

A VIEW OF SEOUL, KOREA, AND ITS SACRED MOUNTAIN

The Missionary Review of the World

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MISSIONS UNDER THE LIMELIGHT

Until within a few years the knowledge of missions, including the fields, the methods, and results of work, was for the most part derived from the missionaries themselves. The character of the work undertaken for the religious betterment of non-Christian peoples and the achievements of the workers was little known except to the initiated few. In every community those well disposed toward the Gospel often feared that the money was not wisely expended, that the missionaries were somewhat weak and sentimental, the results shallow, and the whole enterprise expensive and unfruitful.

Within the past ten or twenty years however, a decided change of sentiment has come about, largely because of the world-tours that have become so common. Not a few business and professional men have gone to the ends of the earth, not for mere sight-seeing or money-making, but to study the religious conditions in lands where the Gospel has just begun to be heard. Among those investigators are statesmen like Roosevelt and Taft, Ambassador Bryce, and Sir Robert Hart for more than half a century in public services in China; newspaper correspondents like Ellis and Curtis; representatives of Y. M. C. A. and Christian Endeavor like H. P. Beach,

F. E. Clark, Mott and Zwemer; college presidents like H. C. King of Oberlin, etc., etc. Furthermore, during the last two years, under the inspiration and lead of the Laymen's Missionary Movement, many of the most eminent and sagacious of our business men, the captains of industry, have been investigating this momentous matter, and thousands all the land over have reached the conclusion that missions rank among the worthiest and mightiest movements this world has ever seen. It would seem to be high time that the uninformed and misinformed cavilers lapse into perpetual silence.

A MEN'S RELIGIOUS CAMPAIGN

A commission of about one hundred men has been formed to carry on a "Men and Religion Forward Movement," from September, 1911, to May, 1912. The purpose is to hold in the ninety cities in America the biggest meetings ever held in the interest of religion. It is expected to have the cooperation of the Y. M. C. A.'s, Brotherhoods, The International S. S. Association, and kindred organizations. The work for the men and boys is to be prosecuted by "teams" of six men, giving eight months to the campaign. These teams are to be made up of specialists in Bible study,

evangelistic addresses, religious work for boys, social service, shop and factory meetings, and a singing evangelist. The teams are to go from city to city, conducting conferences, holding street parades, including all the men in the churches.

This movement gives as its specific objects: "First, to devise for all organizations workable plans for specialized effort for men and boys; second, to publish a statement of the most approved methods of religious work for men and boys; third, to bring into the churches by May, 1912, the largest number of men and boys; fourth, to increase enrollment in Bible classes; fifth, to increase missionary gifts of money and men; sixth, to teach men how best to devote money to the service of others; seventh, to improve the social, political, and commercial life of all the people; and, eighth, to exalt the spiritual power of the public worship of God."

UNITY IN HOME MISSIONS

The Home Missions Council—a joint meeting of the Protestant Home Missionary Societies and Board of United States, met in Washington, D. C., during the last week in January. This Council has not been in existence for three years and is growing in the spirit of harmony and effective cooperation. At this conference the Indian problem was discussed and united opposition was shown to the bill pending in Congress to appropriate 300,000 acres of land in New Mexico for a Roman Catholic manual training school. An attorney was retained to oppose this and other attempts to devote public funds to sectarian use. The council, on the same ground, opposed the granting of \$20,000 by the Government to the Cali-

fornia Indian Rights Association (a Protestant society).

After the conference with the Council of Women's Boards, tentative plans were adopted for a series of home mission institutes in a number of American cities to study local and national religious and social problems.

The policy was also indorsed to have in every congregation a missionary committee whose business it shall be to promote missionary education and giving. One committee should have charge of both home and foreign missionary interests.

The executive committee of Federal Council of Free Churches, of which Dr. W. H. Roberts is chairman, also met in Washington and discussed problems of religion in America and Church Unity. It was reported that during the past year State federations have been organized in Pennsylvania, West Virginia, Vermont, New Hampshire and Indiana and similar councils have been started in several Western states.

Money was appropriated for the work of a Social Service Commission to investigate conditions and methods. The quadrennial council will be held in Chicago in 1912.

MISSIONARY UNION FOR SOUTHEAST EUROPE

Little active missionary work has been done among the members of the great Slavic family which inhabits almost all Southeastern Europe, not because it is not needed, but chiefly because the great need in these nominally Christian lands was not fully understood. There are the Poles and the Ruthenians, the Servians and the Rumanians, the Gipsies, the Greeks, and the Bulgarians, all in sore need of the pure gospel. The British

and Foreign Bible Society distributed Bibles, the great Religious Tract Society provided them with suitable tracts, and the American Board was active in Bohemia and Bulgaria; a few Scotch and English Christians contributed of their means for private efforts; but, after all, an organized and strong effort to reach these vast masses in Southeastern Europe with the Gospel in its purity has been lacking hitherto. Now the Missionary Union for Southeast Europe is making an effort to stir up German Christians toward a sense of their responsibility for the members of the Slavic family. We fail to discover the Missionary Union for Southeast Europe among the many societies counted in the World Missionary Atlas of Edinburgh, 1910, tho it was started in 1903. In the beginning the Union simply supported the efforts of others among Gipsies, Poles, Rumanians, and others; but after it had united with the Missionary Training School in Kattowitz, Silesia, in 1906, it began to prepare its own workers. Its chief sphere of activity is Russia, Austria Hungary, and the Balkan, tho it has employed some workers among the Poles of German Poland (province of Posen) and of Silesia. Its laborers are much engaged in the itinerant preaching of the Gospel and reach almost every part of Eastern Europe. They numbered thirteen in 1910. The income of the Union is about \$7,500 annually, which includes the contributions for the Missionary Training School. The latter has been removed from Kattowitz to Hansdorf, in Silesia, and is in a prosperous condition. The quarterly magazine of the Union is called *Mitteilungen der Mission für Süd-Ost-Europa*.

A MOVEMENT IN RUSSIAN POLAND

Among the Roman Catholic Poles of the western provinces of Russia there is steadily going on a movement away from the Roman Catholic Church, very much like the Los von Rom movement in Austria. The causes behind the formation of this new sect, called "Mariarits," are the aggressions of the Jesuits and the loose living of many of the Roman Catholic clergy. The civil and ecclesiastical authorities of Russia are by no means the enemies of this movement, for Russia has always maintained a position of suspicious opposition to the Vatican and all its ways. The movement is very wide-spread in Russia Poland, and has reached the northern confines of Lithuania and the southern confines of the Ukraine. Tho loosely holding together, the movement already numbers more than 600,000. One of the strong marks of the movement is its antisacerdotalism. It retains belief in purgatory and the power of the Virgin Mary, but discards papal primacy and infallibility and maintains the right of direct access to Christ.

THE LATEST RUSSIAN CENSUS

The results of the recent census of Russia have been published, and the announcement has been made that the Czar now rules over 160 millions of human beings. Thus the most extensive realm of the earth is one of the most populous also. It has almost 60 millions of inhabitants more than the United States with their colonies included, 95 millions more than Germany, 111 millions more than Japan, and 120 millions more than France. The population of Russia is increasing at the rate of $2\frac{1}{2}$ millions an-

nually, and there is enough land, either already cultivated or suitable for cultivation, to accommodate a considerable increase without difficulty.

Czar Peter ordered the first census of his domain and found 14 millions of inhabitants in 1724. In 1782 the number of inhabitants had doubled, while Alexander II ruled over 74 millions. The census of 1899 showed 127 millions, but it was followed by great catastrophes from within and without. War, rebellion, and terrific epidemics wrought greater destruction than in any other empire of the earth. The war with Japan alone cost more than one-half million of Russian lives. Yet, the population increased until it is now 160 millions.

Of each thousand of the total population of the Russian Empire 771 are peasants, 112 are inhabitants of towns, including merchants and mechanics, 15 are noblemen, 5 are clergymen, and 45 are employees of the Government, a remarkably large number. The number of foreigners [non-citizens] living within the realm of the Czar is very small.

TROUBLE IN ALBANIA

The Turkish Government has followed a program of oppression in Albania during the past year which has made missionary work exceedingly difficult. Hundreds of the people around Kortcha, where the American Board has a Girls' school, have been killed and hundreds more have been beaten, exiled or imprisoned. All newspapers and schools have been prohibited and every effort is made to keep the people in fear and ignorance. Two missionaries have been obliged by the Government to leave Elbasan and Mr. and Mrs. Tsilka have

thought it wise to move to Monastir. Rev. and Mrs. Phineas Kennedy have moved into the Girls' School building to protect it from destruction. The Government attempted to close the school because the Albanian language was taught there but the American missionaries protested and kept it open with sixty-five pupils. Since other schools have been closed by the Government there have been many boys and young men clamoring for admission to the mission and only the lack of funds prevents the reopening of the boys' school to meet the present need.

EDUCATION IN TURKEY

The proclamation of liberty in Turkey did not mean that European arts and sciences could be introduced into the Turkish schools at once. The holy law of Islam prohibits the instruction of Mohammedans in arts and sciences developed by non-Mohammedans. The Young Turks might have been able to change their schools within the European Turkey, but the pious Moslems of India, Turkestan, and Africa, who are ten times more numerous than those in Europe, would have seriously objected and would have been opposed to the breaking of the holy law. A religious edict from the Sheik-ul-Islam, the highest official of all Mohammedans throughout the earth (except the Shiites), was necessary to overcome the difficulty. He was asked for one, and after weary months of waiting he has given permission to study history and geography to all the pious Moslems. "The Fetra," published on September 26, 1910, in the magazine *Bejan ul Hagg*, reads thus: "What is the word from the Sheik-ul-Islam? His

door be open always, for it is a refuge for all men. It is permissible to study geography and history and to teach them in the Arabic language or in other tongues, like Turkish, or Indian, or how does the matter stand? The answer is, Yes, it is permitted. The Almighty God knows best. Written by the poor Mussa Kazim. May he be forgiven for it."

Thus, two years after the proclamation of liberty the study of geography and history is allowed in Turkish schools, which, however, does not mean the actual introduction of these studies into the schools. How long it will be before the study of natural sciences will be allowed, is difficult to say.

A MEN'S MOVEMENT IN INDIA

This matter has been agitated for some time, but the general judgment was that the time was not ripe. However, recently at the call of a number of the lay members connected with the Hindustani church in Lucknow, a good congregation gathered to consider what could be done in the matter. After the devotional exercises and the introductory speech by Rev. J. R. Chitambar, Rev. L. A. Core, who has been closely connected with the workings of the movement in America, was called on to explain the congregation methods and results as he had observed them while on furlough. This was followed by a speech by Prof. N. K. Mukerjee, of the Jubilee High School, earnestly advocating the inauguration of the movement in India. The result was the formation of an organization to be known as the Laymen's Missionary Association, whose object it will be, not only to try and secure increased contributions, but also by following the Korean plan, to se-

cure from members of the Church, both men and women, what is fully as important as their contributions, the consecration of a certain amount of their time to direct evangelistic work among their non-Christian neighbors.

BENEFICIAL EFFECTS OF THE UNREST IN INDIA

Unfortunately, the most that is known about the "Unrest" and "Uprising" in India by those outside her borders is the occasional telegram from India telling of the assassination of some official. There is enough of this violence to give concern; but in reality it is only the froth and foam on a mighty flood, which will sweep India on to better things. The great asset from this unrest is the life that is manifested. India has long been as dead; now she is alive, and vigorous life, if dominated by Christ, will drive out disease from the body. As yet, of course, the life is only mental and physical energy. What India needs is the spiritual life of God.

As a result of India's new life, new views are rapidly spreading with regard to many of the most damaging things in the Indian social system. The leaders of the people are seeing that their hopes for a New India can never be realized until many wrongs are righted. In January, 1910, the Indian Social Conference met in Lahore, and discuss such subjects as the outcastes, education of women, seclusion of women, evils of caste, enforced widowhood, moral and religious education, total abstinence, temple girls, child marriages, and foreign travel. In every case the decisions of the conference were in accord with enlightened Christian sentiment.

The Hindu Social Reform Associa-

tion of Barisal, in an appeal for Hindu widows speaks emphatically concerning enforced widowhood. It says: "Just fancy a girl of five years of age moving briskly about and playing with her juvenile companions. She is suddenly seized by a ruffian who, with a shake of his grisly beard and skinny hands, tells her that the world is not for her, that she must give up every sport, every pleasure, every comfort for the sake of society, and should shut herself out from it for a life of fasts and privations. . . . May we point out that what is often believed to be the concentrated wisdom of ages is nothing but the accumulated error of centuries which has blinded our eyes and steeled our hearts against a sentiment which is shared by even the lowest beasts in creation." The *Indian Social Reformer* says in an editorial concerning the place of women in the Hindu sacred books: "If Hindu women but knew what degrading and Machiavellian things are said about them in the standard works of orthodoxy, they would not be the stanch supporters of it that they have ever been."

Missionaries themselves could not take stronger positions on moral reforms so much needed in India to-day than do the non-Christian reformers.

The attitude of the new life in India is not hostile to Christianity or Christian missions. There are a few reactionary reformers who would drive everything not Indian out of India, but their number is small. Without doubt the reformers have derived their ideas largely from the missionary agitation of these evils, and while not usually admitting that fact, all express appreciation of what the missionaries are doing.

New conditions are making educated Indians more accessible to the Gospel. The evils of caste, idolatry, enforced widowhood, seclusion of women, child marriage, etc., are so closely bound up with religion, and so often sanctioned by sacred texts, that when one breaks with the practises, he must break with Hinduism. An editorial in the *Indian Social Reformer*, speaks most strongly against the idea put forth by some Englishman that the Hindu religious leaders should be made the teachers of the young. They are spoken of as the "agents of medievalism," and their morality is spoken of as such that no children should be put into their care. The opportunity is wonderful for the missionary who will preach the simple Gospel in great love, and with sympathy for a nation striving to be born. It is not a time for argument or denunciation. The spirit of New India will not receive that, but it is a time for mighty Christian leaders to bring India out of her sorrows by the way of the cross.

There is one other feature of this new life which should not be omitted, and that is the effect on the Christian community. It has been the tendency of the Christians to lean heavily upon the missionaries. The willingness of the missionary to bear burdens, and the humble origin of the most of the Christians, are probably the causes. Now, however, the Christians are feeling the impulse of the new life. The time has come for them to bear their own burdens. Many missionaries have long hoped for such a time. If the present condition is met with great wisdom and tact, that longed for time when we shall have an independent Church, may quickly come.

THE CASE FOR MISSIONS IN LATIN AMERICA

BY ROBERT E. SPEER, NEW YORK

The exclusion of all missionary work among nominally Christian peoples from the program of the World Missionary Conference in Edinburgh has appeared to many persons to imply a criticism of such missionary activity, and to raise the question of its legitimacy. As a matter of fact, its exclusion has given it a prominence that its inclusion could never have secured it. Included, it would have been lost in the general world view, as much lost as Southern Buddhism or the Kongo or the Shiah Mohammedans. Excluded, it has been the first subject thought of in connection with the Conference, and all over the world the question of its true place has arisen for fresh discussion.

