverance. The attitude of each one conditions their share in the blessing. The facts remain the same irrespective of the faith or unbelief of men, but only those who believe can share in God's gracious provision.

Why are men so slow to see the spiritual famine and help to supply the need from God's marvelous stores? Only because they are so engrossed with material and temporal things that they are insensible to spiritual, eternal things.

A. T. P.

THE MISSIONARY'S PERSONALITY

There are those who think that they are missionaries equipped for service in foreign fields if they have a clear knowledge of the Gospel and are willing to go and proclaim it to the "heathen." Missionary history proves otherwise. Some of the most intelligent and best trained men and women have been the greatest failures, and, on the other hand, some of the least educated and least experienced have been most success-

ful. The early apostles were unlearned and ignorant men in the eyes of the world, but they "turned the world upside down." The power of the Holy Spirit is the most important factor in missionary work, and the necessity for intellectual training and practical experience is not to be discounted, but, an asset of great importance is apt to be overlooked—it is the missionary's personality, including character, tact, sympathy, courtesy, magnetism, magnanimity. The true missionary not only carries the message of the Gospel of Christ, but, in a sense, *he is the message*. Non-Christians will read him long before they will read the Bible. They will interpret his words by his life, and a slip in conduct will outweigh the most convincing words. Living epistles are known and read of all men.

One missionary of our acquaintance was obliged to return home because of an ungoverned temper; another was powerless because of impatience in family life; many have lost influence through pride and others through selfishness or careless habits. Dr. Whitfield Guinness, of China, tells of the lesson that has been burned in upon his heart in the fifteen years he has spent in China: the missionary must adorn the doctrine that he preaches. Dr. Guinness tells of a testimony meeting at which a young Chinese said to a missionary: "I want you to forgive me for the feeling I have had against you for two years. One day, when I had been away for a visit to my home, I came into your room and found you lying down on a chair. You did not rise to greet me, and I could not forgive you for the discourtesy. I could not receive your words after that."

How many missionaries have been stumbling-blocks because of their discourtesy, and how many have hidden their light under the bushel of conceit, or pride, or selfishness!

On the contrary, multitudes of Christian workers wield immense influence because of their character and personality in the midst of persecution and the most trying circumstances.

As a rule, the missionaries are beloved for what they are and for the lives they live. When one missionary in Korea was transferred to a new station the people whom he was leaving, heathen and Christian, rose in a body and said he must not go; they could not spare him.

Even the non-Christians in darkened lands recognize reality. They know when a man or woman lives the Gospel even if they do not understand all his teachings.

ARE GOVERNMENTS OPPOSED TO MISSIONS?

It seems scarcely credible that governments of men would be opposed to the government of God. Laws and rulers are set for the restraint of evil-doers and for the direction of good works. No man or State can prosper that opposes the ideals and will of the Ruler of the universe, and yet the history of the world seems to prove that human rulers are in direct opposition to the Heavenly King of kings and Lord of lords. Pharaoh oppress the children of Israel, who were God's peculiar people. The kings of Canaan sought to destroy the Israelites. The Hebrew kings frequently opposed the preaching of the prophets of Jehovah. Herod sought to slay the child who was declared to be the promised Messiah. The Jewish rulers and Roman governor united in the plan to murder the Prince of Peace and Lord of Life and continued in the persecution and killing of His followers. Nero burned the early Christians at the stake. In the middle ages the kings of Europe joined with the Pope in the endeavor to crush out the reformation in the Church. Great Britain and the British East India Company sought to prevent missionaries from entering India. South American governments have bitterly opposed the preaching of the Gospel and the circulation of the Bible by Protestant missionaries. In the Dutch East Indies the government actually favors Islam in preference to Christianity. In Egypt and the Sudan Great Britain

recognizes the Mohammedan Sabbath in preference to the Lord's day, and promotes the teaching of the Koran to the exclusion of the Bible. In the Philippines the United States Government forbids the teaching of religion by school-teachers and others in government employ, and opposes and tries to prevent such Christian teachers and officials from teaching the Bible or taking part in religious work even during their leisure hours.*

Each government has its own reasons for such a course, but any ruler who neglects to recognize those forces which best represent God and which draw men nearer to Him and to His ideals, that ruler fails to follow the divine leading or to cooperate with Him. He is fighting against God and courts defeat.

TWENTY-FIVE YEARS OF THE STUDENT VOLUNTEERS

In 1886 the first Christian student conference met in Mount Hermon, Mass., at the invitation of Mr. D. L. Moody. At that time one hundred students volunteered for foreign mission service and Dr. Arthur T. Pierson first sounded the watchword, "The evangelization of the world in this generation." Out of this has grown the Student Volunteer Movement and subsequently other student Christian work for missions. No movement in modern times has been more far-reaching or influential from a Christian point of view.

The growth of the Student Volunteer Movement has been phenomenal, and is only explainable on the ground that God has directed it. Under the leadership of a few able, consecrated men it has now attained the proportions of a great army of trained and educated men and women, who are carrying into the work of world-evangelization the best talent, the noblest influences and the wisest methods that have ever been applied on a large scale

to such a task. In reviewing the foreign missionary work of the movement for the last twelve months, we find these striking statistics:

Student Volunteer missionaries sent out in 1910.....	368
Student Volunteer workers now in mission field in twenty countries	4,784
Mission study classes organized in 1910	2,379
Institutions where classes are conducted	596
Total enrolment of students.....	29,332
Increase over last year's enrolment	6,082
Gifts to Home Missions in 1910..	\$37,708
Gifts to Foreign Missions in 1910.	\$96,053
Institutions represented in these gifts	447

This represents only a small part of their operations, which now include almost every missionary field in the world. In Africa they have 503 workers, in China 1,389, Japan 400, Korea 219, India, Burma and Ceylon 924, Mexico 150, Oceania 58, Philippines 145, South America 288, Turkish Empire 175, West Indies 146. They also have workers in all the Latin and Greek countries of Europe, in Central America, and Arabia. These are well qualified men and women, capable of carrying on large enterprises.

The movement is dynamic both for applied Christianity and the dissemination of civilization. It appeals to men and women of culture and gives a "splendid challenge to every Christian man and woman for testing their devotion to Christ." It calls out the highest intellectual qualities, and the best type of religious life. God has already blest it mightily, and will bless it more and more to the enlightenment and conversion of the unevangelized millions. The Student Volunteer Movement is one of the greatest modern assets of Christianity, and is destined to make further progress in the years to come.

Donations Received

No. 427. Chinese Famine Sufferers...	\$22.57
No. 428. Indust. Evang. Mission, India.	20.00
No. 429. Chinese Famine Fund.....	4.00
No. 430. Chinese Famine Fund.....	3.50
No. 431. Indust. Evang. Mission, India.	5.00
No. 432. Missionary Review Fund....	2.40

* The Circular No. 32, issued by the Board of Education in Manila, says that "No teacher or other person shall teach or criticize the doctrines of any church, or shall attempt to influence the pupils for or against any church or religious sect, even in private."

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Mohonk Conference

The friends of the American Indians and other dependent peoples met again at Mohonk Lake, October 17th to 20th, to consider the problems relating to their progress and to devise means for their betterment. Mr. Albert K. Smiley, the host, said: "I am sincere in the belief that the progress of the American Indian the last fifty years has been greater, numbers considered, in all paths leading to enlightenment and betterment of condition than of any other uneducated people on the face of the earth."

The Alaskan Eskimos and Indians, Hawaiians, Cubans, Porto Ricans and Filipinos now call for special attention. Progress is being made, but in some cases it must be rapid if the aborigines are to be won to Christ before they become extinct.

Strategy in Home Missions

A special effort is to be made this fall and winter to make a decided advance in home mission fields. In the Western States, the Home Mission Council of 22 Protestant boards have decided to ask all concerned in home mission work to meet for a "Day of Consultation." These will be address by representatives of the Council. The dates are as follows:

Minneapolis, November 15th.
Fargo, N. D., November 16th.
Butte, Mont., November 21st.
Boise, Idaho, November 23d.
Spokane, Wash., November 27th.
Seattle, Wash., November 29th.
Portland, Ore., December 1st.
San Francisco, December 5th-6th.
Los Angeles, December 7th.
Salt Lake City, December 11th.
Cheyenne, Wyo., December 12th.
Colorado Springs, December 13th.
Topeka, Kan., December 15th.
Omaha, December 18th.
Huron, S. D., December 20th.

The general topic for discussion will be "*unmet needs*" in rural districts, among, foreigners, in small towns, in suburbs, in cities, in lumber camps and mining camps, among Indians, and Orientals.

This is not a publicity movement, but a step toward cooperation and progress. Emphasis will be laid on the positive and constructive. Con-

sultation will be followed by united effort. Address inquiries to Room 705, 156 Fifth Avenue, New York.

A Christian Army on the March

Recently 100,000 men, women and children marched in sections through the streets of Philadelphia, gladly proclaiming the Church Militant. The entire city throbbled under the sturdy steps of the marchers witnessing for Christianity and declaring to the world they were followers of the lowly Nazarene. It was a mighty demonstration of the power of the Sabbath-school as an institution far surpassing any political power in existence. The mayor sounded the key-note of the movement when he said, "No one realizes as I in the capacity of mayor of the city of Philadelphia the importance of reaching the younger generation for Jesus Christ. No one realizes better than I the need for such a display of righteousness as you Christian men are leading on this glorious afternoon." Bankers and business men marching side by side with the little children of the primary departments concentrated the thought of the many thousands who watched the demonstration.

Union of Baptists and Free Baptists

The home and foreign missionary work of the Northern Baptists and that of the Free Baptists has been consolidated after long discussions. The Free Baptists separated from the great Baptist body in 1780, under the leadership of Benjamin Randall, at New Durham, N. H., the chief reason for the separation being theological differences which no longer exist. Representatives of the various organizations of both denominations met in Boston in October and the legal documents were signed. The funds of the General Conference of Free Baptists were transferred to the American Baptist Foreign Mission Society and the American Baptist Home Mission Society. The Home Mission schools heretofore conducted by the Free Baptist Conference which now have come under the supervision of the American Baptist Home Mission Society

include Storer College, at Harper's Ferry, Va. The Free Baptist Mission in India, which is taken over by the American Baptist Foreign Mission Society, will be known as the Bengal Mission.

Benefit Fund for Missionaries

At the meeting of the Northern Baptist Convention, in Philadelphia, "a man from Pennsylvania" pledged \$50,000 toward the Missionaries' and Ministers' Benefit Fund of the convention. This pledge is on the condition that \$200,000 more be secured by noon of December 25, 1911. It was received with such enthusiasm by the delegates that a board for the general administration of the fund was chosen at once. We trust that the amount needed, \$150,000, will be readily secured.

The Colored Question Among Colored Methodists

There has recently been held a conference of the recognized leaders among the colored Methodists. At this congress the matter of separation from the Methodist Episcopal Church (North) was the chief issue discussed. It appears that there are 300,000 colored members belonging to the Northern branch of the Methodist Episcopal Church. The purpose of the withdrawal seems to be twofold: to facilitate the reunion of the Methodist Episcopal Churches both North and South, and to bring into being, if possible, a national body of colored Methodists. Of Methodist Churches, the negroes boast 3; the Zion Methodist Church, with 545,000 members; the African, with 452,000; and the Colored, with 235,000 members.

An Apostle to Prisoners

Mr. R. H. McBride is doing a noble work among the common prisoners of the city jail in Chicago. Every Sunday morning for six years he has been preaching to these men and has been able to rescue many from the gutter. With a baby organ and a musician, he preaches to his audience behind the bars, and of the 15,468 prisoners,

13,295 have knelt with him in prayer. There have been many cases of true conversion, and some of these prisoners have become Christian workers.

Red Men in Council

Representatives of all Indian tribes recently gathered in council at Columbus, Ohio. It was the first annual congress of the American red man of today. The remnants of the various races organized a single tribe to be known as the American Indian Association, whose objective is the uplifting and the betterment of the people represented. Only those having the blood of the original American Indians in their veins are included in the association. Among those present were Charles E. Dagenett, a Peorian Indian, regarded as the Moses of his race, educated at Carlisle and subsequently establishing an employment bureau through which Indians are finding a field for their respective talents, and are prevented from lapsing into the free and easy life of the uncivilized tribe; Dr. Charles Eastman, of the Dakota tribe, the greatest writer of his race, now in the employ of the Government; Dr. Carlos Montezuma, a full-blooded Apache, educated in Chicago, and one of the greatest surgeons in the United States; Miss Laura M. Cornelius, of the Oneida tribe, a noted magazine correspondent; A. C. Parker, of the Seneca tribe, New York State archeologist; Mrs. L. B. Baldwin, of Washington, an Ojibway, in the federal office of Indian claims; Thomas L. Sloane, of the Winnebagos, an attorney in Nebraska; Charles D. Carter, a Choctaw, Congressman from Oklahoma.

Neglected Central America

The six republics of Central America—Guatemala, Salvador, Honduras, Nicaragua, Panama and Costa Rica—have twice the population of our thirteen colonies at the time of the Declaration of Independence. Of these Costa Rica, the most southerly, is inhabited, in its high valleys and plateaus, almost entirely by people of Spanish descent. It has a stable con-

stitutional government and enjoys absolute freedom in religion, tho the Roman Catholic Church is recognized as the State Church. The other republics are in a backward state and in dire need of the Gospel. In Guatemala the Presbyterians have two men at work, while some Friends are laboring independently. In Panama (Canal Zone) the Home Mission Board of the Southern Baptist Convention supports three men. But in the four countries between little systematic work is being done except by the American Bible Society and the British and Foreign Bible Society, which employ one able white agent each and a number of native colporteurs, who have been doing good and faithful work. Some twenty years ago the Central American Mission was organized by a group of earnest Christian men in Texas. It is undenominational and pays no salaries, giving to the workers in the field only whatever may be contributed toward their support voluntarily. There are now in the four central republics of Central America one man and three women holding a nominal relation with the Central American Mission. On the Mosquito coast of Nicaragua the Moravians have an old and well-established work among the Indians, while three independent missionaries are laboring in the interior. The Northern Baptists are now planning to commence work in El Salvador, which is the smallest, but the most populous of the republics, and also quite stable and progressive. Its laws guarantee religious liberty, tho there have been persecutions of Protestants in the past.

Guatemala and Honduras are practically lands without a mission, especially the latter. In both countries the Roman Catholic Church has lost its power, and its churches are falling into ruins. In Guatemala its property has been confiscated, and the ruling element has become utterly agnostic, chiefly on account of the lack of all religious teaching in such public schools as exist. There is at least a million of pure-blooded natives, living

isolated in the valleys, who have no other messenger of the Gospel but the colporteurs of the Bible societies who occasionally visit them. The building of the Panama Canal brings us into closer relations with all Central America. It needs the Gospel. We ought to send it there.

Amazon Atrocities

For some time rumors, strengthening in volume, have been rife of atrocities committed by the rubber hunters on the Amazon River. With the consent of the Peruvian Government, Sir Roger Casement was appointed by the British Foreign Office to make inquiries, especially as to matters relating to British subjects in Putumayo. As a result, the Peruvian Government has issued warrants of arrest against a large number of persons, and it is with satisfaction that we note that the Peruvian Amazon Company of London has been voluntarily liquidated. Happily, there is no despot here, as on the Kongo, to defy the conscience of Europe; but vigilance will still need to be exercised if the natives of these rubber districts are to be spared oppression which, in some of its aspects has, we fear, been even worse than the Kongo cruelties. Our contemporary, *Truth*, has had a large share in the unmasking of these horrors.—*London Christian*.

EUROPE

International Mission Study Conference

During the Edinburgh World Missionary Conference a few men from different countries met and discuss the needs for advanced work in missionary education. As a result, the first International Mission Study Conference was planned and met, by invitation of the Dutch Zendingstudie Raad in the little village of Lunteren, in Holland, from September 5th to 11th. There were present 62 delegates, viz.: 4 from America, 1 from Australia, 11 from Great Britain, 5 from Denmark, 3 from France, 9 from Germany, 1 from India, 15 from Holland, 3 from Norway, 6 from Sweden, and 4 from Switzerland. Among the top-

ics discuss were "The Aims of Mission Study," "The Preparation of Text Books and Helps for Leaders," "The Religious Opportunity of Childhood," "Mission Study Among Children," "Missionary Indifference," "Mission Study and the Life of Prayer," "The Training of Leaders." An International Council for Mission Study was created that it may organize an exchange of all literature pertaining to the subject of mission study and also lead to exchange of visits, to correspondence, and to study. It has 10 members, viz.: 3 from America, 3 from Great Britain, and 1 each from Germany, Holland, Norway and India.

The Conference was organized by the Missionary Education Movement of the United States and Canada (formerly the Young People's Missionary Movement), and its meetings were deeply spiritual. The English language was used.

German Missionary Forces

According to the official statements of the German foreign missionary societies (including the Basel Missionary Society), there were at work among heathen and Mohammedans 1,401 German missionary laborers on January 1, 1911. This force consisted of 965 ordained missionaries, 19 physicians, 223 lay missionaries, and 194 female workers. The Basel Society employed 300 laborers, the Rhenish Society 201, and the Moravians 200. The number of native workers had increased to 6,377, while the baptized natives numbered 564,919 (256,596 communicants). During 1910, 18,106 adult heathen were baptized, the Basel Society reporting 2,825, the Rhenish Society 5,511, and the Moravians 581. In 3,361 missionary schools of all descriptions 163,487 pupils received Christian instruction. The income of all German societies was about \$1,900,000, to which should be added, however, almost \$600,000 collected upon the foreign fields. Surely Germany is making progress in the great work of evangelizing the world.