Of course, we know that the constitution of the Edinburgh Conference did not deny the legitimacy of mission work among nominal Christians. How could any Christian conference do so? Is not home mission work legitimate among all classes of people, whether nominal Christians or not, who are in any religious need? Is not Christian work legitimate in behalf of any man whatever, no matter who or what he is, to win him to Christ or to a larger and truer life in Christ? To deny the propriety of trying to help in Christ's name, and for Christ's service, any man whom we can help is to deny the very spirit of Christ and to renounce the fundamental principle of the Gospel. All that the Edinburgh Conference did was to confine its scope to what the European Churches regard as Foreign Missions.

Nevertheless, it must be allowed that the action of the Edinburgh Conference has been construed by

many as raising the question of the legitimacy of mission work among nominal Christians, and that question we must squarely face. It is not, however, a new question. It is as old as the Reformation. And in modern missions it was a more living question seventy-five years ago than it is today. The American missions to the Nestorian and Armenian peoples in the ancient Syrian and Gregorian Churches, to the Greeks in Turkey, and to the Copts in Egypt, and the effort to meet the dire needs of South America, which was renouncing both Spain and Rome and religion, raised this issue then as vividly as it can be raised today. The objection then and now rests upon two assumptions, first that these nominal Christians are Christian and do not need missionary work in their behalf; and, second, that foreign mission work among them is simple proselytizing and therefore illegitimate and unworthy.

Missions to Oriental Churches

The story of the American missions to the oriental Churches is a fascinating and suggestive story, and there are many lessons to be learned from it, but our concern here now is with missions in Latin America. There are several things which should be said in passing, however, regarding the purpose and warrant of the missions to Nestorians, Armenians, Greeks and Copts.

1. The Roman Catholic Church, which objects to our foreign missions in Latin America, does so on principles which it rejects in its dealings with these oriental Churches. It has for years carried on foreign missions among them with a view to ab-

sorbing them in the Roman Catholic Church. In going to these oriental Churches we have done nothing that the Roman Catholic Church has not done.

2. The conditions of these Churches demanded help from Christendom. They were illiterate. Their worship often was in dead languages. Their polity was tyrannical. Their religion was a travesty of Christianity. They were an insuperable obstacle to the evangelization of the Mohammedans. To have neglected them, in the name of an ecclesiastical theory, would have been a shame and reproach which the Christian spirit of the American Churches refused to bear.

3. The purpose of our missions to these Churches was not proselytism, but spiritual vivification. The first missions to the Nestorians in Persia were instructed to have as their object in establishing this mission: "(1) To convince the people that they came among them with no design to take away their religious privileges, nor to subject them to any foreign ecclesiastical power; (2) to enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia." The purpose in Turkey among the Armenians was the same. The separate evangelical churches grew up in spite of the influence of the missions. The old bottles would not accept the new wine.

But our concern here is with Latin America, and I wish to ask and answer four questions: (1) Are our missions in Latin-American lands legitimate and necessary? (2) If so, can they be conducted without encountering the antagonism of the Roman Catholic Church in Latin Amer-

ica and in the United States? (3) If not, what course are we to pursue? (4) If we are to go forward with the missions, how are we to get for them that interest and support at home to which they are entitled, not less than our missions in Asia and Africa?

The Need of Latin America

I.—*Are our missions in Latin-American lands legitimate and necessary?* We answer Yes, and for the following reasons: 1. The moral condition of the South American countries warrants and demands the presence of the force of evangelical religion, which will war against sin, and bring men the power of righteous life. In South America, as a whole, official statistics show that from one-quarter to one-half of the population is of illegitimate birth. Mr. Hale, now connected, I believe, with the Bureau of American Republics, says in his very temperate and fair-minded book, "The South Americans," "Male chastity is practically unknown." It is the right and duty of evangelical Christianity to go in with morally cleansing power upon this moral need.

2. The Protestant missionary enterprise, with its stimulus to education and its appeal to the rational nature of man, is required by the intellectual needs of South America. There is a brilliant upper class, many of whom have been educated abroad, but the continent may justly be called an illiterate continent. In Brazil, the census of 1890 returned 12,213,346 of the population, or approximately 85 per cent., as illiterate. In Chile, 1,951,061 were returned in 1907 as illiterate, or approximately 60 per cent. These two countries would dispute with Argentina the first place in educational

enterprise. And in the Argentine 50.5 per cent. of the population over six years of age, and in Bolivia, nearly 80 per cent. of the population over seven years of age, are illiterate. Agencies which will bring home to these nations the duty of educating all the people, and of doing it with sincere thoroughness, of setting right standards, and of relating religion rightly to education, are justified in extending their help to South America.

3. Protestant missions are justified in South America in order to give the Bible to the people. There are Roman Catholic translations of the Bible, both in Spanish and in Portuguese, but the Church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs, or missionaries, even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures, and have driven them out of villages where they were so employed, and have even secured their arrest. It is safe to say that not 1 person out of 100 in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. A few ecclesiastics, like the one Roman Catholic cardinal in South America, who was formerly an Archbishop in Brazil, have written approvingly of the circulation of the Bible in Portuguese, but nothing has been done by the Church to promote the circulation in Spanish, which is the language of two-thirds of South America. The Archbishop of Bogota requires all who have Bibles in their possession to deliver them up to their

priests. Only a few months ago, the priest in the church on the main plaza in Chillan, Chile, where the great markets are held, boasted openly in church of having burned seven Bibles. The circulation of the Bible in South America is still dependent upon the Bible societies and the Protestant missionaries. If it were not for them, the people of South America would to-day be without the Bible. Is it wrong to give it to them? Must we justify a movement without which 40,000,000 people would be ignorant of the Bible?

4. Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood. I fought as long as possible against accepting the opinion universally held throughout South America regarding the priests. Ever since reading as a boy the "Life of Charles Kingsley," the celibacy of the priesthood had seemed to me a monstrous and wicked theory, but I had believed that the men who took that vow were true to it, and that while the Church lost by it irreparably and infinitely more than she gained, she did gain, nevertheless, a pure and devoted, even if a narrow and impoverished service. But the deadly evidence spread out all over South America, confronting one in every district to which he goes, evidence legally convincing, morally sickening, proves to him that, whatever may be the case in other lands, in South America the stream of the Church is polluted at its fountains.

5. Protestant missions in South America are justified because the Roman Catholic Church has not given the people Christianity. There are surely some who find peace and comfort, and some who see Christ through

all that hides Him and misrepresents Him, but the testimony of the most temperate and open-minded of the men and women who were once themselves earnest Roman Catholics, is that there are few whom they know in the Roman Catholic Church who know the facts of Christ's life, and fewer still who know Christ. The crucifixes, of which South America is full, inadequately represent the Gospel. They show a dead man, not a living Savior. We did not see in all the churches we visited a single symbol or suggestion of the resurrection or the ascension. There were hundreds of paintings of saints and of the Holy Family and of Mary, but not one of the supreme event in Christianity. And even the dead Christ is the subordinate figure. The central place is Mary's. Often she is shown holding a small lacerated dead figure in her lap, and often she is the only person represented at all. In the great La Merced church in Lima, over the chancel is the motto: "Gloria a Maria." In the oldest church in Baranquilla, there is no figure of Christ at all in the altar equipment, but Mary without the infant in the center, two other figures on either side, and over all "Gloria a Maria." In the wall of the ancient Jesuit Church in Cuzco, known as the Church of the Campana, are cut the words, "Come unto Mary, all ye who are burdened and weary with your sins, and she will give you rest." There are many, I am sure, who learn to love and reverence the name of Christ, but Christ as a living moral and spiritual power the South American religion does not proclaim. And I notice that in a recent issue of *America*, the Jesuit weekly published in New York, a writer de-

fending South America's religion from the charge that it did not know a living Christ, contends that in the deep faith of the people in Ecuador in transubstantiation, and in their reverence for the Host, there is a recognition of the living Christ that is indisputable. The very argument is acknowledgment of the charge to be refuted. A Christian religion that is life and power, is bound to redeem itself from such misrepresentation.

The Strength and Weakness of Rome

6. Protestant missions are justified in South America, because the Roman Catholic Church is at the same time so strong and so weak there. There priesthood has a powerful hold upon the superstition of the people. As we rode along one day in Brazil in a drizzling rain, with bare heads and rubber ponchos, an old woman came running solicitously from her hovel, mistaking us for priests and crying, "Oh, most powerful God, where is your hat?" To the people the priest stands in the place of God, and even where his own life is vile, the people distinguish between his function as priest in which he stands as God before the altar, and his life as man, in which he falls into the frailties of the flesh. Not only is the priesthood the most influential body in South America, but the Church has a hold upon politics and family life and society which is paralyzing. Its evil is not weak and harmless, but pervasive and deadly, and the Christian Church is called by the most mandatory sanctions to deal with the situation. But, on the other hand, the Roman Catholic Church does not have a fraction of the strength and power in South America which we had supposed it

had, and the inefficiency of its work is pitiful. With enormous resources, with all the lines of power in its hands, it has steadily lost ground. The churches, save on festivals, are mostly ill-attended. The priests are derided and reviled. The leading newspaper in Chile, which bitterly attacked some statement which I made upon returning, about the character of the priests, a few weeks later printed a denunciation of the priests in northern Chile, far more sweeping than anything I had said. The comic papers gibe at them. This spectacle of a continent of men losing all respect for religion and leaving it to women and to priests whose moral character they despise, and whose religious character they deride, is a grave and distressing spectacle. There is no sadder sight to be found in the whole world. The religious teachers of South America have made the men of the continent irreligious. They have discovered that what was taught them is false, and with that discovery they have flung away the faith which they now call superstition. One can not but feel toward them as the author of "Ecco Homo" felt toward the Pharisees: "It would be better that the Jews should have no teachers of wisdom at all than that they should have teachers who should give them folly under the name of wisdom. Better that in the routine of a laborious life they should hear of wisdom as a thing more costly than pearls but beyond their reach, than that it should seem to be brought within their reach and they should discover it to be paste . . . If a divine revelation be the greatest of blessings, then the imposture that counterfeits it must be the greatest of all evils." It is not easy

to understand the morality of the view which would deliver the whole situation in South America to the agency which has created it, an agency whose influence unless reformed from without, is wanting for everything but evil.

7. The Roman Catholic Church in South America needs the Protestant missionary movement. There is good in that Church in South America. There are good men and women in it. In spite of the falsehoods and vicious elements in it, there is truth also. That the good in it may triumph over the evil, there is need of external stimulus and purification. The preserice of Protestant missions alone will shame the Church into a self-cleansing, and introduce the forces, or support whatever inner forces there may already be, which may correct and vivify it. There are some who think the South American religious system is simply to be swept away, that it can not be reformed; but there is another view open to us, and that is that against whatever odds and with whatever deep-cutting excisions the good may be strengthened and enabled to eliminate the evil. Already Protestant missions have wrought great changes. They are altering in Chile at least the ostensible attitude of the Church toward the Bible. They have been among the influences which have secured a very fair text-book of sacred history in the public schools in Chile. They have elevated the standard of education in the schools conducted by the Roman Catholic Church, and have greatly stimulated the Church in its establishment of schools. "His praiseworthy efforts," says the ex-Minister of Justice and Public Instruction in the Argentine,

Dr. Frederico Pinedo, of Mr. Morris, the founder of the Argentine Evangelical Schools, "have had the virtue of awakening the Catholics, who, not to be left behind, have also founded numerous schools, so that in every way the most needy children are being benefited." They have steadily widened the sphere of freedom, and hedged in the Church more and more to a true church ideal. To restrain or abate the forces which have done all this is not an act of true friendship toward the Roman Catholic Church. It is a betrayal of her best interests and her best men and women, who need all the help that can be sent from without to cleanse the South American soul, and to purge its chief institution.

The Only Hope for South America

8. And lastly, tho it seems to me that I have only begun the argument, evangelical Christianity is warranted in going to South America, because it alone can meet the needs of the Latin-American nations. Many leading men in South America realize this. Again and again South American statesmen or governments have sought from Protestant lands what they recognized could come alone from them. The Argentine Government gave \$1,000 gold toward the present building of the American Church in Buenos Ayres. When Sarmiento became president of Argentina he commissioned Dr. Goodfellow, a missionary returning to the United States, to send out a number of educated women to open normal schools. Evangelical Christianity is required to meet the intellectual, moral and social needs of South America as well as its religious necessities. Fundamentally,

it is demanded by the moral necessities. The South American Church system has not met these. It has produced them. It has resulted in stagnant populations, some of which have diminished in numbers. It has inspired no moral reform. It has created no solid basis of commercial and political character. It has done nothing permanently to uplift the Indians. Little of its great wealth has been employed either in education or in works of charity. Its philanthropies are insignificant in comparison with those of the Roman Catholic Church in the United States. The power which it is evident the Protestant missions alone can introduce is needed to awaken a benevolent love of the unfortunate and the needy, and to make the character without which free institutions can not endure, and the resources of nations must lie undeveloped. Let me put this last consideration in the words of the Anglican Bishop of the Falkland Islands, whose seat is in Buenos Ayres, and whose work lays on him the burden of South America's real need: "The needs of South America," says he, "how great and pathetic they are! The world's empty continent, the hope of the future—the home to be of millions of Europeans, who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed, they are not content with it now. Yes, a faith they must have. What hope is there for Argentine, for example, that Spanish-speaking United States of the

future, without true religion? Of what use are vast material resources, rapid development, wealth, knowledge, power, without that? Surely, God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race. Well, where should this place of development be, but in the free air and temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less axiomatic that South America needs true religion, if its future history is not to be a disappointment, and its development a failure. . . .

"South America needs what Christian England, if the Church were but moved with more faith and love, could easily give—true religion; namely, reformed, scriptural, apostolic Christianity. Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into strong free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction, and find place, too, in the Kingdom of God."

If missionary work is not warranted and demanded in conditions like these, where is it legitimate?

The Antagonism of Roman Catholics

II.—But if our missions in Latin America are justified and necessary, can they be conducted without encountering the antagonism of the Ro-

man Catholic Church in Latin America and in the United States?

Well, as a matter of fact, they do not escape, and never have escaped this antagonism, no matter what the care and spirit with which they have been conducted. I could quote criticisms by Roman Catholics of the American Episcopal missions in Brazil and the Philippines, altho in the latter, the mission has sought carefully to protect itself from the suspicion of proselytizing among the Roman Catholic Filipinos. And you all know how the Protestant missions in all parts of Latin America have been assailed by the Roman Church, and how the organs of the Church in the United States have dealt with any who have dared to state the facts regarding Latin-American conditions. Now, is all this inevitable?

History helps us to answer this question. There was a time when in the Philippines, and in all Latin America there was no religious liberty, no free speech, no public education, no civil marriage, no burial rites or interment in a cemetery for a Protestant, no valid baptism for Protestant children, and consequently, in some lands, no right of inheritance. These intolerable conditions have passed away. Did they pass away without the antagonism of the Roman Catholic Church? It fought every one of these reforms. It is fighting some of them still. Not one advance has been made toward free institutions and free education, and freedom of opinion and speech and religion in Latin America without encountering sooner or later the opposition of the Roman Church. In 1852, the Pope denounced the movement in New Granada toward religious liberty, which decreed the ex-

pulsion of the Jesuits, a curtailment of Church revenues, free education, freedom of the press and freedom of public and private worship. These "nefarious decrees," the Pope condemned and declared to be "null and void." In October, 1864, Pius IX wrote to Maximilian, "Your Majesty is well aware that in order effectively to repair the evil occasioned by the revolution, and to bring back as soon as possible, happy days for the Church, the Catholic religion must, above all things, continue to be the glory and mainstay of the Mexican nation, to the exclusion of every other dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be reestablished or reorganized, that no person may obtain the faculty of teaching false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority, and that in short the chains may be broken which up to the present time have held the Church in a state of self-dependence, and subject to the arbitrary rule of civil government." Now if every step thus far toward the emancipation and enlightenment of South America has been antagonized by the Roman Catholic Church, we must not be surprized or intimidated if we continue to meet with opposition.