A Missionary Church in Belgium

In such a strongly Roman Catholic country as Belgium it is good to find a vigorous and growing Protestant organization in the Belgian Christian Missionary Church. It has been in existence but seventy years. It began with a single station and a single evangelist, but at the present time it has grown to 35 pastors, 21 evangelists and colporteurs, 42 congregations and 94 preaching stations with 11,000 members. All of these members are said to be "converts from Roman Catholicism." This body is strongest in the coal mining district south of Mons, which it shares about equally with the National Church of Belgium, also a Protestant body of 300,000 souls. A favorite method of this body is to hold open-air services, in which great crowds, of Catholics chiefly, are gathered together, who, it is said, listen very patiently and attentively. This Church, in connection with the State Church, maintains the Kongo Missionary Society.

A Coming Crisis in Europe?

According to the *Baptist World*, there are strong indications of an imminent crisis in Europe centering about the old city of Prague, in Bohemia. This crisis is believed to be a revival of the Reformation in that land of much tragic religious history. In the year 1915 the five-hundredth anniversary of the martyrdom of John Huss will be observed and the whole of Bohemia is said to be getting ready for that time. Stories are told of the self-denial of the Baptist brethren in Prague that put to shame the sleek selfishness of their richer church-members of other lands. All over that land and the neighboring Moravia, as the people get hold of the Bible, they are turning from the Roman Church. One of the Bohemian pastors writes: "The Pope never trusted his sheep in Bohemia; and because he feared and hesitated he may at last lose them all. He granted them at the start their wishes, viz., preaching the Gospel in the national language, the marriage of

priests, and the New Testament Lord's Supper. They always protested against Romish abuses, and men like Huss and Jerome laid down their lives for being too radically 'Protestant.' The oldest Bohemian song is a Christmas carol from the ninth century, which we sing to-day in our services." To this harried land there seems to be dawning a better day.

Five Years of Separation in France

The hopes of the liberal party of the Roman Catholic Church in France have been disappointed as to the outcome of the separation of Church and State. M. Clemenceau says: "We have foreseen everything except what has actually happened." The church is ruined financially by being deprived of possessions by the Pope and income from the State. The people do not contribute largely or generally, for the laity have no voice in the use made of the funds. The moral condition is still more discouraging. The Pope is using France as a mission field, and the people are losing their respect for church and clergy. Children are admitted to confirmation at seven in place of at twelve years of age, as formerly. Thus, the period of instruction is made practically nothing by the Pope's command. It is also difficult to secure recruits for the clergy from intelligent, respected men. Theological students are forbidden to read papers and magazines. The thirty-eight millions of Roman Catholics in France are largely practically unchurched. There is more than ever need for a faithful preaching of the Gospel among them.

Signs of Promise in Spain

Rev. John Pollock, president of the European Christian Endeavor Union, writes home: "I can not describe the emotions with which I faced the enthusiastic audience in that little Methodist church in Barcelona, situated, as all Protestant churches are in Spain, in a back street. I have seen Protestantism in the wilds of Donegal, in Connemara and Kerry; and my heart

has gone out in sympathy to my brethren living their lonely lives in the midst of a popish population. But those who represent the gospel in Spain are in a crowded solitude to which Ireland can present no parallel. In the popular mind the evangelical propaganda is associated with revolutionary unrest. The prospects of the Gospel in Spain are bright and brightening; but up to the present not a single man of outstanding wealth or influence has declared his adhesion to it. The material resources of the earnest workers in town and country are extremely limited.

TURKEY

Mohammedans in Southeastern Europe

Official statistics place the total number of adherents of Islam in southeastern Europe of 9,250,000, or at about 5 per cent. of the total population, so that they outnumber the Jews living within the same countries. Of these Mohammedans Russia, in Europe, contains 5 millions, and Turkey in Europe 3 millions, while there are in Bulgaria 603,000, in Bosnia and Herzegovina (Austria) 549,000, in Rumania 45,000, in Greece 24,000, in Servia 15,000, and in Montenegro 14,000. Thus, in European Turkey 1 out of 2 inhabitants is a Moslem, in Bosnia and Herzegovina 1 out of 3, in Bulgaria 1 out of 7, in Montenegro 1 out of 18, in European Russia 1 out of 22, in Greece 1 out of 115, in Rumania 1 out of 130, and in Servia 1 out of 180. Of the Mohammedans in European Russia the Tatars (or Tartars) who live in the Crimea, are the most important. They are said to be the most fanatical adherents of Islam in the world, and, having little understanding of what sin really is, trust entirely in righteousness acquired by good works. They believe in fasting, and the Urusa, which is a month of fasting, from sunrise to sunset, in memory of Mohammed's plight, is strictly kept, even when they are engaged in the severe labors of the harvest.

The Gospel seems to make little

progress among the Mohammedans in south-eastern Europe, for a German missionary states plainly that "ten times more [nominal] Christians accept Islam than Mohammedans are brought to Christ." If this statement is true, it is high time to pray more earnestly, and to attack more earnestly with the Gospel this stronghold of unbelief and darkness.

ASIA—MOSLEM LANDS

A Great Center of Light

The American Presbyterian Mission in Syria has published nearly 700 works in Arabic, all of which are now offered to the Moslem world at cheap rates. Its press employs 60 persons, and turned out last year 40,000,000 pages. The College of Beirut has enrolled 865 students this year, 138 of whom are in the medical school. The faculty numbers 77, and the number of graduated students 2,000. There is a hospital, a training school for nurses, a children's hospital, and an eye and ear hospital, girls' boarding schools at Tripoli, Sidon, Beirut, boys' boarding schools at Suk-el-Gharb, Schweir, Sidon, and Tripoli, and 108 day schools with over 5,100 pupils. The organized churches of the mission number 34, with 2,970 members, and average Sabbath congregations of over 6,300. Eighty-six Sunday-schools gather some 6,700 pupils.

The Jews and Palestine

Intelligence from Constantinople points to the probability that the Jews will shortly obtain large concessions in Palestine. M. Pavolus, the departmental chief of the Agricultural Ministry, who had been sent to Palestine to investigate the agricultural and industrial condition of that region, has returned and presented a detailed report of his investigations. He contends that, in order to develop colonization in Palestine, it is absolutely essential to grant the Jews far-reaching concessions. M. Pavolus complains that the government neglects the forests around Mount Lebanon, protesting that such neglect will be

disastrous to the country. He maintains that the Jews will develop plantations in sandy places, and thus guard against the destruction of the forests. Any one who has seen the flourishing condition of the number of Jewish colonies in Palestine, he says, could not but come to this conclusion.

Women's Rights in Persia

A member of the Persian Mejliss (House of Parliament) at Teheran astonished the House, on August 3, by an impassioned address on women's rights. Speaking on a clause in a bill for the next election which declared that no woman should vote, an obvious proposition to most of the members, the person in question—Hadji Vakil El Rooy, deputy for Hamaden—declared roundly that women possess souls and rights, and should possess votes, and he appealed to the Ulema to support him. The Mujtahid, however, whom he evoked by name, rose in his place and solemnly declared, to quote the *Times'* correspondent at Teheran, that he had never in a life of misfortune had his ears assailed by such an impious utterance. Nervously and excitedly he denied to women either souls or rights, and declared that such doctrine would mean the downfall of Islam. To hear it uttered in the parliament of the nation had made his hair stand on end. The president instructed the official reporters to make no record in the journals of the House of this unfortunate incident.

Cruelties Practised in Afghanistan

In an article in the organ of the Bombay Y. M. C. A., Dr. Zwemer quotes from a book called "Under the Absolute Amir," by an Englishman who lived for eight years as an engineer in Afghanistan. He says: "A common practise is that of blinding people. This is the usual punishment for those who try to escape from prison or from the country. The manner of doing this is to lance the pupils of the eyes and then put in a drop of nitric acid, and to guarantee

no sight being left quicklime is afterward added. The agony endured must be frightful, and in one case 15 men were blinded together in Sherpur cantonment, where these punishments are usually carried out, and the men were seen on the third day being blinded, chained one to the other, and sitting in a row upon the ground. Three of them were lying dead, still chained to the living, and some of the living, too, were lying unconscious, while the others were moaning and rocking themselves backward and forward. This is not an idle story to awaken pity. It is the testimony of a man who went there as an engineer. And he tells of more dreadful things than that.—*The Presbyterian*.