The Real Facts

For let us candidly and fearlessly face the real facts. It is very well to seek to justify some of our work in South America by pointing out the atheism and unbelief which needs to be dealt with, and also the great aboriginal population which is to be

reached, but neither of these considerations will save us from the opposition of the Roman Catholic Church, for, as the recent investigations of the delegates from the English Baptist Church have shown, and as all who have looked into the subject know the work of the Roman Catholic Church in South America claims almost all the accessible Indian population, so that work there is represented by the Roman Church as much as work for the rest of the population, and, curious as the fact may appear, the atheism and unbelief and immorality of South America are nominally Roman Catholic. In no South American country have the men of the land more completely thrown off religion than in the Argentine, and yet nominally these men are Roman Catholics, and the constitution of the Argentine requires that the President of the Republic shall be a Roman Catholic. I believe there is the same requirement among similar conditions in Uruguay. In Chile, where a third of the births are illegitimate, and 60 per cent. of the population is illiterate, the government census gives 98 per cent. of the population as Roman Catholics; while in Brazil, where the government census of 1890 gave a percentage of illegitimacy of 18 per cent. and of illiteracy of 80 per cent., the official returns gave 98 per cent. of the people as Roman Catholics. In other words, on the declaration of the official census in Brazil, almost 18 per cent. of the Roman Catholic births were illegitimate, and about 80 per cent. of the members of the Roman Catholic Church were illiterate, while according to the official census of Chile, almost 33 per cent. of the Roman Catholic births were illegitimate,

and about 60 per cent. of the church-members illiterate. You can not do anything for the people of Brazil or Chile that is not on the face of it work for Roman Catholics. Practically all the illegitimacy and illiteracy is Roman Catholic illegitimacy and illiteracy. We do not believe that that fact puts it beyond the pale and makes any effort to relieve it unwarrantable, but the simple fact can not be escaped that whatever missions are operated in these lands, or, indeed, in any Latin-American lands, are operated among nominal Roman Catholics; for the Roman Catholic Church claims them all as its own.

And the situation is not relieved by that view of our mission work in these lands which would acquit it of all responsibility for establishing Evangelical churches, and would be satisfied to conduct it simply as a moral and educational influence, seeking by its example to awaken the Roman Catholic Church to better standards and a purer life. The Roman Catholic Church approves of such Protestant missions no more than the other kind. It has opposed such work so earnestly as it has fought evangelistic effort. In the Argentine House of Deputies it assailed, through one of its bishops, the remarkable schools of Mr. Morris in Buenos Ayres, and in Brazil. American Catholics have lamented the work even of Protestant institutions which, altho in this they were in error, they declared had no evangelistic purpose or influence.

As a matter of fact, our missions are welcomed in every Latin-American land, but not by the Roman Catholic Church. Both in South America and here that Church steadfastly resents and opposes every such effort.

We may lament this. We may believe, as I believe, that it is the height of folly for the Roman Catholic Church in the United States and Canada, to seek to deny or cloak the indisputable facts regarding Latin America. But the cold truth is that we can not carry on any Protestant work of any sort whatever in Latin America without encountering the opposition of the Roman Catholic Church both there and here.

What Shall We Do?

III.—If, then, this opposition is unavoidable, what course are we to pursue?

1. We are to do our duty. It is our duty to minister to human need. We are to maintain our missions in Latin America, and to seek to evangelize the people of Latin America with the Christian Gospel, just as we seek to evangelize the Japanese Buddhist sects whose doctrines and rites are scarcely less Christian than those of many of the Latin-American peoples.

2. We are to seek to build up evangelical churches in Latin America, and to receive into these churches converted men and women, whether these men and women have been nominal Roman Catholics and actual atheists and unbelievers, or whether they have been open repudiators of all religion, or whether, as will usually be the case, they are men and women who have sought for moral and spiritual satisfaction in the Roman Catholic Church as it is in South America, and have been disappointed. Most of the earnest members of the evangelical churches in Latin America have been devout Roman Catholics who were discontented with their

vain search for life and peace. If it is said that this is proselytism, my reply is that I abhor proselytism as much as any man, but that proselytism is the effort to win a man from one form of Christian faith to another, and that the Latin-American form of Christianity is so inadequate and misrepresentative that to preach the truth to it is not proselytism, but the Christian duty of North American Christians, both Protestant and Catholic.

3. We are to pursue in all this work the most irenic course. We are not to attack the Roman Catholic Church. That is not good policy, and it is not good principle, and it is to many of us practically impossible. We grew up here with many friends in the Roman Catholic Church, and we have many friends in it now. We believe that here, and even in Latin America, it holds some great fundamental Christian truths. We respect the piety and consecration of many of its men and women. We are appalled at the mass of evil which has overcrusted it in Latin America, but even so, we can not wage a war against it. Our purpose and desire are to preach Christ and to set forth the positive truth in love. This course will result in the destruction of error. Even this course will be opposed by the Latin-American Church, but, nevertheless, in spite of such opposition, in spite of the insults and slander by which all who try to show the actual conditions in Latin America, will be assailed in the United States, we must not be provoked into unkindness or injustice toward that which is good and true in the Roman Catholic Church, both among its people and among its leaders.

4. We must be patient and hopeful. If we have the truth, it will prevail.

And all the forces of human progress are with us. Indeed, there are some entirely too free and radical forces awaking within the Roman Catholic Church, or among the Latin-American people. We must beware of sympathy with anti-clerical movements which rest on principles which are anti-religious, and with tendencies of thought which not only destroy tradition, but by the same token, dissolve history. We have no easy path. The true path is never easy in the midst of conflicting extremes. To be a rank partizan is far simpler than to extricate truth from error in antagonistic views and to travel on even ways.

5. We must recognize sympathetically the problem with which the Roman Catholic Church has to deal. It is stupendous. One's heart goes out to the earnest men who have to bear this burden. It remains to be seen whether the capacity of adjustment to new and unavoidable conditions is in the Church, or whether it is incapable of being reformed. There are many who assert that it is. We venture to believe otherwise, regarding large sections of it at least. In other large sections a work of destruction and regeneration must be done as radical almost as any needed in heathenism.

Support at Home

IV.—And now, lastly, if we are to go forward, in this spirit of good will and friendliness, but of undaunted determination, how are we to get for these missions adequate interest and support at home? Those who are now interested in such missions are interested, as a rule, from ultra Protestant and militant anti-Papal convictions, and their argument for missions in Latin America, would in-

volve as an inevitable corollary a great propaganda in the United States and Canada, against the Roman Catholic Church. I do not believe we ought to take up the matter in this way. It is true that the Roman Catholic Church in the United States makes it very difficult to take it up in any other way. It insists that the Church is one in all lands, and in all ages, and that to state what we know to be the facts about Latin America is to libel and attack the Church in the United States and Canada. This is a terrible responsibility to assume, and one longs for the day when the Church in our lands will be as bold as Cardinal Vaughan and Father Sherman, any many other ecclesiastics have been, and denounce and renounce the evils and abuses which flourish under the name of the Church in all Latin America. And we must anticipate this day, and be wise enough and generous enough not to allow the American and Canadian Roman Catholics to shoulder the shame of Latin America in blind denial of indisputable facts. Our propaganda must be carried on, I believe, on the basis of these facts, namely, the conditions of need in Latin America, which unanswerable evidence can establish.

1. First of all, we must set forth these conditions, and prove them by evidence which can not be gainsaid. Whenever evidence creeps into our

presentation which can be gainsaid or disputed, we are in danger of damaging the case which must be made. Such faulty evidence can not invalidate the sound evidence, but diverts attention, and it compromises the argument. It is no easy matter to be faultless here when we review all the testimony which is current. But we must take pains to be absolutely accurate, and then we must speak out unflinchingly the facts which demand attention, and which dare not be obscured.

2. We must challenge the conscience of Great Britain and America specially. The *South American Journal* states that Great Britain has £555,142,041 capital invested in South America, and that her dividends from this investment in 1909 were £25,457,030; that is more each month than the total expenditure on evangelical missions in South America in a hundred years. In the face of such a statement as I quoted at the outset from the Bishop of the Falkland Islands, can a nation conscientiously do such a thing as this, draw a stream of national wealth from these lands and contribute to them no moral or spiritual treasure, or next to none?

3. We must, temperately, but firmly, dispute the position that the whole Church is facing the whole world task, or is entitled to claim the divine resources available for a world enterprise alone, if it excludes from its view the need and appeal of Latin America.

URGENCY OF MISSIONS

If the government of Great Britain can take the census of India within twenty-four hours, how long ought it to take to give the gospel to all those in India?—A. J. GORDON.

In all India I did not see a single soul that looked as tho it could afford to wait till the next generation to hear the gospel of Jesus Christ.—J. CAMPBELL WHITE.



PRIMITIVE METHODS IN OLD MEXICO

RELIGIOUS INFLUENCES IN MEXICO

BY NEVIN O. WINTER, ESQ., TOLEDO, OHIO.

Author of "Mexico and Her People of To-Day."

When the Spanish conquerors reached Mexico the policy of Cortez left no alternative to the inhabitants but the adoption of the Christian religion. "Conversion" and "baptism" became interchangeable terms, and baptized pagans were immediately enrolled as Christians, even tho their conversion only followed the use of the fire and rack. Within a few years after the conquest, according to the Roman Catholic records, baptism had been administered to more than four million Indians.

Dreams of avarice swayed the minds of the conquering legions, for it was believed that from the unknown western world was to come the gold that was to make every man a Cræsus. But first these ungodly people must be converted to Roman Catholicism, and, as the unlettered Indians could not understand the real spirit and meaning of this new religion, visible symbols and pictures were substituted for their former idols, and the introduction of the Roman religion substituted new ceremonies and symbols for the rites of their old sanguinary worship. It is little wonder that the In-

dians could not fully appreciate the Deity or humanity of Christ when represented by such invaders.

A few of the Aztec gods blossomed out as Christian saints soon after the Conquest through the ingenious schemes of the early priests, who adopted this method to make the new religion accepted. They brought with them into the Roman Church the particular characteristics and powers which they were credited with as pagan gods. As for example, the goddess of the rains, who was much worshiped in the regions of little rain, may be recognized in Our Lady of the Mists, of the Mexican Church, who is appealed to for the much-needed rain, and is believed to have the same power that the old Aztec or Toltec gods were supposed to have. In many places there are shrines erected to these saints of the Church, and it has been proven that, in most instances, in Aztec times, temples existed on the same spots dedicated to the goddess of the rains or mists.

The story of miraculous appearances upon scenes already sacred, made the transition from the native

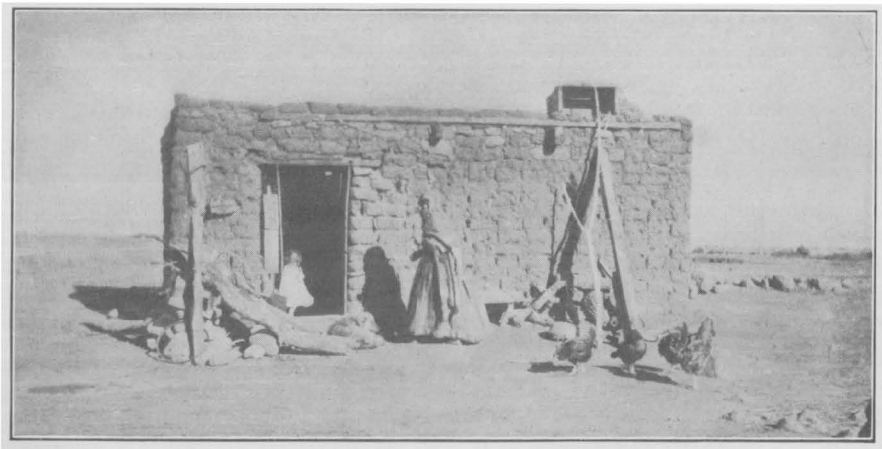
ceremonies to the ritual of the Roman Catholic Church easy to a people who were accustomed to outward show and symbolism. The striking ceremonies of the Roman Church, as practised in Mexico, and its impressive services in an unknown tongue, seemed in harmony with the rites of the Aztecs, and it was not hard for Cortez to force his religion upon the simple and superstitious mind of the poor conquered Indian, who was more interested in form than in doctrine. It is, therefore, easy to understand why the religion of the Roman Church in Mexico is not free from pagan features, even to this day. As one writer expresses it, "Paganism was baptized, Christianity paganized." Outward display means more than spirituality and piety with the ignorant who constitute a very large proportion of the population.

In remote caves of mountain regions it is said that the ancient deities are still worshiped. Several writers assert that they have seen Indians on their way to the mountains to sacrifice lambs, chickens and flowers to

their gods, thus indicating that the grosser forms of paganism have not been stamped out entirely. The priests do not approve of this and try in every day to stop these practises, but without success.

The Roman Catholic Church used to be all-powerful in Mexico. It held the wealth and the learning of the country, and rich men gave freely of their substance. Poor peons—and they are vastly in the majority—went clothed in rags that the Church might be benefited. A favorite method of increasing the income was the sale of indulgences. General Thompson, United States Minister to Mexico in 1845, wrote as follows: "As a means or raising money, I would not exchange the single institution of the Roman Catholic religion (in Mexico) of masses for the dead and indulgences for the living for the power of taxation possess by any government."

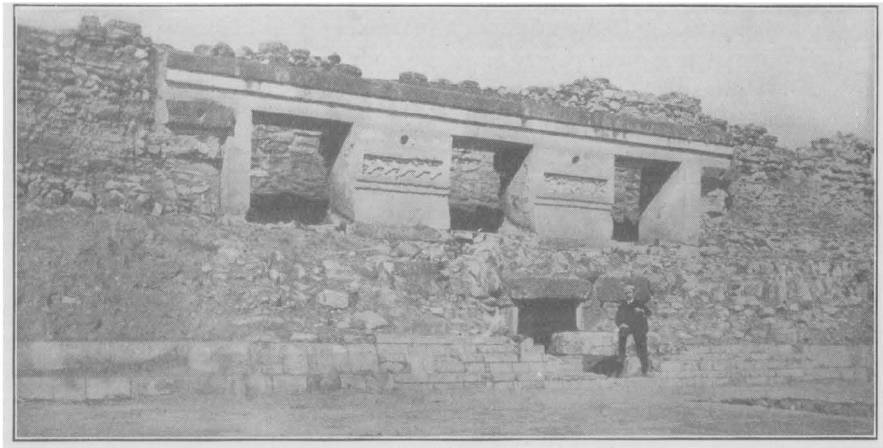
Shrines and chapels were formerly so numerous that a true believer passed through the streets with head uncovered and hat in hand, for fear that he might pass one unobserved, and not



AN ADOBE HUT ON THE MEXICAN PLATEAU

remove his head-covering, as piety demanded. During the later years of Spanish rule in Mexico, the Church became so rich that it was reported to have in its possession one-third of all the wealth in Mexico. In addition to the power the Church naturally held, this immense wealth gave its leaders great prestige in governmental affairs, for wealth everywhere commands power and respect among those in authority. At one time the clergy

of it. An edict aimed at the power of the Church was issued by Comonfort in 1857, but the Indian reformer and president, Juarez, was the first to actually accomplish the separation of church and state, several years later. The establishment of the empire with Maximilian as Emperor was a reaction, and an attempt to establish a government in which the interests of the Church would again be paramount.