INDIA

Progress Toward Church Federation

The second Conference on Federation of Christian Churches was held at Jubbulpore, August 9, some 25 delegates and representatives of churches and missions meeting together. The plan of federation proposed by the first conference at Jubbulpore in April, 1909, was considered, in the light of the action taken upon it by various Christian bodies and the criticisms made, and, after some amendments had been agreed to, was adopted in substantially its original form. Provincial divisions were outlined, and committees appointed to organize provincial councils in each area, to meet as soon as convenient. A number of bodies have already ratified the plan, and others are expected to join as soon as their next meetings take place, so that, with the exception of the Anglicans and the American Baptists, practically all the organized churches in India will be connected with this movement.

Lutheran Missionary Conference in India

Many missionaries of the Lutheran societies laboring in southern India spend their annual time of rest and vacation at Kodaikanal, and it has become their custom to hold there an annual missionary conference. This

year it was held on May 29th and 30th, and it was well attended, and most profitable. After two doctrinal addresses, three most important subjects were thoroughly discussed, viz., first, the question, "Is it possible to build up a self-governing and self-supporting church of believers who belong to the oppressed classes only?" second, the part of the Report of the Edinburgh World Missionary Conference which deals with Hinduism; and third, co-operation of Lutheran missionaries in school and ecclesiastical work. According to the *Ev. Lutherisches Missionsblatt*, the report of the Edinburgh World Missionary Conference, in so far as it deals with Hinduism, was declared to be "*unreliable in many points and wrong in its friendly position toward Hinduism as an aid to the understanding of Christianity.*"

The founding of a Lutheran Union College and of a Lutheran Union Seminary was proposed and steps looking toward the unification of doctrine were recommended.

The General Conference of all Lutheran Missions in India will be held on December 31, and the following days. The Moravian and the Basel missionaries are to be invited as guests.

Temple Girls in India

The British Secretary of State for India has addressed the following important dispatch to the Government of India, "My attention in Council has lately been called to the various methods by which female children in India are condemned to a life of prostitution, whether by enrolment in a body of dancing-girls attached to a Hindu temple; or by symbolical marriage to an idol, a flower, a sword, or some other material object; or by adoption by a prostitute whose profession the child is brought up to follow. I observe with satisfaction that an increasing section of Hindu society regard the association of religious ceremonies with the practise of prostitution with strong disapproval. In Madras, where the institution of temple dancing-girls still survives, an

Indian district magistrate, Mr. R. Ramachandra Row, has expressed the opinion that temple servants have been degraded from their original status to perform functions "abhorrent to strict Hindu religion"; and in Bombay a society for the protection of children has been formed with the cooperation of leading Hindu citizens."

The secretary desires information concerning the probable extent of the evil, and the sufficiency of existing laws to suppress it, and he states that "the matter is one in which the weight of public authority may well be lent to the furtherance of reforms advocated by the enlightened leaders of the communities to which the children belong whom the law was intended to protect."

Thus, the Government of India is beginning to pay attention to the evil of dedicating little girls to idols which is most pernicious and degrading and, according to the *Hindu*, has brought it to pass that temples have become brothels.

Some Striking Answers

An Indian Christian who was forsaken, disowned, and disinherited, losing more than 6,000 pounds sterling because he refused to appeal to the courts to obtain part of his inheritance, not long ago gave the following replies to questions put before him: 1.—What first drew you toward Christ? "The sight of my sin revealed to me by the Holy Spirit. Christ drew me to Himself." 2.—What special difficulties had you to encounter, and with what teaching were they overcome? "The special difficulty was leaving home, wife, and children for the sake of Christ, and to become a nonentity. This difficulty was overcome by the thought that Christ died for me." 3.—Did anything seem to you especially difficult and a cause for stumbling either in the doctrine of Christianity or in the lives of its exponents? "I saw nothing but Christ and His death. That filled my thoughts and heart." 4.—What finally led you to accept Christ? "The

thought that there was no salvation out of Him." 5.—How would you proceed if you were to win a Hindu for Christ? "Show what sin is, and that the death of Christ is the remedy."

What Christian Education is Doing

Rev. J. N. Forman writes from Mainpuri: "A few days since a young man, named Gulzari Lal, arose after early morning prayers in the Central Training School and gave a notice of a Christian Endeavor meeting. His position and manner led me to think of his progress. Some four years ago he was an uneducated villager, but he had ambition enough to start out to get an education, even against the wish of his parents that he stay at home. He and his wife came, and have been with us the greater part of the time since, and are now almost ready to go to some village and teach not only books but Christian living.

CHINA

The Number of Chinese Moslems

Not all the inhabitants of the Celestial Empire are followers of Confucius, and according to the *Chinese Recorder* for September, 10,000,000 adherents to the prophet of Mecca are scattered through the eighteen provinces; one-third in Kansuh in the southwest, 500,000 each in Chihli and Yunan, and half as many in each of these provinces, Honan, Kiangsu, and Szechuan.

China's Progress

A writer in the *Chinese Students' Monthly* says: "The country (China) is progressing faster than can be recorded; what is regarded as a piece of news in the American press reports may be a thing of only antiquarian interest to the people at home. For instance, the 'World-in-Boston' Missionary Movement advertises 'The Chinese Opium Den' as one of the striking features of the exhibition, while a traveler in China will have to go to the archeological department of a Chinese museum to find the utensils which were once used by the opium-smokers in the days that have gone by.

The changes are too great, too fast, and too complete for the *Monthly* to keep apace."

Chinese Students at Home

According to the latest statistics reported by the *National Review of Shanghai*, the number of educational institutions, including colleges, industrial schools, girls' seminaries, and primary schools, aggregated 35,188 at the close of 1910, and the number of persons engaged in educational work was 63,937. Students numbered 874,642. The province of Chili (Peking included) deals with 8,524 institutions, Shantung comes next with 3,513, followed by Shensi, Kiangsu, Kwangtung, Hupeh, and Hunan in order. There were 34,210 primary schools, with 55,240 primary school teachers, and 780,325 elementary school children.

While there is some ill-discipline and lack of tidiness and propriety among the students in these new schools, there are many encouraging features, especially a growing interest in athletics, and an awakening to their proper place in society.

A Chinese Girl's Reply

A little Chinese girl, who had confessed Christ in public baptism, was asked by her teacher, after the sacrament, "Are you glad of the privilege of attending a school where you can hear of the Lord Jesus?" Quickly came the reply, "Are you not glad, teacher, that you are in China, where you can teach of the Lord Jesus?" How little we value the great privilege of every believer to teach of Christ!

Chinese Christians and the Future

This is how a writer in the *Century* speaks of native converts in China: "The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling, and unchastity, the besetting sins of his fellows. He abandons cheating, lying, back-biting, quarreling, and filthy language, which are all too rife among the undisci-

plined common people. He shuns litigation, the ruin of the villager. By withdrawing from the festivals in the ancestral hall, and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus, the converts become separatists, with the merits and defects of separatists. Cut off from the world, and thrown on one another, they form a group apart, a body of Puritans, that will one day be a precious nucleus of moral regeneration for China."

Progress Toward Church Union

At Nanking 3 theological seminaries, representing 4 denominations (Methodist, the Disciples, Presbyterian, North, and Presbyterian, South), are to form a Union Bible School to do the work of all these institutions, except that which is technically denominational. The union school is to have its own board of managers separate from the seminaries. Each theological school will also retain its board, its constitution, its faculty, and its students. In practical operation, there will be one institution modeled after the New York Bible Teachers' Training School.

Some Influential Christian Laymen

A high Chinese official, recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people. He offers a small settlement on his estate in Manchuria free of charge to all Christians who may apply. Another case is that of Dr. Ming, who has a hospital in Hangchow, where 50,000 patients are treated each year. His work is so widely known in many provinces that if one is being imposed upon one has but to say that one will report the matter to Dr. Ming, and it is usually settled without more difficulty. Principal Chang Po Ling, of Tientsin, is an educator who is also a social reformer, fighting foot-binding, early marriages and other abuses. He led his own brother to Christ, and now

has the satisfaction of hearing that he is the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. As director of the Y. M. C. A., Mr. Chang had the principal part in securing a gift of \$13,000 from H. E. Ou Yang for the new building site at Tientsin. This Mr. Ou Yang, who is a recent convert, is an extraordinary character and a man of large tasks. He has recently formed a corporation to purchase the street-car lines of Tientsin from the present foreign owners. He is also working on plans for colonizing large tracts in Mongolia. Well known among the educators and officials of central and northern China, he has, after years of secret believing in Christianity, taken a fearless stand. His influence among the higher classes in the empire is extremely promising for the future.—*Record of Christian Work.*

Queue-cutting in China

A prominent missionary in Hongkong has well said, "When China shakes herself sufficiently to drop off her queue, what it portends, rather than what is actually done, deserves attention." Thus, the agitation of the student and military classes against the use of the queue is very important among the signs of the times in the great empire. Some months ago a public meeting was led in Hongkong at which, after addresses on the superfluity of the queue as an appendage of beauty or utility, twelve barbers mounted the platform and shaved the heads of six old gentlemen who had worn the queue for an aggregate period of 419 years. Amid intense enthusiasm about a thousand others followed their example. No imperial edict has been issued permitting the people to discard the queue; on the contrary, one has been published requiring those who have cut their queues to suffer their hair to grow again, and army officers have been dismissed and students rusticated for premature action in the matter. The authorities seem inclined to regard the movement as

aimed at the existing dynasty, but many who know China well anticipate the early issue of an edict permitting the abandonment of the historic appendage. For, after all, the queue is nothing but an historic appendage. Nearly three hundred years ago it was imposed on the Chinese by the powerful Manchus, who came down from the north and ousted the reigning Ming dynasty from the throne. As with the passing generations the wearing of the queue became a custom, it became, as all customs in China, a thing to be cherished. But with the awakening of the new spirit, there has come a realization of the dirtiness, the uncomfortableness, the inconvenience, the shame of the queue, and its abolition is being clamored for. Sentiment in favor of queue-cutting is rapidly developing, and some prophesy that in ten years from now China will be no longer a land of long-haired men, and in twenty years it will cease to be the land of short-footed women. God grant the fulfilment of such hopes, together with a glad and willing reception of the Gospel by the awakening nation.

The New Chinese Currency

After several years of discussion among the high metropolitan officials, and the provincial viceroys and governors, the Chinese Government has at last come to the decision to carry the most urgently needed monetary reform into effect on the dollar basis. About two years ago, an edict was issued in favor of the tael currency, but the matter was allowed to drop for want of support in putting it in force. The following orders, contained in the recent edict, form the basis of the new currency, "the standard of the monetary system of China shall be the dollar (Yuan), which, for the present, shall be minted in silver. The weight of the dollar standard shall be seven mace and two candareens of Kuping ounces (taels). There shall also be subsidiary coins of the value of fifty cents, twenty-five cents, and ten cents, all in silver, five cents in nickel, and one cent, one half cent, and one cash,

all in copper. The rate of exchange between the dollar and subsidiary coins is fixed according to their proportionate value, from which no deviation shall be allowed." Thus, the Chinese Government is to introduce a uniform currency for the whole empire. It will assume full control of the mints, see that the new dollar will always exchange for ten ten-cent pieces, and order that all the receipts and expenditures of the Government, such as taxes, duties, official salaries, etc., shall be collected or paid in the new coins.

A number of practical rules for the issue of paper money has also been sanctioned, so that it now looks as if China will soon have the currency reform, which is perhaps the most urgent need of the moment next to the educational reform.

JAPAN—KOREA

The Decay of Religious Belief

A prominent newspaper, the *Jiji Shimpō*, of Tokyo, commented recently on religious conditions in Japan. It declares that Buddhism is decreasing, and that only the old men and women are followers of Buddha. The most significant statement is that "If we ask the Japanese young men of to-day as to their religious belief, the great majority would, without doubt, reply at once that they have none. Not only so, but we should find many of them rather glorying in the fact. Through the spread of the new education, the intelligence of the people has made great advances, but, on the other hand, the religious spirit of our young men has practically died out. When the older men die and the younger generation comes to the front, we can not view, without alarm, the fact that outwardly at least Japan will be a country without a religion."

Buddhism Decreasing

Writing in *The Religious Telescope*, the Rev. A. T. Howard, a missionary in Japan, says that the fashion in which the Shinshu sect of Buddhists celebrated in Kyoto the six hundred

and fiftieth anniversary of the death of their founder was an impressive sign of the hold which Buddhism still has in that country. The crowds in attendance were enormous—virtually uncountable. However, Dr. Howard noted two significant facts in the vast multitude—there were few young people, and there were few city people. As far as the cities are concerned Buddhism does indeed seem to be dying. And the cities are the only places where as yet the Christian gospel has really been disseminated. So it is not surprising that Buddhism still holds rural Japan. When the present movement of the missionaries to evangelize the country towns has developed tangibly, the Kyoto shrines will no doubt find their crowds of visitors lessened vastly.

The Slums in the Cities

Rev. A. P. Hassell writes in the *Christian Observer*: "When we consider the fact that Japan, including Korea, is smaller by 30,000 square miles than the State of Texas, and yet its population is more than half that of the entire United States; that vast numbers of her population live on less than five cents per day; that consumption and diseases even more horrible are much more common than in America; and that from time immemorial every vice common to sinful man has been practised unhindered by the influences of Christianity—when we consider these facts, and add to them our knowledge of slums in general, then we begin to get some faint idea of the condition of those of Japan. Every town here has its slums and they are all more or less repulsive. But as a rule the larger the town or city the worse the slums. Takamatsu, the town in which we live, altho it has a population of fifty thousand, is considered as country when spoken of in connection, for instance, with Kobe, Yokohama, Osaka, or Tokyo. Hence we should not expect to find conditions here as bad as in the above-named places, but they are such that one feels like saying that he does not care to see worse."

A Traveler's Conclusion

W. T. Ellis has recently written:

"Largely on account of government restrictions in earlier days, with reference to the existence of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 people, while the balance of Japan, with 44,500,000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the 10 largest cities. In other words, at least three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day."

A Hospital for the Poor

The Salvation Army has set apart 50,000 yen for a hospital for the poor at Hirokoji. Count Okuma, Baron Shibusawa, Baron Serge, and other prominent gentlemen are cooperating in raising an additional 12,000 yen for equipment. In Seoul, where there is a large corps of Korean Salvationists, there are many very poor people. When these die they are roughly and carelessly buried by officials. The Salvationists, therefore, have had a bier constructed and when a body is found uncared for, it is brought out of the city and given a religious burial. This humble charity is now well known among the poor. Weeping widows and bereaved parents send uniformly to Salvationists for help in their distress. This unselfish devotion is leaving a deep mark on the people of the city.

Social Evil in Japan

Yoshiwara, or prostitution, continues to be the giant evil of Japan, tho here and there the earnest efforts to fight the licensed system have been crowned with marked success. The difficulties of those who are leading the fight against legalized vice are tremendous. At a great meeting held at the Y. M. C. A. in Tokyo some time ago

to protest against the continued existence of Yoshiwara in Japan, Colonel Yamamura of the Salvation Army, one of the leaders in the fight, reported that he and his friends had to fight the police for three hours recently to prevent them from sending for the master of a rescued girl to take her back to the brothel. Count Okuma stated at the same meeting that fifty thousand poor, helpless women are suffering under the scandalous system, and the effect on the nation is terrible.

Chinese Students in Japan

The number of Chinese students coming over to Tokyo has steadily decreased since 1907, until it has dropt to some three thousand. The Chinese Government has gradually decreased the number of Chinese students sent to Japan, first, because it was forced to do so by the financial stringency, and, second, because the Chinese students coming to Japan have become more or less imbued with ideas of a revolutionary character, and have been regarded with much suspicion after their return to China.

Chinese students in Tokyo receive training in law, politics, economics, commerce, engineering, sericulture, agriculture, medicine, etc., so that a wide range of subjects is covered. Those who study law and politics constitute the majority of all students. Previous to being admitted to any course the Chinese student must devote at least two years to the study of Japanese and other general subjects. The number of years required for graduation varies and depends on the courses which the student takes, but it may be said to range from five years upward.

Japanese students, we are told, show an offensive spirit of arrogance and an uncompromising attitude toward all Chinese students, and exclude them from their clubs and games, but these Chinese have a number of oratorical clubs of their own, and show much literary activity, issuing various publications with lucid and lively articles. They are organized into provincial

associations. These again are organized into a single central association, which meets twice a year for the discussion of these students' personal interests, and of plans concerning the future of their mother country. All are radicals, holding that the present situation in China calls for radical remedies, and all get imbued with a national spirit, which is more strongly developed in Japan than in any other country of the world. Few of them are optimistic in regard to the future of China, probably because they see how warlike, land-hungry, and ever ready to grab one's possession whenever there is an opportunity, the Japanese nation is.

There can be little doubt that these students have played a great part a few years ago in forcing the Chinese government to grant the constitution, and we believe that they have much to do with the uprising of the present day.

Japan Evangelizing Korea

The Kumi-ai churches of Japan have undertaken evangelistic work for the Koreans at Seoul. Following an evangelistic campaign for the Japanese in that city, conducted by Rev. Messrs. Ebina, of Tokyo, Osada, of Osaka, and Watase, of Kobe, Mr. Watase, who had resigned the pastorate of his church in Kobe for the purpose, was left behind to begin work among the Koreans. He plans to make Seoul his headquarters, and, upon securing a suitable house, to establish his church. The Kumi-ai churches have been considering this venture for some time, and at their meeting last October adopted a scheme involving a term of five years' effort and the expenditure of 30,000 yen (\$15,000). A Korean Christian recently graduated from the Doshisha is to be associated with Mr. Watase.