ENTRANCE TO A SUBTERRANEAN TEMPLE AT MITLA, MEXICO

held property to the value of about \$180,000,000, yielding an annual income of \$12,000,000, according to reliable authorities. Some have even estimated the wealth at more than \$600,000,000.

Unfortunately, the Church used its great influence to oppose progress. The immense wealth of convents, shrines and monasteries was poured forth with lavish hand in what the Church considered a holy war against heretical ideas and persons. Then reformers set envious eyes upon the church property, and numerous attempts were made to gain possession

The greater portion of the property once owned by the Church has now been lost, and the country abounds in ruined churches and convents. The law went so far as to prohibit the Church from holding the title to property, and if it wished to own property, it must be in the names of individuals. Priests were forbidden, under penalty of fine and imprisonment, to appear in the streets in their clerical dress. Religious processions outside the walls of the church, or churchyard, were prohibited. Civil ceremonies were made obligatory to render a marriage valid, and Sisters of Charity and the

Jesuits were sent out of the country. Even the ringing of bells was regulated by law, so that it has now lost not only its property, but its prestige as well.

For many years Mexico has thus progreſt in the line of reform. The ambition of the Roman Church has been held in check, but they are regaining some of their former power, and are recovering much of their former property. The average Mexican

The Mexican Catholic Church, as an institution, is no doubt to some extent the victim of the ignorance and fanatical zeal of its early founders in Mexico. The Church will thrive far more when placed on the same footing as all churches are in the United States, and people and priest accept that condition. As one prominent American priest has recently said in commenting on the struggle in France: "Everywhere that Church and State



BOOTHES FOR SELLING SACRED CANDLES AT GUADALUPE

is superstitious. He is boastful and bold in times of peace, but craven in the time of trial. Consequently, when sick and about to die, he will send for the priest, no matter how he may have fought the Church when in health. Many priests, claiming that the Roman Catholic Church, as the chosen (?) of the Lord, has a lien on all earthly goods, and refuse to administer the last sacrament without some restitution. If the lying man owns a confiscated church property, he must restore its value before he can have a clear title to a home in heaven.

are united the Church is in bondage. Nowhere is the Church so free and untrammelled, or so progressive, as in the United States."

The first organized movement on the part of Protestant organizations to evangelize Mexico was made by the American Bible Society when they sent out one of their representatives with the American army in 1846. This man distributed several thousand copies of the Scriptures between Vera Cruz and the capital, which afterward bore fruit. A few years later a woman, Miss Melinda Rankin, who had been engaged in missionary work in

Texas, crossed the border and held services in Monterey. In 1862 a Baptist missionary, Rev. James Hickey, also began work in Monterey. No organized effort was made by Protestant denominations until 1869; between this date and 1880, missionaries were sent by the following denominations: Protestant Episcopal, Methodist Episcopal, Methodist Episcopal South, Presbyterian, North and South, Baptist, Christian and Congregational. Bishop H. C. Riley obtained an old church for the use of the Protestant Episcopal Church, and Rev. William Butler purchased a part of the convent of San Francisco, in the heart of the city, for the Methodist Episcopal Church.

President Diaz has encouraged the missionaries in many ways, and Rev. William Butler quotes an interview in which the President expressed himself as follows: "I have seen this land as none of you ever saw it, in degradation, with everything in the line of toleration and freedom to learn. I have watched its rise and progress to a better condition. We are not all we ought to be and hope to be; but we are not what we once were; we have risen as a people, and are now rising faster than ever. My advice is, do not be discouraged. Keep on with your work, avoiding topics of irritation, and preaching your gospel in its own spirit."

The Presbyterians are working in fourteen different States. They have fifty organized churches and two hundred and twenty-two out-stations, which are served by twenty-one foreign missionaries and one hundred and one native workers. The Methodist Episcopal Church has twenty-nine missionaries in the field, and one hundred and twenty-two native workers, and is holding services at more than a hundred different places. The various denominations have divided up the field, and are working together in harmony. The Methodists, for instance, are working in Guanajuato, Leon, Pachuca, Puebla, Silao, and Oaxaca. The Presbyterians have centered their efforts in Aguas Calientes, Zacatecas, Saltillo, San Luis Potosi and Jalapa. All denominations have missions in the City of Mexico. The Methodists, Baptists, Presbyterians and Congregationalists have their own publishing-houses and issue periodicals and a great deal of printed matter in Spanish. There are in all about 250 foreign missionaries in Mexico, serving about 700 congregations. Many of these workers are medical missionaries who are doing a vast amount of good, and others are teachers who are instructing the youth. The Protestant bodies own property in Mexico valued at nearly \$2,000,000, all in use for the purposes of education and spiritual instruction.

THE FIRST MISSIONARY

Jesus Christ the first great missionary came. A man in the highest sense was offered for men. This epitomizes redemption. And He must still come. He must still go. Allied to his consecrated servants, He must still make

His soul an offering for sin. Thus, only the man Jesus can meet the man from Macedonia; and this will He do, until the vision of the natural man shall fade out and that of the redeemed man rise up in His place.—P. L. JONES.



THE GATE OF SEOUL, KOREA

THE EDITOR'S LETTERS FROM ASIA—III* FIRST IMPRESSIONS OF KOREA

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

Korea has been called "the storm-center of modern missions." A work of revival has been in progress for some years, and has become known as one of the most remarkable in the history of modern missions. It can only be compared in magnitude and spiritual results with such work of grace as that at Hilo, in the Hawaiian Islands, and in the Telugu Mission of Central India. The eyes of the Christian world are now turned in the direction of this newly-acquired dependency of Japan.

The latitude of Korea is from 35 degrees to 43 degrees north, corresponding to the part of the United States reaching from Cape Cod to the Pottomac. Its situation on the far-eastern coast of Asia, its sea-coast and its proximity to Manchuria, China, and Japan makes it a strategic point.

The first impression of a traveler on nearing Seoul is the desolation of the mountain region by which the city is

surrounded. It is one series of bleak, sandy peaks, almost without verdure. The great extent to which wood is used for fuel in Korea causes the destruction of the few remaining trees even while they are still young.

The population in and about the capital, Seoul, is about 500,000. Korea measures approximately 600 miles north and south, and a little less than one-quarter of that distance from east to west. It has an area of about 80,000 square miles, or about half the size of Japan. It is divided into thirteen provinces, and the total population, according to the Japan Year Book for 1907, is reckoned at 14,000,000.

Korea has a backbone of mountains which abound in ranges that run irregularly from end to end. They are not very high, few being as elevated as 2,500 feet. They are very much revered by the people, as the habitation of spirits who guard the living and watch over the dead.

* Dated, Seoul, Korea, December 13, 1910.

Of the ten rivers of Korea, none are on the hilly east coast except the Tumen, but there are four rivers on the west. The soil is barren-looking earth, and would seem almost incapable of fertility, and yet when once vegetation is rooted, it seems to flourish. Rice is the king of all vegetable products.

The land is not without its minerals, but little mining has been attempted, because the spirits of the hills



A KOREAN BOY AND MAN

are supposed to be disturbed and displeased by engineering operations.

The means of transportation are very primitive, and the strong backs of the coolie, the pony and the bullock bear the burden of the country. A coolie will sometimes lift and carry as much as 500 pounds.

There are many curious examples of the meeting of the old and the new in Korea. Side by side with the most primitive house or shop may be seen a building of modern western construction, with glass windows and doors, and oftentimes with modern English signs as well as Korean characters.

Many diseases are prevalent in the country. Korea is first of all a country of chills and fever. Happily, there

is now comparatively little smallpox since vaccination has become common and the Japanese have introduced so many sanitary improvements that typhus fever and cholera are becoming more and more rare.

The people are a generally quiet and dignified. The pigtail is worn by young men until marriage, when the hair is done up in a "topknot." The right to wear a beard is conceded only to those who have a son. Daughters are underrated, as is the case in most oriental countries.

The land seems comparatively devoid of religion. There are no great temples, as in Japan, where they are found on every hill and every valley. No great procession of priests or fakirs, sacred animals, incense sticks or low prostrations are seen in Korea. Mr. Hulbert says, "There is a mosaic of religious beliefs, held not only by different individuals, but by single individuals." In the Korean mind there is no antagonism between the different cults, however logically antagonistic. In one frame of mind a man may lean toward Buddhism, in another toward his ancestral fetishism; a Confucianist in society, a Buddhist in philosophy, and a spirit-worshiper in trouble. The basis of all practical religion seems to be spirit-worship, including animism, shamanism, fetishism and nature-worship generally.

Dr. Gale says that "Society has rested on five strong pillars called oh-ryun, or the five laws, as they are sometimes called, on which rests the world of Confucius." Between father and son this doctrine requires "chin," or friendship; between king and courtier, "eui," or righteousness; between husband and wife, "pyul," or deference; between young and old. "saw,"

or degree; between friends, "shin," or good faith. Allied to these are the five virtues: *in, eui, ye, chi, shin* (love, righteousness, ceremony, knowledge, faith). Millions of pages have been written on these subjects, and the whole five are combined by hyphens into one word, as tho the elements which composed that word were inseparable. Then there are believed to be five Original Elements—metal, wood, water, fire and earth. These again are associated in one hyphenated word, *keum-mok-su-wha-do*. They are called the "Oh-hang," so that the Korean society may be characterized by "Oh-ryun," "Oh-sang" and "Oh-hang," the Five Laws, the Five Virtues and the Five Elements. Dr. Gale compares the Five Elements to the foundation, the Five Laws to as many pillars and the Five Virtues to the firmament above the pillars. The Five Elements are supposed to play a most important part in life's affairs. They have to do even with happy marriages. A young man whose element is wood must not be mated to a metal-girl or a fire-girl. Earth and water are the only safe elements with which wood can be combined, so that the "Oh-hang" concerns even the smaller details of life. Of course, with such a philosophy as the social basis, progress is difficult. Such views cause customs to become stereotyped and are an apology for most absurd and unwholesome practises and superstitions.

The father's authority in the family is absolute, as the King's word has been in society. If a wife is not fortunate enough to bear sons, it is a common thing to resort to concubines or a second wife, and the first wife meekly submits.

Mrs. Isabella Bird Bishop says, in her book, "Korea and Her Neighbors," "Woman's rights are few, and depend on custom rather than on law. She now possesses the right of remarriage, and that on remaining unmar-



WAYSIDE IDOLS IN KOREA

ried until she is sixteen, and she can refuse permission to her husband for his concubines to occupy the same house with herself. She is powerless to divorce her husband, conjugal fidelity, typified by the goose, the symbolic figure at a wedding, being a feminine virtue solely. Her husband may cast her off for seven reasons—incurable disease, theft, childlessness, infidelity, jealousy, incompatibility with her parents-in-law, and a quarrelsome disposition. She may be sent back to her father's house for any one of these causes. Domestic happiness is a thing she does not look for. The Korean has a house, but no home. The husband has his life apart; common ties of friendship and external interest are not known. His pleasure is taken in company with male acquaintances and

'gesang'; and the marriage relationship is briefly summarized in the remark of a Korean gentleman in conversation with me on the subject, 'We marry our wives, but we love our concubines.'"

Dr. George Heber gives the words of one of the native Christian women: "Before Christ came into our home I never knew what it was to eat a meal in the same room with my husband. His meals were served to him in the *sarang* (reception-room), while I had mine on the earth floor in the kitchen. He always spoke to me in the lowest grade of servant talk, and often called me by insulting names. Sometimes, when he was angry or drunk, he used to beat me, and my life was as miserable as that of most all the heathen Korean women. But now that Christ has come into our hearts, everything is changed. My husband has not struck me once since he became a Christian. We have our meals and prayers together in the *sarang*, and he always speaks kindly to me, addressing me as an equal. The past life was a bad dream; the present is a foretaste of heaven. We did not know what love was until Christ came into our home to teach us."

A most interesting instance of the blessing of the Gospel to Korean women is recorded by Dr. James S. Gale, who says: "As I write I see the face of one called Tohong (Peach-red). She was a low-class dancing-girl, bought and sold. Restoration was a word not applicable to her, for she never was right. She was born lapsed and lived lapsed. Over the walls of the world that encircled her came the story of Jesus, a man, a wise and pure man, pure as God is pure, in fact a God as God is God, yet it was said

that he loved lost and fallen women. Peach-red had never before heard of such a being. Her soul was sick, and she wondered if she could but meet Him what he would say to 'the likes of her,' and if He really could cure soul-sickness. When or where or how Peach-red met Jesus, I know not; but that she met Him I most assuredly know. Seven years rolled away, and out of my life passed the name of Peach-red. It was forgotten in the multitude of names that crowded on me. One Sunday, after service in a great meeting-house of some two thousand people, with this and that one coming forward to say 'Peace,' there appeared before me a smiling face known and yet not known. 'Don't you remember me? You baptized me seven years ago. My old name was Peach-red.' Here was this woman in value once less than zero, crowned with the light and liberty and growth in grace during seven years. On long journeys over the mountains, hundreds of miles, on such a mission as Paul's through Europe, had gone the unwearied feet of Peach-red. For seven years it had been a pilgrimage of victory, and she was here to-day with an overflowing heart to thank the Lord. By her side sat Madam Ye, wife of one of Korea's noted men, once imprisoned, curtained round, secluded, shadowed by the awful form of Nai-woi, proud too, not deigning to look at such refuse as Peach-red. To-day they sit together and Madam Ye says: 'You know so much of the Bible. Let me listen while you read it. Truly you are dear.' Jesus had broken Nai-woi so that Madam Ye came to this crowded meeting-house. Christ had bridged the chasm that divided these two women. He had de-

livered the poor dancing-girl from the life of a broken Nai-woi and from the slavery under which she was held. Surely, at such a day as this, when the woman's world is crashed into and the dividing walls are down, we need the gospel to point out the new and better way."

In Pyeng Yang, where Dr. Samuel Moffett is laboring, there is comparatively a small population, but over 2,000 of them are church-goers and church-members. The Korean Christians are especially active in Christian work. Their interest in Christianity usually begins when they receive a tract, or buy a book, or attend a meeting; then they go on to regular attendance, conversion and church-membership, but they do not stop with personal faith and piety, they seek out and eventually reach their acquaintances, neighbors and friends; in all times of the year and in all places of concourse and intercourse, public and private. Many of them accept personal abuse and ostracism for their fidelity. It is not too much to say that a Korean church-member is quite uniformly a Christian worker who will freely give his services to extend the knowledge of Christ. Pastors say that sometimes one-third of their members will be found on the streets on the afternoon of the Lord's day visiting from house to house and personally working among their unconverted friends and neighbors. These Korean disciples commit scripture to memory, and also put it into practise. One recently-converted man recited the entire Sermon on the Mount without a verbal error; and, when commended for his memorization, he said that he found that it wouldn't stick until he practised its teachings, then

he found that he could retain it in his memory.