Activity of the Y. M. C. A.

The Seoul Young Men's Christian Association was organized in 1903. It now owns a large lot worth \$20,000, paid for by Koreans, and a building valued at \$46,000. Its budget of \$11,-

000 is raised wholly in Seoul. It has a day school with a course of four years, which graduated 84 members last year; also industrial classes with shops, supported from local funds. The commercial output of these shops last year exceeded \$1,500. Of its 876 members, 872 are in Bible classes! Last year 752 men became Christians in connection with this work. In a recent campaign \$5,000 has been raised for a gymnasium. Of the 12 Korean secretaries 3 have been through the miserable experience of political imprisonment. One of these, converted in prison, formed a prison class in which he taught the Bible and the "Pilgrim's Progress." He is now a Ph.D. of Princeton and giving his life to the Y. M. C. A. of Korea. Such facts as these make us realize what Prince Ito meant when he said: "I count the Y. M. C. A. my collaborer for the regeneration of Korea."

Buddhists Active in Korea

Missionaries in Korea report that the Buddhists of Japan are redoubling their efforts to spread their religion in that country. They propose to double the money expended there this year, and to establish thirty-five temples and a Buddhist middle school. A number of Japanese priests will be sent to every province to give free instruction in the Japanese language and other branches of study to Korean priests.

Christian Comity in Korea

J. Campbell White wrote home to the *Christian Observer*: "Korea is an object-lesson to Christendom in the spirit of comity among the churches. The territory has been subdivided between the various missions, so that competition and overlapping are practically eliminated. There are only four cities in the whole of Korea where more than one denomination is at work, and three of these have only two denominations each. To subdivide the territory so completely has required all denominations to trade converts. The leader of one large denomination told us that they had

traded about 12,000 of their church-members for those of other communions, and on the whole had got the best of the trade! I was given a map of Korea at Pyeng Yang, showing the exact territorial subdivision of the whole country among the several denominations. I expect to get this map published, as an inspiring object-lesson of real cooperation among the churches."

Presbyterian Union College in Formosa

The Foreign Mission Committee of the Presbyterian Church of England proposes to establish a Union Anglo-Japanese College in Formosa in conjunction with the Canadian Presbyterian Church. Site and buildings are to cost about \$25,000, and each church would have to provide a missionary teacher, besides funds. The need and opportunity for such a college are unquestioned.

AFRICA—NORTH

The Outlook in Cairo

Christianity is meeting the enemy in its own country in placing a powerful Christian university in the city of Cairo. For more than 900 years Cairo has been the seat of the most important Mohammedan institution of learning in the world. El-Azhar has an enrolment of from 10,000 to 12,000 students from twelve to eighteen years of age, who remain in the university for six years, and who are thoroughly grounded in the faith of Islam.

AFRICA—WEST

Murder of Missionary

Dr. Henry E. Crampton, of the Department of Invertebrate Zoology in Columbia University, has brought the only information known concerning the death of Elder O. E. Davis, a missionary of the Seventh Day Adventists, in British Guiana. It appears that Mr. Davis had left Georgetown, the headquarters of the mission, to do work in the jungle among the Indians. He had taught the Indians the sin of polygamy, and had instructed them that each man should give up all his wives, except the first one. This

offended both the men and the women. One of them later shot him with a poisoned arrow, and when he lay sick upon the ground, another cut his throat. Later he was dragged into the chief's hut, where he died, and they buried him beneath the earth floor of the hut. He had written two short notes on two pieces of paper. One of them had arrived at Georgetown just before Dr. Crampton left Georgetown, where Mrs. Davis had been awaiting the return of her husband from the jungle.

Awakening of an African Tribe

One of the tribes now showing most responsive interest in the Gospel is the Mabeyes, who five years ago were practically untouched, and whose language is not yet understood by any Christian missionary.

Rev. F. D. P. Hickman, in a recent letter, describes these people of Kamerun and Spanish Guinea as a small tribe inhabiting the hinterland to the north of the Campo River. Until recently they have been looked down upon by other tribes as thieves and cannibals, wedded to all kinds of heathen practises. Within the last five years, however, there has been a wonderful transformation, and they are now turning to Christ by the hundreds. The awakening is said to have begun when one of the headmen of the tribe, who was dying, called some of his people to him, and urged them to embrace Christianity. Soon after they began to attend the mission, some of their number were converted and became missionaries to their people. There seems to be an unusual hunger for the Gospel, and tho most of those who attend the mission services do not understand the dialect spoken, they attend in large numbers, and after a service one of their number will interpret what has been said.

Persecution of Christians in Nigeria

Native Christians at Ushi, in the Ekiti district of southern Nigeria, have been subjected to severe persecutions, their church having been wrecked, and some of them badly

beaten. According to the English Governor, the heathen chiefs give as the excuse for these outrages that, as soon as a man is converted, he refuses to conform to the tribal customs and obligations, and many occasions arise when the convert declines to obey orders issued by the chiefs, because they are not consistent with his Christian profession, and he appeals in self-defense to the Christian pastor.

Five Kings at a Missionary Meeting

The centenary movement of the Wesleyan Methodist Missionary Society is commanding deep interest in distant parts of the field. Rev. W. R. Griffin, of the Gold Coast, reports a meeting, at Cape Coast in these terms: "The chapel was crowded. Five native kings were present with their retinues. The Ohmanhin (king) of Cape Coast, presided, a man eighty-five years of age, who was nine years of age when our first missionary landed at Cape Coast in 1835. A great spiritual power rested upon the meeting. We held another crowded meeting at night; and before the day closed £300 in cash, almost all in silver, had been paid in. We are hoping that the Cape Coast Circuit will raise altogether £450." Mr. Griffin adds: "What hath God wrought indeed! Seventy-six years ago our first missionary landed here; to-day we have 200 native teachers, agents, catechists, and ministers; 31,000 full, trial, junior, and catechumen members; and about 100,000 people worshipping in our churches."

Good News from Madagascar

After the year of difficulties in the way of Protestant missionaries in Madagascar, and the petty persecutions of native Christians upon that great island by the official representatives of the French Government, a better day seems to have dawned for the Protestants there. The governor-general, appointed a short time ago as successor to the enemy of Protestant missions, shows that he is at least impartial and will do nothing to hinder freedom of worship. Not long

ago a certain official refused to permit the rebuilding of a church building by native Christians, but an appeal to headquarters caused almost immediately the issuing of an order that he must not hinder the native Christians in their work of church erection.

OCEAN WORLD

The Supreme Need in Malaysia

Says the *Malaysia Message*: "Every missionary should strive to possess two indispensable things: (1) The gift of tongues; (2) The gift of the Spirit. The former is a matter of perseverance and hard work. The workers who have a language and use it well are men and women whose dictionary always lies open, and well-thumbed on their study table. Few are brilliant. Foreign languages do not come to many people by nature. They *work*! The latter is obtainable at the throne of grace. God is no respecter of persons. 'Ask and ye shall receive,' and 'tarry until ye be endued.' The two are inseparably necessary. He who learns Chinese without the baptism of the Holy Ghost will have a dead language. And he who hopes to substitute spirituality for a knowledge of the vernacular buys a sweet-toned violin without any strings on with which to express the contained melody."

Penang Schools Crowded

The educational work of Methodism in Penang has grown remarkably. The Anglo-Chinese Boys' School has an enrolment of over 1,000. A high standard of scholarship is maintained. In Singapore the same conditions prevail. The school here is even larger than the one in Penang. In fact, it is so large that they have to divide it into morning and afternoon sections, the morning section beginning at eight o'clock, and closing at twelve-thirty, and the afternoon beginning at twelve-thirty and closing at five o'clock.

Ex-Cannibals Flocking to Christ

Missionary Wagner, of the Papuan Mission in German New Guinea, announces that 2,000 heathen have, in the last few years, joined the churches

there. He describes how parties of them came from great distances to take part in the last Christmas celebration. Numbers arrived days before, and were set to work clearing away brush, weeding and setting in order the station grounds, until they fairly shone. Six hundred of these former cannibals packed the station church. The children from the school sang, "Peaceful Night, Holy Night," and the final choral was sung by the congregation with a mighty power which would have filled the friends of missions at home with delight if they could but have heard it.

MISCELLANEOUS

One Billion Without the Gospel

That there exist to-day 1,000,000,000 of people of the 1,600,000,000 of the earth who are yet unreached by the Gospel was the startling statement of Rev. W. Y. Fullerton, of England, in his address on "Christianizing the World in Non-Christian Lands." He characterized this as the reproach of the Church of Christ in this twentieth century. The solution of the problem is that this is not a sphere where man's discovery and guesses avail, but God's revelations are needed. Commenting on the fact that the whole world is open, Mr. Fullerton said there were few lands—Tibet, Afghanistan, and some native Indian states where the doors are still shut; others where natural conditions form a barrier—Borneo, New Guinea, the Amazon Valley, the Solomon Islands, but broadly speaking the Church of Christ can go where it will, for the door is open.

The Annual Output of Bibles

Twenty-seven Bible societies are printing the Bible; 1 in the United States, 3 in Great Britain, and 23 on the European continent. These 27 societies reported an aggregate output in 1910 of 12,843,196 Bibles. It is conservatively stated that more copies of the Bible were sold last year than of any other hundred books of the

world combined. The Oxford Press turns out 200,000 Bibles a week. The British and Foreign Bible Society prints the Bible in 400 languages. The head of one of the great publishing houses of London stated recently that it had been impossible for several years for the house with which he was connected to print Bibles rapidly enough to supply the demand. It was stated that the Boxer war in China would drive Bible religion from that empire, yet the issue of Bibles for China last year was 428,000 copies. The American Bible Society published and distributed in 1910, 2,153,028 copies of the Bible. The total annual issues of Scriptures are over 19,000,000 volumes.

OBITUARY NOTE

Rev. James H. Messmore, of India

After fifty years of missionary service in India, without a furlough in the past thirty years, Rev. James H. Messmore died at Pauri, North India, October 16, in the seventy-sixth year of his life. He was one of the early pioneers associated with William Butler in the founding of Methodist Episcopal missions in India. Mr. Messmore was born in Ontario, Canada, in 1836, and was educated at Allegheny College and at Garrett Biblical Institute. He sailed for India in November, 1860, and did important work as principal of the "Husainabad High School," Lucknow, which later became Reid Christian College. With James M. Thoburn he founded the Lucknow *Witness* in 1871, which became *The Indian Witness*. He served as pastor of the English churches at Lucknow and Naini Tal; was a professor in the Theological School at Bareilly; was manager of the Lucknow Publishing House; and during different periods was presiding elder of the Oudh, Kumaon, Moradabad, and Garhwal Districts. At the time of his death he was superintendent of the Garhwal District, having held this position since 1908.

FOR THE MISSIONARY LIBRARY

THE FOREIGN DOCTOR. A Biography of Joseph P. Cochran, of Persia. By Robert E. Speer. 12mo, 384 pp. \$1.50. New York, 1911.

Dr. Cochran was an unusual man and lived an unusual life. He was born in Persia, and, after his education, returned to the field of his parents' labors to carry on their work. He was famous as a doctor, the "Hakim Sahib," and exerted great power over the Persians with whom he came into contact. Many of his experiences were of thrilling interest, for he was one of the prominent men at the time of the Kurdish invasion. His influence saved the city of Urumia. He was a minister of life, physical and spiritual, was beloved—almost worshiped by all classes—and was decorated by the Shah for his services. His life gives us not only the sympathetic history of a great man, but shows the methods, difficulties and results of medical missions in Persia, and gives us an intimate view of the people of Persia and the conditions in that ancient civilizations and modern degeneracy. Dr. Speer has gathered a large number of interesting facts, incidents and letters that reveal the man and his experiences as he knew himself and as others knew him.

WILLIAM SCOTT AMENT. By Henry D. Porter. 8vo, 377 pp. Illustrated. \$1.50. Fleming H. Revell Co., New York. 1911.

The thirty years during which William S. Ament was in China were the years of transition, so that the story of his life shows the causes and progress of the change which has taken place. As a missionary of the American Board, Mr. Ament lived and labored first in Paoting fu and then in Peking. A brief period of three years' pastoral work in America intervened, but most of the years were spent in China. He passed through the China-Japan War, and was in Peking during the Boxer uprising. His letters during these stirring times are vivid and striking descriptions. Writing to his wife, who was not with him, he signs him-

self after the release, "your resurrected husband."

To Dr. Ament was delegated the difficult and delicate task of receiving deputations from the villages after the outbreak, and distributing money to those who had lost all in the riots. Great patience and tact were shown, and the Christians of the American Board missions were cared for more promptly than others because of Dr. Ament's promptness and sagacity.

Dr. Ament was also interested in the movement toward union in mission effort in China. The American Board, Presbyterian Mission, and London Missionary Society united in definite educational work, and established a Union College of Arts at Tung Chow. A Union Theological School in Peking, a Union College for Women, and a Union Medical School were also opened. Federation conferences were held, and other efforts were made to promote co-operative effort. In these, and all other good work, Dr. Ament took an active part.

FRANK FIELD ELLINWOOD. His Life and Work. By Mary G. Ellinwood. 12mo, 246 pp. \$1.00 net. Fleming H. Revell Co., 1911.

Dr. Ellinwood was one of the missionary statesmen of the nineteenth century. The great advance in Presbyterian missions in America and the growth of a more serious study of missions and of comparative religion were coincident with his tenure of office as secretary of the Presbyterian Board in the United States of America. This progress was largely due to Dr. Ellinwood's influence.

Miss Ellinwood's biography of her father is a daughter's loving tribute to a noble and honored father. A portion is autobiographical, and Dr. Robert E. Speer and Miss Ellen Parsons contribute two chapters on Dr. Ellinwood's relation to the Foreign Mission Boards.

His life story is of a personal nature, but many of the pages are full of interest and inspiration. They give

the accounts of his pastorates, journeys in America and Europe and Asia, his editorial work on the *New York Evangelist*, his authorship, lectures and thirty-seven years of work for Foreign Missions. The world and the Church need more men of the noble, capable, faithful, lovable type of Frank Field Ellinwood.

CHRISTIAN FAITH AND THE NEW PSYCHOLOGY. By David A. Murray, D.D. 12mo, 384 pp. \$1.50. Fleming H. Revell Co., 1911.

Dr. Murray was formerly principal of Osaha Theological Training School in Japan and is classed among the mediators between the old and new schools of theology. He holds to a doctrine of evolution, but believes it to be an aid to faith, not destructive of it. He seeks to explain scientifically how, in one person, there may be two or more centers of consciousness. He endeavors to give an explanation of the vicarious atonement in the death of Christ, and holds that thought transference helps to explain the inspiration of the prophets. No one will probably agree with all of Dr. Murray's arguments or conclusions, but his book makes an interesting study, as one reverent man's attempt to understand some of the great problems of religious faith that are not fully revealed. It is a fresh and stimulating contribution to Christian apologetics, but must not be looked upon as a final or authoritative utterance on the subjects under discussion.

MEXICO AND OUR MISSION. By James G. Dale. 12mo, 272 pp. \$1.25. Lebanon, Pa., 1911.

"Our Mission" is the American "Associate Reformed Presbyterian Mission," a society whose headquarters are in due west South Carolina, and which has in Mexico four missionary pastors, eight native pastors, six foreign teachers and twenty-four stations and outstations, with 516 communicants. Mr. Dale's book is a brief but comprehensive and readable description of the country, people, history and religion of Mexico, with an account of the associate Reformed Mission

and its workers, difficulties and encouragements. The first portion of the book would make a good missionary text-book.

THE EFFICIENT LAYMAN: OR, THE RELIGIOUS TRAINING OF MEN. By Henry Frederick Cope, General Secretary Religious Education Association. pp. 244. \$1.00. The Griffith & Rowland Press, Philadelphia, 1911.

This thesis for Ph.D. degree in Ripon College brings before us a practical inquiry into an important subject. The survey of the various agencies operating for the religious training of the adult is wide and general and will awaken appreciation of their scope, importance, and undeveloped possibilities. May it also lead to closer economy of operation and to increased efficiency in service through their co-ordination into educational unity.

The Sunday School, the Adult Bible Class, the Brotherhood, and the Young Men's Christian Association are reviewed by the author, who points out their weaknesses as well as their strength, suggesting means of improvement at the same time. The chapters on the work of the college man in the Church and the training of men in the colleges for Christian work are interesting and full of information.

The writer calls for immediate action by the churches that they become really "the light of the world" and serve it in the true sense of the word. His volume is timely and should be read by ministers as well as laymen.

THE FRUITS OF THE TREE. By William Jennings Bryan. pp. 61. 35 cents. Fleming H. Revell Co., New York.

This is the reprint of the magnificent address which Mr. Bryan delivered at the World's Missionary Conference, Edinburgh, on June 17, 1910. It is interesting and instructive, and we recommend it heartily to our readers. The theme is the product of Christianity in twelve manner of fruits. Many of the facts are drawn from Mr. Bryan's visit to the mission fields.