The aim of the native Church is to become self-governing, self-supporting and self-propagating. Disciples continue to pledge themselves to a



A KOREAN VILLAGE STREET

certain number of days to be taken out of their working time, for voluntary preaching of the good tidings, and in one station the sum of these days exceeded 8,000. What wonder that there was an average of 453 conversions a month. There is no question that the Korean Church deserves the name of a self-extending body, and this is the more impressive because of the abject poverty of the Koreans. The daily wage runs anywhere from fifteen to forty cents. To save anything is almost impossible, and because the Koreans have so little to give in money, they give what is more valuable, they give personal work into which they put their whole hearts.

CHRISTIANITY IN JAPAN AND KOREA

BY BISHOP M. C. HARRIS

Two years ago the fiftieth anniversary of the Protestant missions in Japan was held in Tokyo. This last year the quarto-centennial of the Christian missions in Korea was celebrated in Seoul. The triumphs of Christianity in Japan have been very noteworthy. From the year 1872 until 1908 Christianity spread to all the principal cities and towns of the empire. The church-membership is over 80,000, with a very large number of other adherents, totaling over 300,000. Some Japanese pastors believe that there are more than a million of nominal Christians in the empire. The Christian movement in Japan from the beginning was almost wholly restricted to the student class, and most of the converts were from Samurai families. Thus, Christianity entered at the top, and has been slowly percolating down until it includes a great many of the masses. In Korea the movement is and has been a mass movement. The people of all classes have been affected favorably toward Christianity.

In regard to the mission movement in both countries, great attention has been given to the careful instruction of the people in the principles of Christianity. Therefore, the Christians have been saved from fanatical outbursts, and a very sane and orderly development has marked the progress in these communities of Christians. In Korea, tho the converts are numbered by the tens of thousands, yet they have been well instructed in the first principles, and have exhibited a high degree of loyalty and have, as a body, avoided complications with the authorities. In both countries the governments have been very friendly and

impartial in their treatment of the missionaries and their converts.

The Effect of Union Between Japan and Korea

At the time of the union between Japan and Korea, it was feared that this would react unfavorably upon the Korean Christians, and many predicted that not only would the heretofore rapid progress of Christianity be checked, but that thousands of Christians themselves would be led to abandon their faith. Those who were well acquainted with the Christian leaders among Korea and the Church were free from misgivings, but happily, this political union has produced the very opposite effect. Very few, if any, have given up their faith on this account; but, on the other hand, the Million Movement, which was on at the time of the annexation, has been powerfully stimulated by the union with Japan, and it is expected that before the campaign ends that more than a million converts will be enrolled.

The relations between the Japanese Government, the missionaries, and the Christian churches in Japan are, and have been, very satisfactory for many years past. Neither the missionaries nor the Japanese Christians have any requests to make to the Government for larger privileges and for better treatment. So there is among them a universal feeling of gratitude to the authorities. In carrying into effect the union with Korea the Japanese Government has more than fulfilled its pledges to protect the Christians, and give the largest liberty to the missionaries. The representatives of the dif-

ferent missions called upon the Governor-General by Count Tera Uchis, and assured him that the Christian churches would be obedient to authority, and there would be no trouble. The Governor-General was very much gratified, and in turn assured them of his interest in their work, and desired their cooperation in promoting the weal of the people. It is interesting in this connection to note that the treatment of the Korean dynasty and the Korean people has produced a very happy effect. Seventy-six were raised to the peerage and nobility, and treated in all respects as Japanese noblemen, and also a large sum, thirteen million yen, was given to the thirteen provinces for the establishment of hospitals and schools, and other public utilities. Gratuities were given to the worthy old people, numbering many thousands. so that all the people were made to feel the kindly touch of the authorities at the beginning. A large number of the princes and princesses, and newly-created nobles visited the Japanese Emperor and Empress, and were present at his Majesty's birthday on November 3d. They were kindly received, and were highly pleased with their visit.

The future relation of the Christian churches in the two countries will be a matter of very great interest to the Christian world. Heretofore, they have stood far apart. Fraternal greetings of an informal character have been extended to each other. Now that they have become one people under one constitution, one rule, the spirit of fraternity and of cooperation will be rapidly advanced, tho it must not be expected that the two churches can unite and be formed into

one organic body. Many years must elapse before such a consummation could be brought about.

But the attitude of the Japan Government and the people toward Korea has undergone a very radical change. In place of the former attitude of distrust, and also of contempt for Korea, the watchword now is "Treat the Koreans as our equals, and also let us especially help them in their efforts to secure a higher standard of living." There is good reason to believe that under the egis of Christianity the churches will become one at least in spirit, and the people will intermarry and amalgamate, and become wholly homogeneous.

All thoughtful persons will feel inclined to sympathize with Korea in the loss of her independence. Nevertheless, they will conclude that Korea will share so largely in the benefits of this union that her sense of humiliation should be forgotten, and that the whole people should very cheerfully accept the new relations, and profit from them to the very highest extent.

The Korean Revival and Its Results

The revival in the churches of Korea began about three years ago, not as a local affair, but through all the churches in the land. Its first effects were seen upon the Christians themselves, and for some time the movement was wholly within the Christian circles. The results seen upon the native Church were remarkable. It was baptism of purity. The law of God, which demands a pure and faultless life, was first revealed to them, and brought them to consciousness of sin and repentance, and to the purging away of all impurities. The effect also upon the church as an evan-

gelizing power was very great. As in the first Pentecost in Jerusalem, all were filled with the new life of the spirit, and began to bear witness. All gladly told the story of their salvation and of the salvation of all through faith in the Lord Jesus Christ. The revival which began in the heart of the Church, spread also to all parts of the country. Tens of thousands of people were enrolled as seekers, and became regular attendants at church. Scores of young men, the student class, were called to the holy ministry and devoted their lives to God for this work. The immediate effects upon the whole people were very manifest. New joy and courage and purpose for the salvation of the whole people came to the church.

About one year ago a new movement was launched under the name of "A Million Souls for Jesus in One Year." The missionaries and the Korean Christians were perfectly united in this undertaking. And now and after this following very closely upon the political union between Japan and Korea, a new movement was launched, with the cry, "Not only a million souls for Jesus, but the whole land for Jesus and how." The special workers in this movement, numbering over 700, met in the city of Seoul early in October, and launched the campaign. These were divided into 350 teams, consisting of two each, and they went from house to house preaching the word, distributing the Gospel, and enrolling seekers. The result of a three weeks' campaign was the enrollment of over 10,000 seekers, and the conversion of several thousand. Following this, the campaign was to be transferred to every provincial city and county seat. Indeed, the campaign includes the visi-

tation of every home in the land, and the presentation as far as possible, to every individual. The ingathering of such a large number during the first quarter of a century of Christianity in Korea stands out as one of the marvelous things in the life of Christianity, but what is most interesting in connection with this movement is the effect of this revival upon the churches in China and Japan. From Korea the revival fire spread over into Manchuria, with the result that revivals in connection with all the Christian churches occurred, producing the very same effects in among the Christians and upon the people as seen in Korea, and not only this, but the churches in North China and Central China were also very greatly affected. Revivals in many, if not all of the churches, resulting in thousands of conversions, took place. Many of the Christians in Japan were skeptical as to the genuineness of this movement, believing that the conversion of so many Koreans to Christianity was in part a political movement. However, the leaders among the Japanese Christians visited Korea and became acquainted with the Korean Christians and missionaries, and investigated the conditions, with the result that their doubts were all removed, and they were convinced that this movement was non-political and altogether a very extraordinary phenomena. The news they carried back to the churches in Japan and in pulpit and press the conditions were discust, and also made known to the Christian churches. The result in Japan has also been a quickening of the Christian movement there, and not only this, but the story of the Korean revival has spread all over the Christian world.

PROGRESS OF BIBLE STUDY AMONG ORIENTAL STUDENTS

BY CLAYTON SEDGWICK COOPER, NEW YORK

The Bible is rapidly acquiring a position of preeminence among the college men of the East. In three nations of the Orient during the past year national committees of Bible scholars have been formed with the express purpose of preparing in the native languages, Bible courses and literature suitable for students.

In Japan the first result of this Bible committee's work has been a course of studies in Japanese on "The Social Teachings of Jesus," prepared by Professor Y. Chiba. This Bible course has been arranged especially for use in small groups. It is the first series of studies which has been written with this design for Japanese students. A booklet has also been issued by another member of this committee, Professor H. Yoshizaki, entitled "Bible Study in Small Groups." Still another booklet by President King, of Oberlin, is now being translated by Mr. N. Niwà, the title of which is "Bible Study the Great Way Into Life's Values."

In the city of Shanghai last autumn a Bible institute, held for three days, was attended by 3,000 Chinese young men. An extensive series of Bible institutes similar to this one is now being arranged with much care for next college year. These institutes will reach the student life of practically the entire empire of China.

During my visit last year at the city of Seoul, in Korea, I found that the Bible was the chief book of this nation. Great difficulty is experienced in furnishing enough Bibles at twenty-two cents apiece, to supply the Koreans. A few years ago one church ordered 20,000 copies of the New Testament. The publishing of these

books was delayed for a brief time, with the result that every copy was sold before a single one was printed. In one meeting in the city of Seoul I saw 655 Koreans enroll themselves in Bible classes. A training class for teachers was formed, with a membership of thirty-five educated men, led by Mr. Ye Sang Chai, one of the best Chinese scholars in that country.

In India the Bible is rapidly becoming the most valued of all sacred books. For several years Pundita Ramabai, perhaps the most learned woman in India, has been engaging the services of fifty workers, with her own printing establishment, for the translation of the Bible, and the making of a commentary upon the same, for the eighteen million Indians who speak her native language, the Maratha. A high-caste Brahman professor, who presided at a student meeting that I address in the city of Lahore, North India, speaking to an audience composed almost entirely of Hindu, Mohammedan and Parsee students, exclaimed, "I have read through the Bible carefully, not once, but many times. I consider the Sermon on the Mount one of the greatest pieces of moral and religious literature in the world. I venture to say that the students of India know the Bible better than they know any sacred book of Hinduism."

In view of such facts as these, it is of the most striking significance that within the next six months a national Bible secretary, giving his entire time and attention to the supervision and promotion of Bible study, will be present for leadership in this great cause in each of the three sections of the Orient—India, China and Korea, and

Japan. These men, already in close touch with the great student Bible movements of North America and Europe, will devote their lives to a thorough-going study of the spirit and method of Bible study best adapted to the life and development of these oriental nations.

The whole matter of native Biblical literature, of which these nations are in such peculiar need at present, will be among the first things considered. No mere translation of Western Bible study books will be adequate to meet the demands of these Eastern peoples. Literature must be prepared by men whose knowledge of the life of these nations is both inherent and trained.

A great progress will be noted, also, during the next decade in the Orient in the training of expert Bible teachers. During a six weeks' Bible campaign last year in China and Korea, not less than 3,000 students were engaged in Bible study. This number might have been increased many-fold had there been trained Bible teachers ready to accept leadership in the classes. The group plan of study is especially consistent with the Oriental love of discussion and argument; but this system in the East, as well as in the West, is truly dependent upon efficient agencies for the training of teachers. Letters from the Orient confirm the fact that the leaders of the Bible work among the tens of thousands of students of these nations are keenly alive to this particular need. This is evinced in the formation of normal training classes in the great student centers, and in the general preparation for training conferences.

It is, however, as an evangelizing agency that the Bible promises to be an outstanding influence in the next

generation of students in the Far East. An old Brahman in Calcutta said to me, "The Bible will stir the conscience of India—the conscience which has been slumbering through thousands of years—and India will awake to Christianity." One Christian worker among students in the city of Calcutta told me of scores of Hindu students who had come to him, one by one, to study with him, for an hour, the English Bible, and to discuss the most vital questions of their personal lives. Among these men he also pointed out a goodly number of the most thoughtful students, who, through the influence of these personal conversations, had been led to accept discipleship with the great oriental teacher.

In the city of Allahabad an Oxford graduate related to me his experience with a Brahman student who read the Bible with him for over a year. Especial attention was given to the life and teaching of Jesus. No reference was made to the personal acceptance of Christ on the part of this Brahman student. At the end of the year, however, the teacher said one day to his Hindu scholar, "What do you think of Jesus Christ?" The answer came slowly, but with peculiar certainty, "I think that Jesus Christ was the greatest man who ever lived. I think—yes, I know—He is my Savior."

A competent intellectual and spiritual interpretation of the Bible, as a result of this movement, will greatly further the cause of evangelism among thinking men in the East. A very representative scholar and teacher of the city of Tientsin recently accepted Christianity. It is noteworthy that he has been retained as the head of a government school, subsequent to his

conversion. He expressed to me his ambition to become so proficient in the knowledge of the principles of Christianity, through the study of the Bible, that he might be able to translate into the Chinese language the central meaning of the Christian religion.

One is profoundly impressed, also, in Korea by going into churches that are literally packed to the doors, many containing over a thousand men and women listening to the clear exposition of the Bible. The vivid apprehension of the deep principles of this book has been the predominant influence in bringing Korea, as a nation, nearer to an entire Christian evangelization than any nation on the face of the earth.

It does not take unusual prophetic powers to realize also the wonderful use of the Bible in the East as a means for developing spiritual reality and power in personal living. I was deeply stirred to find, in the city of Nagasaki, fifty students in one of the colleges, arising at six o'clock each morning and spending an hour, singly and together, in prayer and Bible study. It was not surprising to find an unusual depth of serious motive and ideal among the men of this institution. These students had discovered not simply the knowledge, but the power of the Bible.

It is not unusual to see Christian Indians studying their Bibles on the trains, and often in the hostels, where Bible classes are being rapidly formed. One Christian worker explained to me how the entire atmosphere of one of his student hostels had been changed through the influence of a Bible group, which met each week in one of the student's rooms. While comparatively few students had been,

as yet, brought openly to accept Christianity, the spirit of student relationships has often been entirely transformed. In the main hall of the Association Building at Calcutta, one may read the significant words, "Bought by the power of prayer."

A Chinese student in one of the colleges of South China was marked off from other leaders by the audacity of his attempts to make the Bible real among his fellow students. I asked him how he came to be so much more interested than the other students. He answered, "I have studied for a year the spirit and method of Jesus Christ." I was told that he kept with great seriousness a half hour each day for the study of the life of Christ. The impression of this student's life was extraordinary.

After all, the great question of the East, as well as of the West, is the question of character. Whether it is the confused political questions of India, the intricate commercial relationships of China, the proper industrial development of Korea, or the striking military and social evolution of Japan—all these are subjects which are directly affected by the influence of the teachings of the Bible upon conduct. As one of our own great political leaders said not long ago, "The questions that decide the success of men in the present age are, Will the individual lie? Will he steal? Is he pure in heart?" We are utterly convinced that no man can habitually follow the custom of daily Bible study in serious meditation and communion with God, without achieving in his own life the preeminent qualities which made the life of Jesus immortal.

The East needs, supremely, at this

time the embodiment in the lives of men of the chief message of the Bible—the love of God. I shall not soon forget the meeting with a great pioneer missionary leader in India. For thirty-five years he has poured out his life for that people; and altho he had been obliged often to beat his way against great odds, through all the years he has kept his spirit of “sweetness and light,” being known far and wide for his great loving-kind-

ness. I said to him, “What is the great influence for the making of Christianity a fact among the educated men of India?” His answer came instantly, “Men whose hearts are filled with the love of God.” I saw this great man address an audience of Indians. I saw him at the close, as he took them by the hand and looked into their eyes. I was convinced that he had found the supreme secret for the evangelization of the world.

SEEING THE WORLD IN BOSTON

BY FRANK W. HAROLD, BOSTON, MASS.