VAL AND HIS FRIENDS. By Agnes Giberne. 12mo, 190 pp. 2s. net. Society for the Propagation of the Gospel. London, 1911.

Val is an Indian boy—one of the vast multitude who is unknown to readers in England and America except as a "heathen." This story for young people presents him as a boy, a brother, one who is human, companionable, lovable, worth saving. It is an interesting little story, a little stilted in style but giving a sympathetic picture of life in India.

THE CHURCH IN GREATER BRITAIN. Third Edition. By G. Robert Wynne, D.D. 12mo, 204 pp. 1s. 6d. net. Society for the Propagation of the Gospel, London, 1911.

The Church of England is here described as it was founded in the British Isles and as it is found in America, Australia, India, South Africa and other colonies. These Donnellan lectures were first published ten years ago, and it is a testimony to their merit that they are now called for in a third and enlarged edition. They make an earnest appeal for more laborers.

MISSIONARY HEROES OF THE LUTHERAN CHURCH. Edited by L. B. Wolf, D.D. 12mo, 246 pp. 75 cents. The Lutheran Publication Society, Philadelphia, 1911.

Who are they? Some are well known like Ziegenbalg and Schwartz. Others are not familiar names, but are worth knowing—Heyer, Officer, Rowe, Harpster, Day and Kinsinger. There is also an account of Lutheran Missions before Carey, the American beginnings in the General Synod and statistics of Lutheran Missions in India and throughout the world. They are a noble band of missionaries. Heyer emigrated to America and from there went to India and founded the Guntur Mission. Morris Officer was an Ohio Lutheran who went to Sierra Leone and founded the Muhlenberg Mission. Harpster went from Pennsylvania to India; Adam Rowe was a children's missionary who went to India. David A. Day worked in the Muhlenberg Mission and Samuel Kinsinger in the Guntur Mission.

Each was well known in his own Church, and some had a world-wide reputation. Each life story carries its own lesson and inspiration.

CONSERVATION OF NATIONAL IDEALS. A Home Mission Text Book. By Mrs. D. B. Wells and others. 12mo, 187 pp. 50 cents net. Fleming H. Revell Co., 1911.

Home missions are receiving more serious attention during late years and are studied with more of the interest and intelligence such as has been given to foreign missions. The problems presented are immense and the field is large. In this new text-book, issued under the auspices of the Council of Women for Home Missions, various authorities contribute the different chapters. Mrs. Wells writes on Home Missions as "a conserving force," and is followed by Prof. E. A. Steiner on the immigrant, Ray Stannard Baker on the Negro, Professor Rauschenbusch on the Church and social questions, Elizabeth Vermilye on non-Christian faiths in America, and Dr. Charles L. Thompson on Christian Conservation.

The book offers a valuable and stimulating series of studies, with variety in subject and author and a large amount of fresh information. In the chapter on "Non-Christian Faiths in America," we learn of the increase of Mormonism, of the coming of Babism, the teachings of Buddhism and Theosophy, and the founding of temples of Hinduism, or Vedantism. Christians have a great opportunity to reach the heathen that are coming through our doors.

STRANGE SIBERIA ALONG THE TRANS-SIBERIAN RAILWAY. By Marcus L. Taft. 16mo, 260 pp. \$1.00, net. Eaton & Mains, New York. 1911.

These are chatty little sketches and observations on a journey from China to New York. They give many interesting experiences, and some good suggestions to travelers along this route. Unique things are pointed out, cities and scenes are described, people are portrayed, and incidents narrated in an attractive style. It is

not a book of permanent value, but is an excellent series of travelers' sketches that will instruct and amuse.

BAPTISTS MOBILIZED FOR MISSIONS. By A. L. Vail. 12mo. 176 pp. 75 cents, *net* Am. Baptist Pub. Soc., Philadelphia. 1911.

This history of the Baptist Home and Foreign missions covers the period from the general missionary convention in 1814, up to the present time—including the Northern and Southern Baptist work. It is a notable history—a good handbook for Baptist pastors.

NEW BOOKS

AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY. By Robert A. Hume, D.D. Fleming H. Revell Co., New York, 1911.

MISSIONARY ADVENTURES. By Georgiana Forde. With an introductory note by the Bishop of Winchester. 205 pp. 2s. 6d. Skeffington, London. 1911.

A MANUAL OF CHRISTIAN EVIDENCES FOR JEWISH PEOPLE. By the Rev. A. Lukyn Williams, D.D. 5s. *net*. London, Simpkin, Marshall & Co. 1911.

REVOLUTION IN CONSTANTINOPLE AND TURKEY IN 1909. By Prof. Sir William Ramsay, D.C.L., LL.D., D.D. Illustrated. 323 pp. \$3.75 *net*. George H. Doran Co., New York. 1911.

THE LAND OF GOOD HOPE, A STUDY CIRCLE BOOK ON SOUTH AFRICA. By Rev. Herbert Moore, M.A. Illustrated. 2s. *net*. Society for the Propagation of the Gospel, London. 1911.

A HISTORY OF CHRISTIAN MISSIONS IN SOUTH AFRICA. By J. Du Plessis. 494 pp. 10s. 6d. Longmans, Green & Co., New York and London. 1911.

THE STORY OF KOREA. By S. H. Longford. 400 pp. 10s. 6d. *net*. Fisher Unwin, London. 1911.

JAVA, SUMATRA, AND OTHER ISLANDS OF THE DUTCH EAST INDIES. By A. Cabaton. \$3.00 *net*. George Scribner's Sons, New York. 1911.

DAYLIGHT IN THE HAREM. A New Era for Moslem Women. By Annie Van Sommer and others. Fleming H. Revell Co., New York. 1911.

THE REVOLT OF SUNDARAMMA. By Mrs. Maud Johnston Elmore. Illustrated. \$1.00 *net*. Fleming H. Revell Co., New York. 1911.

THE UNIFICATION OF THE CHURCHES. By D. W. Fisher. 16mo, 93 pp. 50 cents *net*. Fleming H. Revell Co., New York, 1911.

CHINESE PLAYMATES. By Norman H. Pitman. L. C. Page & Co., Boston. 1911.

THE CHINESE AT HOME: OR, THE MAN OF TONG AND HIS LAND. By J. Dyer Ball. 370 pp. 5s. *net*. Religious Tract Society, London.

THE EDUCATION OF WOMEN IN CHINA. By Margaret E. Burton. Illustrated, 8vo. 232 pp. \$1.25 *net*. Fleming H. Revell Co., New York. 1911.

A MIRROR OF THE HINDU PHILOSOPHICAL SYSTEMS. By Nehemiah Nilakantha Sastri Goreh. Translated from the original Hundi, printed and manuscript, by Fitz-Edward Hall, D.C.L. Third Edition. 12mo, 384 pp. The Christian Literature Society for India, London. 1911.

SOME GREAT LEADERS IN THE WORLD MOVEMENT. By Robert E. Speer. 12mo, 295 pp. \$1.25 *net*. Fleming H. Revell Co., New York. 1911.

A WORLD BOOK OF FOREIGN MISSIONS. What they are, What they Prove, How to Help. By Edward T. Reed. 12mo, 300 pp. 2/6 *net*. Headley Bros., London, 1911.

CUBA AND HER PEOPLE OF TO-DAY. By Forbes Lindsay. L. C. Page & Co., Boston. 1911.

ARGENTINA AND HER PEOPLE OF TO-DAY. By Nevin O. Winter. Illustrated. L. C. Page & Co., Boston. 1911.

FAMOUS PRIVATERSMEN AND ADVENTURERS OF THE SEA. By C. H. L. Johnston. Illustrated. L. C. Page & Co., Boston, 1911.

UNDER THE ROOF OF THE JUNGLE. By Charles Livingston Bull. L. C. Page & Co., Boston, 1911.

THE OLD FAITH AND THE NEW GOSPELS. • Special Addresses on Christianity and Modern Thought. By Rev. A. B. Simpson. 16mo, 101 pp. Alliance Press Co., New York. 1911.

PAMPHLETS

MIRACLES. By the Rev. Canon Weitbrecht, D.D. pp. 16. Christian Literature Society for India, London. 1910.

A PRIMER OF HINDUISM. By J. N. Farquhar. pp. 187. Christian Literature Society for India, London. 1911.

THE CHRISTIAN IDEA OF THE INCARNATION. By S. Rudra. pp. 16. Christian Literature Society for India, London. 1911.

THE ADULT BIBLE CLASS MONTHLY. October, 1911. Eaton & Mains, New York.

THE SEVEN WONDERS OF THE MODERN MISSIONARY WORLD. By Abram Woodruff Halsey. pp. 13. Board of Foreign Missions, New York. 1911.

THE TORCH BEARERS. By Basil Mathews, M.A. pp. 59. London Missionary Society, London. 1911.