Two years have passed since the idea of a great missionary exposition was suggested at a meeting of the Young People's Missionary Union of Boston. The success of “The Orient in London” and “Africa and the East,” the great missionary expositions held in Great Britain in 1908 and 1909, was so marked, and the Americans who visited these expositions urged so strongly that the idea be transplanted to the United States, that plans have been made and carried forward until success is assured. The committee of Boston men secured the services of Rev. A. M. Gardner, who organized “The Orient in London” and other successful missionary expositions in England, and his experience, his initiative and energy make him a valuable man as general secretary.

The English expositions illuminated the mission fields to the Christian public. Knowledge of the missionary and his work which has failed to grip the attention and impress the mind

by verbal pictures entered in through the eyegate, and took possession of “man soul.” Thousands of young people were educated in addition to the casual visitors, and they have inspired many to practical, sympathetic and prayerful effort, in behalf of world-wide work. Some few offered themselves for foreign service, as a result of the exposition, and after one of them, eighteen young people came forward as candidates for the foreign field.

An exposition offers a great opportunity for Christian service, and in many instances has proved the starting-point for young people who hitherto had withheld themselves from such opportunities for becoming interested in missions.

The Exposition, which will be open in the Mechanics' Building from April 24th to May 20th, will show the native life in non-Christian lands, in order to impress the contrast with life in the countries where Christ is known and honored. It will demon-



A GENERAL VIEW OF THE LONDON EXPOSITION

strate the work of missions, and show the results of Christian work, the influence of Christianity upon the people and the customs of the lands which have not accepted the gospel.

Generally the missionary appeal has been made through the ear, but thousands of people in the churches know little about the great fields or the tremendous enterprise of missions, and this ignorance has begotten indifference. Outside of the churches there are tens of thousands who are not only absolutely indifferent, but feel no obligation and no responsibility whatever, with reference to the Great Commission. It is hoped that "The World in Boston," with its picturesque presentation of things, which will be attractive to the eye, will draw large numbers of all classes of people. When these have been attracted through curiosity, the thousands of stewards who will have charge of the exhibits

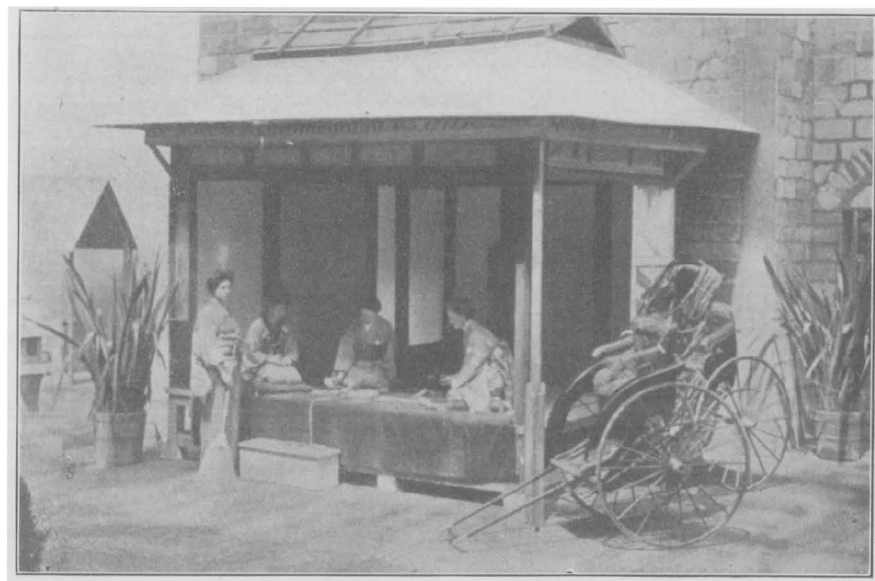
and populate the various scenes will drive home the facts.

The demonstrations are to be made in various ways, showing actual scenes from many countries. An attractive Japanese street scene will be as true to life as it is possible to make it. There will be a Japanese garden, a Buddhist temple, a tea-house, with all their beautiful scenic accessories. A tall pagoda will dominate the Chinese village, and among the other structures will be a temple, a cobbler's shop, an apothecary's shop, a Chinese house, a Christian chapel, and scenes showing the missionaries at work in school and hospital. The India section will include the Temples of Silence, a wayside shrine, a Kali temple, an India bazaar, and most interesting of all, perhaps, a zenana, showing the women's apartments in the home of an Indian gentleman. Another foreign scene will be an African village with a

real Kongo hut, various native industries, the idol's house, and a missionary's home.

Mohammedan lands will be represented, and there will be a Palestine exhibit. Considerable space will be devoted to medical missions, showing the contrast between methods employed by the native doctors and missionaries. The work among lepers and

churched areas of the Far West will be vividly portrayed by the frontier scene, which is to include a log cabin, a sod house, a colportage wagon, and a little chapel. A section of the immigrant station at Ellis Island will show the effort being made toward turning the never-ending stream of immigrants not only into good American citizens, but God-



A JAPANESE SCENE AT THE EXPOSITION IN LONDON

that of industrial missions will also be illustrated.

Several large sections of the exposition are to be devoted to scenes depicting the evangelizing effort made along home mission lines. In the section illustrating work among American Indians, there will be a genuine tepee, with scenes on the plains, and an Indian chapel. A slave-ship and its horrors will be contrasted with educational and industrial work among the negroes of the South to show the development of the negro race. The great unsettled and un-

fearing men and women. Porto Rico and Hawaii, as well as many other countries, will also have their place in the Exposition.

On the second floor of the great building there will be a comprehensive exhibit of educational missions. Side by side visitors may see the native schools of China and India, with the mission schools and the methods of the modern educational institutions which have grown up in these lands. Especially interesting in this section will be the educational work among the children of all non-Christian lands.



AN AFRICAN VILLAGE SCENE AT THE EXPOSITION



AMERICAN INDIAN LIFE AT THE EXPOSITION

There will also be tableaux of everyday scenes in the home life of all peoples, and moving pictures taken on the field of the busy life in great centers of population and work of missions in all parts of the world.

The great feature of "The World in Boston," which will make it different probably from any other exposition ever held in America, is the army of 10,000 stewards, who will make true to life every scene. To prepare themselves for this duty, these stewards are studying the history and the work of missions in the particular country to which they are assigned. There will be a class in nearly every one of the more than three hundred churches of Boston and vicinity, from which stewards have been enrolled. When the exposition opens, these men and women, young and old, will wear the native costumes of the people they impersonate. During the four weeks of the exposition, they will impart to visitors the information which they have acquired, take part in dialogs and demonstrations, and in other ways endeavor to impress the crowds who are expected to attend, with the importance, the necessity, and the blessing of world-wide missions. It seems as if the exposition would be worth while, if its only result shall be the influence which the study and active participation will have upon the stewards. It is not possible that they will ever again lack in interest for the work of the kingdom.

One great feature of "The World in Boston" will be "The Pageant of Darkness and Light," to be presented in the grand hall of the exposition building, every afternoon and evening during the four weeks of the exposition. This is really a musical drama,

a spectacular presentation of great historical events in the history of missions. It includes five dramatic episodes, representing the north, south, east, and west, with a final procession-al from all quarters of the globe. More than a thousand participants, most of them wearing costumes, will be



A MISSIONARY WINNING AN AFRICAN BOY

included in the various scenes. It is intended that by this means the moral of the exposition will be driven home and the meaning of the various scenes made plain to every comprehension.

Other cities will doubtless desire to have similar expositions, so that the Missionary Exposition Company has been organized in New York by a number of Christian men. This company is constructing much of the permanent material for "The World in Boston," and after the Boston Exposition will rent it to committees in other cities. This company will also aid, through its permanent staff, in the organization and management of expositions in any part of the United States or Canada. Should any profit be derived from the rental of material, after the payment of the company's certificates of indebtedness, the money will go into the treasury of the Young People's Missionary Movement.

THE FRENCH COLONIES AND FRENCH MISSIONS

BY REV. A. BOEGNER, D.D., PARIS, FRANCE

French Protestantism has been tried to death by three centuries of persecution. Every one knows about the massacre on St. Bartholomew's night, about the Revocation of the Edict of Nantes, and about the Dragonades, but what is less known is that, during the whole of the eighteenth century, up to the eve of the great revolution, the persecutions were going on. As late as 1767 a Protestant minister was executed, and from 1678 to 1802 no Protestant version of the Bible nor any Protestant literature, was printed in France. During the whole century, until 1787, no legal existence was granted to French Protestantism. It existed only as the Church of the Desert, its gatherings for worship could take place only by night, in wood or in cave, and when its followers were surprized by the king's soldiers, they were fired upon, killed or captured; the men were sent to the galleys for life; and the women to prison—one of them, Marie Durand, spent thirty-six years in the Tower of Constance, at Aigue Mortes.

Such being the situation of French Protestants up to the very verge of the nineteenth century, it was scarcely to be expected that this poor remnant of the great tribulation could care for much else than its own existence and preservation. Nevertheless, a few years after the end of the Napoleonic tragedy we see them, under the fertilizing spirit of the great Revival, awakening to the thought of missions, and as early as 1822 the Paris Missionary Society was established, as it is still carried on by the joint forces of all the living Protestant Christians in France without respect to denomination.

Of course, the growth of the work was slow. The first aim of the society was only to help other societies, especially the Basle Mission, which has been—after the Moravians—like the mother society of all the missions of continental Europe. But the Paris Society was, after a time, able to start a work of its own, under the brotherly leading of the London Missionary Society, among the tribes of South Africa. There it was allowed to begin and to work out its mission, which stands now before the whole Church of Christ as a token of that strength of God which is made perfect in the weakness of man. All those who have been able to witness it agree that our Basutoland Mission is a standard mission in the whole of South Africa.

Two years ago the delegates of France, of French Switzerland, of the Waldensian valleys of Italy, of all the churches and missions working in South Africa, were attending the jubilee of our Basutoland Missions. Seventy-five years earlier the first missionaries, three young Frenchmen—Casalis, Arbousset, Gosselin—had made their first appearance in the country. It was desolated by war; the population reduced to a small number; cannibalism, born out of famine and misery, practised; a dying nation under a wise chief. Now the tribe numbers 450,000 souls; it still occupies its own country as a native reserve, under the British protectorate; a Church of Christ has been established, numbering now 17,000 catechumens, with a native pastorate, a native work of evangelization, and a native share in our Upper Zambesi Mission, with a splendid and complete system of

schools. These were the facts which were given to our delegate to witness and report to us. In one word, a Church, strong by God's grace, growing up to self-support and self-government, amid a nation saved from destruction and kept alive and sound by the Gospel: such are the proofs God has given to the Protestant Church of France, of its capacity to bring forth for Christ.

This is only the first of a series. Twenty-five years ago, one of its missionaries, François Coillard, started for the interior and settled in the very place where Livingstone secured men to carry out his first great journey across Africa, and where, years after, missionaries of the London Missionary Society had been hindered in their efforts to open work by poison and death. And out of the labors of Coillard, a new mission was born—the well-known Baroke or Upper Zambesi Mission, which we hope, altho still hindered by many difficulties, will become, by and by, a second Basutoland.

But I am anxious to draw your special attention to those missions which by the providence of God, through historical events, was committed to our care in the vast area of the French Colonial Empire.

Of course that empire can not be compared with the British dominion, but still it is second only to it. It extends over nearly a quarter of Africa, over Madagascar, the half of Indo-China, and important groups of islands in the South Seas. Now for this large empire the French Protestants are made responsible by circumstances directly. God be thanked, there are still English and Norwegian missionaries in Madagascar and in the

Loyalty Islands; there is still an American Mission in the Gaboon district of West Africa; there are English missionaries in French North Africa, and to maintain, as much as possible, this policy of the open door for the Gospel, has been the effort and the glory of the Paris Missionary Society. But every one who is acquainted with the facts knows that, notwithstanding our good will, the chief responsibility for giving the Gospel to the heathen and Mohammedans in the French colonies rests on the French Protestants.

What have we done in order to fulfil this responsibility? The foundation of the Senegal Mission, fifty years ago; the taking over, at the same time, of Tahiti and the Society Islands; more recently, the taking over, from the London Missionary Society, of one of the Loyalty Islands, and the starting of the Mission in New Caledonia; the taking over, from American Presbyterians, of their stations of the Ogowe River, in the French Kongo, and the creation of new stations there; and, last, but not least, the entering into the field of Madagascar, not to weaken or drive out, but to supplement the English and Norwegian Missions—at what cost of labor, of suffering, of money and of life, many of you know—this is the work we have done and for which we have trebled in ten years our staff expense. In fact, if you ask for figures, it may be said that the average contribution of each of the 600,000 souls, which is supposed to be the total number of French Protestants in France, is one franc (twenty American cents) a year for foreign missions. But if we reckon not by souls but by church-members (altho that method of calculating is not familiar to us), if

we reckon one church-member to five souls, it may be said that each church-member contributes five francs or one dollar, and if we reckon one church member to ten Protestant souls, two dollars.

These are the facts. What do they show? First of all, they show the faithfulness of our God, who has marvelously helped us in all our difficulties. When we took up Madagascar, we had deficit in our finances, and not one man ready to go. And the very first year after the inquiry, we were enabled to send out not less than fifty people, including the women and children. And the money was found not only for Madagascar, but also for the Zambesi Mission and the Kongo Mission, which had been increased by obedience to God's call, and for all our work—so that during five years of constant progress, we had no deficit at all. And as God has helped for the men and for the means, so he gave the blessing, to such an extent that Dr. Julius Richter could write, "The Paris Missionary Society has been in the hands of God, the means for saving the whole Protestant Church in Madagascar."

If those facts show the faithfulness and the power of God, do they not also show how and to what extent we have accepted the task which God has entrusted to us in the Colonial Empire of France?

What Ought to be Done

But the distressing fact is that in spite of the work that has been and is being done by our instrumentality, and notwithstanding all our effort, the work which has been undertaken is insignificant compared to what ought to be done if ever the French

Colonial Empire is to receive the message of God's love in Christ. More than that: the work which we are carrying on now exceeds our strength, and we are sorely laboring under the insufficiency of our means and power.

Consider, on one hand, the work that ought to be done. It concerns a tremendous portion of the world field, perhaps forty to fifty millions of heathen and Mohammedans. Look at the Report of Commission Number I, of the World Missionary Conference; meditate upon the chapter on Unoccupied Fields, look at the Atlas published by the Conference, and consider the portion of the world for which, belonging to our French colonial empire, we are nominally responsible, and where, practically, nothing is done—not one evangelical missionary in the interior of Senegal and in the whole French Sudan. Not one evangelical missionary in the interior of the French Kongo from the upper Ogowe River up to the Lake Chao. Portions of Madagascar left without the light of the Gospel. The whole of French Indo-China, save one single and small exception, left without Protestant missionaries. In the missions already going on, or even in progress, how great is insufficiency of men and means!

On the other hand, consider what the French Protestant Church is, the Church to which such tremendous responsibility has been entrusted. The question arises: Have we done what we could? Ah! French Protestants! well may the question re-echo in the depths of our conscience, while we seek before God the reply which truth obliges us to give!

But while dealing honestly with ourselves, we may justly turn to our

friends, and ask them in turn: Do you know what French Protestantism is, upon which circumstances have imposed such a crushing charge? Compare our Church, not with large churches of England and America, but only with the churches of the Continent. The Scandinavian nation is Protestant; Holland is Protestant; Germany, in its largest and strongest portion, is a Protestant nation. The task resting upon it, at least in its colonies, is in proportion to its power. But for France this proportion does not exist. We are utterly insufficient for our work, God knows it, but you must know it also. In France, Protestant Christians are a small minority, scarcely one to sixty; not more than 600,000 souls; not quite 1,000,000, if we include the French-speaking Protestants of Alsace, of Switzerland, of Italy, and of the Netherlands.

Do you know what it means for one-sixth of the whole French population to counteract the effort of the other fifty-nine sixtieths? Of these 600,000 Protestants, only a small proportion bears its part in the burden of the great work. This minority of a minority struggles in isolation with scattered forces, against the pressure of surroundings which are either Roman Catholic or indifferent, if not free-thinking and atheistical, in many cases hostile. More than that, these same hostile forces are in the missionary fields, and after former times, a French Minister of State said: "France abroad means Catholicism," and recently a French Colonial Governor has said: "France abroad means atheism." Finally, do you know what it feels like for a Church, itself often half-frozen, to consume its own heat in keeping itself alive, and, nev-

ertheless, to go out to fight and to conquer? If you realize all this, you will be astonished that enough warmth remains to sustain, not only its own life, but also its home evangelization and its far-off missions, and you will admit that a large portion of this work exceeds its strength and means.

The Need for Help

This being the situation, who can wonder if, in spite of all the courage God has granted us, we have been led to look for help? But from whence can help come? We have gone on trying patiently to keep our footing, and laboring, year after year, especially since the separation of Church and State, under financial difficulties, and obliged finally to come to reduction. At last came the day of the Edinburgh Conference, and gladly we witnessed the attitude and heard the call of that assembly. Here at last was hope for help. Am I not right when I say that the very characteristic of the Edinburgh Conference is that it has had in view, and has borne in mind and heart, first of all, the unoccupied fields of the world, and that it has laid the responsibility for the unoccupied fields on the Church of Christ as a whole?

This spirit consists in the view taken of the work as a whole; the whole of the Church is responsible for the whole of the work; the stronger must help the weaker, "that there may be equality," and that the battle may end in victory.

There are in Europe both British and Continental, men of God who, in addition to their devotedness to their special share of the work have had on their hearts the full burden of the non-Christian world and of the work

to be done in order that it might be won for Christ. Such were men like Robert Arthington in England, Pastor George Appia in France, and in Germany, Professor Gustav Warneck, besides many others. Still it has been the special feature of American Christianity in the last years, that it has faced the problem of missions in its fulness. By God's grace there are men in America who live with the map of the world under their eyes; men who embrace the whole mankind and the whole undertaking of its evangelization in their horizon, and in their constant care. There are also groups of men inspired by the same thought; works come of the same spirit, in this land of the Student Volunteer Movement, of the Young People's Missionary Movement, of the Laymen's Missionary Movement.

This broadness of thought and heart is a gift of God, and that gift makes men responsible, as well as any other gift which the Lord may bestow. No particular work, no denominational undertaking can satisfy Christian ambition and love: you must open your hearts to every part of the world, and to every portion of the work, and, where local forces are wanting, where some important portion of the missionary undertaking is checked and stopt by the lack of means, where some small troops are holding the fort in spite of danger and suffering, you must come, you must be the helping army appearing on the hill.

How can you help? First of all, in keeping in your hand all the portions of the field which you already occupy; to withdraw from a country, because it is French, without absolute necessity, would be to give up duty.

My earnest hope is that a time will come when American Christians will be able, not only to stick to the portion of the field already occupied by you, but also to enter into some other unoccupied part of our Colonial possessions, and to help us in that way to discharge a portion of the responsibility which, until now, has rested on us alone. For the present, and perhaps for some years, the principal part of the work and responsibility in the French dominion will remain on our shoulders, but you may help us, wherever God in His grace and mercy will have opened your hearts to this appeal. We are few and feeble; we want something of your strength. We are poor; we want something of your riches, that there may be equality. May God Himself enable you to help us, first of all spiritually; and, if it is possible, practically. He is able to make all grace abound toward you, "that ye, always having all sufficiency, may abound in every good work and be the means of abundant thanksgiving to Him."

A Final Word

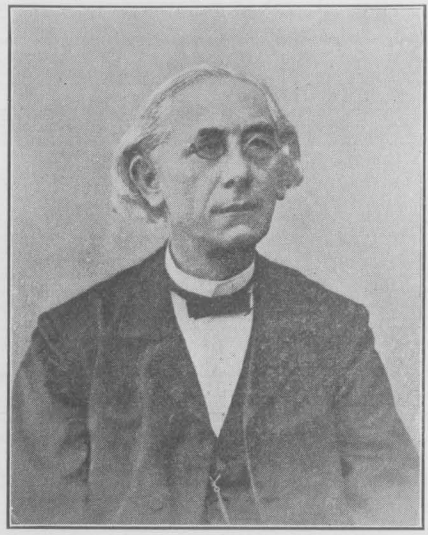
There is one thing which strikes me, and I write it plainly: to help our French Missions will be to help our French Churches; and to help our Churches will be to help France; and to help France, to keep France alive, to regain for the service of Christ that nation, with all its marvelous gifts for human sympathy, for clear thought, for bright and active expression, for generous and chivalric expansion of truth, is that not also a missionary work, a portion of the program of every missionary heart?*

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A GERMAN MISSIONARY SPECIALIST THE LATE PROFESSOR GUSTAV WARNECK, OF HALLE

BY REV. JULIUS RICHTER, D.D.,

On December 26th one of the acknowledged leaders of the missionary movement, Professor Gustav Warneck, died at Halle, Germany, at the ripe age of nearly seventy-six years. In his illustrious and laborious life, the two keynotes are just those that appeal most strongly to the modern man: he



PROF. GUSTAV WARNECK

was a "self-made man," and he was a man of one purpose.

Gustav Warneck was the oldest son of a poor mechanic at Naumburg, a small town on the Saale. He passed his infancy in the narrow surroundings of a family without a wide outlook on the world life and with scanty opportunities for education. When still a young boy he entered the workshop of his father to assist by counting and assorting heaps of needles so as to help eke out from a small shop a living for the rapidly growing family. At the age of fourteen, after the failure of an effort to become apprenticed in a commercial shop, the boy, being ut-

terly disgusted with his uncongenial work, obtained his parents' consent to go to the near city of Halle in an effort to find a way to enter the higher educational institutions there. His father could not give him the least financial support, and at that time self-help was almost unheard of in German schools. With only 75 cents in his pocket he entered the famous grammar school in August Herman Francke's institution, and in a few years, by working almost beyond his physical and mental powers, he passed through the upper classes and entered the university as a student of theology.

In the fresh and invigorating air of this *alma mater* his noble spirit developed wonderfully. His poverty compelled him to earn his livelihood by tutoring, but hard work and late hours caused his health to break down. A serious lung trouble and hemorrhages brought him to the brink of death and left little hope for future usefulness. In spite of this weakness he finished his university course, passed the final examinations and entered the ministry in a village not far from Halle. Again he was laid low by a recurrence of an almost fatal illness, and altho he recovered slowly he retained throughout his life a frail constitution, so that only his unconquerable energy forced his weak body to new exertions.

In these early years of his ministry Gustav Warneck caught the wonderful vision of world-wide missions which inspired him throughout his later life.

Warneck never visited in person any of the foreign mission fields, excepting in his mind and by means of his deep sympathy with missions. He had been fortunate enough to en-

joy the blessing of Tholuck's instruction as well as his intimate friendship while studying theology, and he seems to have imbibed something of the profound devotion as well as the scholastic method of that eminent divine who took this earnest and gifted son of an artisan needle-worker as his companion on his walks. When he became assistant preacher at Roitzsch, a small village in Saxony, he found in the neighboring hamlet of Pouch a young man serving the Church in the same capacity. This was that Grundemann who was afterward to become his collaborator in the office of the *Allgemeine Missions Zeitschrift*. Grundemann, like Warneck, was deeply interested in foreign missionary work, and was laboring to arouse in other people something like his own zeal in promoting the spread of the Gospel. These two men each fed the fire of enthusiasm in the other. Grundemann was making a thorough geographical study of the mission field and its statistics, and a plan was drawn up by the two preachers for a systematic prosecution of missionary work abroad. But the eye of the Church was upon Warneck.

For a few years he accepted the invitation to become a secretary of the Rhenish Missionary Society, but he was not strong enough for the incessant traveling and lecturing connected with that office. He therefore resigned under strict medical orders, for the apparently short remainder of his life, to the small village of Rothen-schirmbach, near Eisleben, the birthplace of Dr. Martin Luther. It seems almost incredible that a minister in a remote small village should become in the course of twenty-two years a man of world wide-fame, not by any

curious invention or heroic deed, but by the incessant concentration of all his energy on the study of missions, by publishing books and papers, by founding a first-class monthly; in short, by becoming ultimately the center of missionary interests not only of Germany, but of almost the whole continent of Europe.

His Literary Work for Missions

In 1874 Gustav Warneck, then about forty years of age, started the *Allgemeine Missions Zeitschrift*, which was to become the center of his work during the second four decades of his life. The missionary literature of his day sorely disappointed him as utterly inadequate to the greatness and gravity of the theme and responsibility. He had the strong impression that the devotional element, the pious phrases, the "language of Canaan," were rampant in the books of the day so as to make most of them undigestible for a greater public. He found that the periodical literature of the missionary societies was deplorably lacking in loftiness and farsightedness, the pages being crowded with endless details and tedious anecdotes of every-day life. He felt it to be his duty to put up a higher standard of missionary literature and to educate his contemporaries up to that standard. The starting of such a periodical by an unknown young man was a bold enterprise. Two friends, Professor T. Christlieb of the University of Bonn, and Pastor Dr. R. Grundemann, the author of the first scientific missionary Atlas, helped Mr. Warneck through the first years. But soon the authority of the monthly was firmly established.

From the first the standard of the *Allgemeine Missions Zeitschrift* was

so high that a whole series of articles of the first year's issue fetched the same price as those of the last year. From the very beginning he aimed at scientific accuracy, with articles by experts and at the same time adapted to the needs of people at home; a challenge to critics of missions and a source of world-wide information. Such a many-sided program it seemed almost beyond the powers of one man to carry out in a small journal and yet Warneck proved equal to the task.

The feature of the work that Warneck chose as his especially was missionary teaching. He investigated the basis and laws of life needed for an evangelical mission and traced its activity from inner conviction to outward conduct. He upheld the indissoluble connection between missionary work and the salvation wrought of God in Jesus Christ as the life spring of missionary work. He recognized it as his duty to maintain that the foundation principles of the Bible were living forces in missionary methods. In all his missionary principles he kept in view the supremacy of the Bible. Besides a series of striking articles Warneck soon began to publish monographs. In the year 1876 there appeared "The Apostolic and the Modern Mission," an enlarged version of a Conference address. In condemning the prevalent neglect of modern missionary work Mr. Warneck makes a comparison between present-day work and the apostolic missions and reaches the following conclusion: Our impatience to attain, in from four to eight decades, a success in missionary labors which in the apostolic times was the fruit of centuries of toil is unreasonable both psychologically and historically. "This essay was a

worthy forerunner of Harnack's missionary work and the spread of Christianity in the first three centuries."

In the year 1879 Warneck printed a second essay, "The Opposition Between Modern Missions and Civilization," in which he points out how, in the work of modern missions, Christianity still manifests itself as a great power, amid the powers of the world. He shows civilization as both a promoter and a hinderer to the spread of Christianity. It is a pity that these excellent works have never been revised and brought down to date by Warneck.* Altho Warneck had fully advertised these three volumes by first printing them in the *A. M. Z.*, he had felt a peculiar distress that as an editor he must refrain from announcing in a fitting manner this his standard book, which he regarded as the crowning effort of his lifelong labor. His attempt to set forth an impartial estimate of it by the pen of a collaborator was a disappointing failure.

The significance of the volume, on "Evangelical Mission and Slavery" (published in 1896), which Prof. Warneck regarded as the crowning effort of his life, lies in the fact that it sets forth the oneness of evangelical missionary effort, and shows that it is solidly based on Bible doctrine. Prof. Warneck sought to avoid giving undue prominence to any features of missionary work; he labored rather to make every column spring from the foundation of the whole literature on its subject so as to form a complete and symmetrical structure.

For thirty-seven years Prof. Warneck pursued his laborious and self-

* This subject has been dealt with in three large noteworthy volumes by Dr. James S. Dennis, with a vast amount of rich material, but without Prof. Warneck's scientific accuracy.—J. R.

denying work of tracing the missionary movement in all the kaleidoscopic vicissitudes of its history. In fact, this toilsome task, which demanded the regular perusal of from fifty to sixty missionary journals and many annual reports, claimed his whole attention. He was always on the lookout for new devices by which this dry matter might be made more acceptable to his readers, and he was never quite satisfied with his presentation of facts. The ripe fruit of this regular and comprehensive study of the whole field of Protestant Missionary work appeared in his "Outline of a History of Protestant Missions from the Reformation to the Present Time." This work shows the absolute impartiality and soberness of his judgment and his perfect mastery of materials. The ninth and last edition (published in 1910) contained 530 pages and is a historical work of exemplary completeness. It is notable for the condensation of its style and for its trustworthiness. Of all his works it is the most valuable gift he has made to the evangelical world. In England and America it has appeared translated into English by a specialist, his friend Dr. George Robson, and in spite of some severe judgments passed on the management of certain missions, it is accepted as authoritative.

During the last ten years of his life Warneck directed his attention to the question of the intelligent study of non-Christian religions, or missionary apologetics. He saw that this little utilized domain claimed attention and while he only occasionally entered himself upon the study of this problem, he urged impressively upon the notice of his younger collaborators their duty to apply themselves to it.

It was an especial pleasure to him

to find that his son, in accordance with his estimate of the importance of this duty, became the pioneer in this department and by his book "The Living Christ and Dying Heathenism" practically reenforced the effect of his father's labor.

Warneck has been called the founder of the science of evangelical missions. The particular fact on his claim to this title is based is not the large number and soundness of his writings but rather on his preeminence as a powerful writer on the management of missions, and upon his advocacy of the main thing in missionary work, the instruction of converts. This subject he treated in an epoch-making, authoritative and permanently conclusive work.

Let no man think that the author of so much missionary literature was a perfunctory pastor. On the contrary, he devotedly ministered to the souls entrusted to his charge to the best of his power. He was a pious and earnest preacher. A vast number of people have listened to his village sermons and in his preparation of his own and other children for confirmation his teachings have proved an abiding blessing. By his confirmation reading classes for young people, by his Bible classes, by the founding of a public library and other institutions, Warneck always strove to draw close to him the members of his congregation. Especially valued were his regular missionary meetings. In spite of all Warneck's zealous labors he was frequently dejected over the thought that he had made so little spiritual impression on the hearts of his pastoral children. But amid all his sorrow he learned that his peace lay in the hands of God. He reminded

himself that, after all, not a little of the good seed which he had scattered sprang up and bore fruit. His congregation cherish a grateful affection for him. In the tranquillity of the remote little village the memory of Warneck still brings a blessing upon his family.

Warneck spent all his powers to awaken love and intelligent study of missionary work in his native land. He organized a body of traveling missionary preachers and himself took part in their labors, during his earlier years. In the year 1879 he made a great hit by instituting the Conference of missionary experts at Halle. In 1883 the University of Halle conferred on him the honorary degree of D.D. On several occasions he ably represented the cause of missions in the Provincial Synod and the General Synod. His spiritual and energetic remarks are largely responsible for the fact that the leading classes of the Church at home are learning more and more to pay to missions the attention that a really living Church ought to cultivate.

For several years Dr. Warneck took part in the proceedings of the Bremer Continental Missions Conference and more and more evidently became its leader and its center. For a long time he stood at the head of the German Mission Committee and he earnestly applied himself to the founding of the Evangelical Alliance.

In the year 1896, Prof. Warneck was made professor emeritus in Halle, but at the earnest request of the faculty he accepted an honorary professorship and for twelve years, by his matured knowledge and ripe judgment, he instilled into the hearts of the students his love and knowledge

of missionary work. There are many who, in the lecture hall or the seminar, became inspired with enthusiasm for missions as a result of his words and spirit, and not a few through his influence were led to engage in missionary work. Whoever listened to him saw that he had the gift of imparting not only knowledge but life.

Even after he had resigned his office of teacher, he would not rest. He still edited the *Allgemeine Missions Zeitschrift* (The Universal Missions Journal), whose freshest and most powerful articles he wrote himself up to the last. To such labor was added the conduct of a correspondence extending over the whole globe, while the elaboration of a pointed and careful lecture on missions occupied this never wearied man up to a few days before his death. It was his frequent prayer that God would take him away, without his being laid aside, but while he was in the midst of his work. This prayer was granted for tho a serious and painful illness attacked him in the beginning of December, while still on his bed of suffering he corrected the proof of the January number of the magazine and with deep emotion cried: "This is our thirty-eighth year!" In fancy he saw the missionary work advancing; now it was Madagascar of which he spoke and again it was Japan. His sickness did not last long and after some days of pain, in the evening after Christmas day, gently and in complete peace he passed away to the strains of the Christmas canticle:

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation according to thy word, which thou hast prepared before the eyes of all people."

CHRISTIAN OPPORTUNITIES IN MEXICO*

BY REV. L. E. TROYER, PUEBLA, MEXICO

American Baptist Missionary of the Home Mission Society.

A more picturesque spot could scarcely have been chosen for the founding of "Puebla de los Angeles," the "City of the Angels," so called because of the tradition that an angel appeared to the founder and led him to this particular spot. What a view to inspire even an angel! Mts. Popocatepetl and Ixtaccihuatl on the west, Mt. Malinchi on the north, Mt. Orizaba in the distance on the east, and a low range of mountains on the south, with undulating plains and plateaus lying in between, a place where, verily, "every prospect pleases and only man is vile."

At Puebla we find ourselves in a compact city of 100,000 people, one-tenth the entire population of the island of Porto Rico, and practically every inhabitant an object of missionary endeavor, for they are "without Christ, having no hope, and without God in the world." I have heard Philadelphia referred to as "the ministers' paradise." I suppose it is because there are so many churches and so many ministers there. For a similar reason Puebla is called the Catholic paradise of Mexico. There are scores of Catholic churches—one comes upon them at almost every turn of the street. There is scarcely a corner anywhere in the city, but that a Catholic church is accessible within at least three blocks, and sometimes two may be found in that distance, and in certain localities it is possible to find three; and with few exceptions they are large, magnificent buildings.

Start from our own residence, and in twelve blocks we may pass no less than seven Catholic churches. The grand cathedral which occupies a commanding position in the heart of the city, according to one authority, is "considered the finest church building in either North or South America." In it, according to a printed announcement, is guarded with care the purple robe of Jesus Christ and

the tunic of John the Evangelist. Now, just what are these splendid buildings whose magnificent domes glitter in all parts of the city? In reality, they are little less than heathen temples that have been built for the purpose of housing images of gold or brass or wood or stone, and before which, kneeling on the bare floor, may be seen at almost any hour of the day, throngs of devotees in the act of worship. You ask, "What is this image before which these people are kneeling, and what are they worshipping?" This is the image of their patron saint, and they are worshipping it. Catholicism in Mexico, in its inception, was little more than the old pagan Aztec idol-worship, taken over with the names of the heathen gods changed to those of Catholic saints. Image-worship exists all over Mexico on the part of the faithful adherents to the Catholic faith. Here is an altar before which a robed priest stands mumbling "la misa," and bowing, and tinkling his little bell. Why is he mumbling this jargon that no one understands, and that you call "la misa"? A few days ago a man, after committing a long list of crimes extending over many years, took the life of a fellow man, and finally ended it all by taking his own life. The poor wretch happened to have wealthy relatives, having paid all the required fees up to the time of his death, has been taught that his soul is now writhing in "purgatorio" in agony, from which, in some mysterious way, it can be extricated only by the saying of "la misa" a sufficient number of times by this or some other priest. His relatives are, therefore, paying handsomely for this service on the part of this priest, who is always ready to say "high mass for high money, low mass for low money, and no mass for no money." He will have to say a great many masses at the same rate in order to help the poor fellow much, and even then no one can know for sure

* Condensed from *Missions*, February, 1911.

that he is out, so that the only satisfactory way, to the priest at least, is to keep on saying masses at the same high rate, week after week and year after year, as long as the relatives can be induced to part with their money for this purpose. Masses are being paid for in different parts of Mexico for relatives who died generations ago. The doctrine of purgatory is a most convenient one for the priest, but a most expensive one for the other party.

Do you want to see the "vicegerent of Jesus Christ" exercising his vicegerency for the living sinner, telling him what to do in order to atone for each particular sin which he has committed? The present State law of Mexico requires that all confessional boxes be kept out in plain view, and that they be kept entirely open in front, so you may actually see the "vicegerent" in action. Here comes a poor soul, really seeking to know how she may be rid of the terrible guilt of her sins. She is bowed down with the awful weight of the knowledge of merited condemnation. She kneels beside a confessional box within which sits the long-robed figure of a man. Study his face for a moment as he sits curiously gazing about the room even while another penitent is already in the act of confession. If his face is an index of his character, he is, in many cases, ten times more a "child of hell" than this poor creature who is pouring the story of her sins into his ear. He occasionally whispers something back to her, and then in a perfunctory way listens for a time to the other poor sinner who is kneeling on the other side. And so the farce goes on to the end of the chapter, and you turn away sick at heart because you know that you have been looking upon one of the most gigantic frauds ever practised in the name of religion. The irony of it all is that the priest who thus traffics in the souls of his fellow creatures knows deep down in his own heart that it is a farce and a monstrous fraud. And the pathos of it all is that the poor, misguided soul,

even after she has poured out the story of her sins, hoping to get some relief, or if it be a man, after he has dragged himself over the floor of the temple several times on his knees in the act of prescribed penance in the vain hope of finding peace—inevitably comes away with the same hopeless look gendered by the feeling of condemnation that marked the face before the confession. This we may see enacted every day here in Puebla by multitudes of burdened souls who really seek relief from the load of their sins.

It is the Gospel of Christ that they need, but that is the very thing that they do not want and are determined not to have; they have been taught to shun it as they would shun a pestilence, and to not even converse with a "protestante." We open our chapel, and rent mission rooms in populous centers, and hold services night after night, and month after month, and year after year, but only a handful darken our doors. They are determined not to hear the Gospel. Why not go where they are and preach to the crowds on the streets and in the market and in the plaza? The reform laws of Mexico strictly forbid any propaganda of any religion outside of the designated places of worship. We are forbidden to hold even a prayer-meeting in a private home. We must designate the place of worship, and even then must put up a screen in front of the door. If we were to attempt to preach on the street we would find ourselves lodged in jail in less than thirty minutes. Even the homes, all but a very few, are closed to us as Gospel workers.

If the Gospel is their only hope, and they absolutely refuse to listen to the Gospel, it seems that the case is hopeless, and we might as well retire from the field. No! there never was a field anywhere in the world that could not be reached with the Gospel, if the proper means were employed. This is a needy people. Manifestly the thing to do is to find out what they do want, and while we are giving them

that with one hand, give them the Gospel with the other; they will receive the latter for the sake of the former.

There are two things, in great demand by these multitudes, that we, as Gospel workers, can consistently supply, namely, schooling for their children, and healing for their diseased bodies. Jesus had a forerunner to open the way for his coming, and his Gospel needs, and must have in Puebla, a forerunner. The Methodist denomination found this out long ago, and have a well-equipped day school, in which they are doing excellent work, and we rejoice in their success.

We are convinced that in a city of this size and importance we must have not only a school with consecrated missionary teachers, but also an efficient medical missionary department, which shall include on its staff a consecrated lady physician for work among women and children, and a

competent surgeon and general practitioner. We must have a building for a hospital and dispensary, with equipment quite up-to-date. If we employ these methods we shall give Mexico a Christian civilization.

Why play at missions with such a magnificent opportunity as presents itself on this field? A compact city with a population larger than was reported for at least two of the States of our great Union at the last census, and nearly two and one-half times as great as the population of one of them. In view of the vast resources which God has placed in the hands of North American Christians does not this condition in a great North American city seem pitiable in the extreme? We certainly have neglected some vast opportunities on our own continent. Who could ask for a better opportunity of investing a few thousand dollars where his investment would bring quick returns in evangelizing a great city?

OTHER DENOMINATIONS IN MEXICO

The Northern Presbyterians began work in Mexico City in 1872; in Zacatecas and San Luis Potosi in 1873; at other points much later. According to the report of the Foreign Board for 1909 they have 57 churches, with 4,320 members, and 373 were added that year. There are 26 schools, with 1,362 pupils in boarding and day schools. The ordained American missionaries number 8, the native preachers 29, native teachers and assistants 65, women missionaries 13. The field contributions were \$23,304, and the Foreign Board appropriated \$53,432. Much attention is paid to the educational work, which is essential to the development of a native church. The Coyoacan College and Seminary is located in the capital, and at Mexico City and Saltillo there are normal schools. The students at Saltillo number 100, and altogether there have been 931 boarders and 110 graduates since the opening in 1889. More than

60 of these are Christian teachers. A monthly is published in English, and another in Spanish, besides a weekly paper, a new experiment. Sabbath school literature has been prepared by the Presbyterian Press in Mexico City, and this is used in South America, Cuba, Porto Rico, Spain, and the Philippines, as well as in Mexico. This suggests a work that should be done by the Baptists in Spanish-speaking countries. We have a small paper in Mexico, in Cuba, and in Porto Rico, but as yet are lacking in suitable Sunday-school literature and general religious reading. The American Presbyterian Church in Mexico City finds its work more difficult than the Spanish-speaking church. The pastor says: "The conditions are even more opposing in this foreign city of 400,000 than in a city of the same population in the States. There is the lack of religious and moral sentiment which is so helpful in a Christian land."

The Northern Methodists took up the work in Mexico in 1873, and the Mexico Conference was organized in 1885. The American missionary force consists of 13 men and 22 women, 50 native women workers, 29 ordained and 37 unordained native preachers, 92 native teachers, and 20 other helpers. There are 2,822 members and 3,016 probationers, a total of 5,838, with 11,000 other adherents. Education is looked after in 7 schools, with 24 teachers and 708 pupils, besides 3,819 pupils gathered in elementary and day schools. There is a theological school in Puebla, with one teacher and two students in 1907. There are 71 Sunday-schools, with 3,553 scholars; the churches and chapels number 57, valued at \$309,860; and there are 33 parsonages, valued at \$238,665; while the school, orphanage, hospital, and other property reaches a total of \$217,700. The total contributions on the field amounted to \$103,758, \$91,476 of which was for self-support. The adult baptisms in the year under consideration numbered 222. The church edifice in Puebla cost \$25,000, and the church has property there valued at \$170,000. The Mexican church in Mexico City has 570 members and probationers, while the English-speaking church has 112. The Mexican house of worship is valued at \$110,000, and a total of more than \$300,000 in property has been put into this strategic field. The Methodists make their work impress the people with a sense of stability. They are well spread over the districts from north to south. The Methodist Mexican Institute, the strongest educational institution, is at Puebla, and has about 260 students, half boarders. The day schools are attended by Catholic children, whose parents seem glad to secure these advantages for them. The hospital at Guanajuato, and the medical work, open the way where the missionary can not gain admittance. As shown elsewhere, we are finding the same thing to be true in our work.

The American Board (Congrega-

tional) expended \$24,572 upon its Mexican missions in 1908. It has 6 stations, 51 out-stations, 5 ordained missionaries with wives, 5 single women, a total of 15 American missionaries, 6 ordained native pastors, and 2 unordained, 20 teachers, and altogether, 29 native workers. There are 24 organized churches, with 1,540 communicants, 60 added during the year on confession. The adherents number 4,425, average attendance 1,126. Three churches are self-supporting wholly, and 1,157 pupils are enrolled in the Sunday-schools. There is one theological school, with 10 students for the ministry; 3 boarding and high schools, with 140 boys and 161 girls enrolled; and 6 other schools, the total school attendance being 676. The people gave \$12,494 for the support of their own work. The missions are at Guadalajara, Chihuahua, Hermosillo, Parral, El Fuerte, and Guerrero. A State Conference of Congregational Churches has been organized. The report says that in Hermosillo the Yaqui Indians have made a deal of trouble throughout the greater part of the State. It is the government's severe dealing with these Indians that has been one occasion of criticism. The missionaries have been unable to make headway among them. In the school at Guadalajara, the *Colegio Internacional*, there is a normal department, and every student is obliged to take part in the domestic or industrial work, including carpentry, bakery and laundry. At Parral the Congregational and Baptist missionaries have united to maintain a service in English once a month, the only religious gathering of the English-speaking colony. A German work has also been started among the large German population in Guadalajara.

The Southern Baptists have had a work in Mexico since 1880. The Foreign Board reported in 1908, 40 churches and 63 out-stations; 30 missionaries, of whom 17 are women; 17 ordained natives and 21 unordained native helpers; 1,428 members; 17 houses of worship; 1,046 enrolled in

37 Sunday-schools; 10 day schools with 406 pupils. The amount raised on the field was \$2,152. The work in North Mexico is much the larger. Education is emphasized. The principal fields are Saltillo, Torreon, Durango, Juarez, Chihuahua, Hermosillo in the north, and Guadalajara, Morelia, Toluca and Leon in the south. Medical work has proven effective, and a regular dispensary is maintained at Guadalajara. At Leon there is great intolerance and Protestant work is especially difficult. There is a printery, and a weekly paper has been started in the Leon field. The name of it is the *Baptist Watchman* (*El Atalaya Bautista*), so that our Boston weekly can see how its name looks in Spanish. The missionaries note an increasing readiness to hear the Gospel, and a corresponding decrease of fanaticism.

The Protestant Episcopal Church has missions covering the principal cities. The force consists of a missionary bishop, 16 presbyters, 5 deacons, 3 candidates for orders, 25 teachers and workers from the United States, and 22 Mexicans. Of the clergy 9 are American, 7 are Mexican. The report for 1909 shows 55 stations occupied, with a Mexican membership of 1,187, English-speaking 885. There are 15 churches and 21 chapels. The average attendance upon public worship was 23. Six day schools and 2 boarding schools are maintained, with about 200 pupils; the Sunday-school attendance is 447. The contributions for this work amounted to \$26,963, of which about \$6,500 was raised on the field.

The Methodists South have three Mexican conferences. The work began in 1873 in the capital. The force consists of 12 foreign workers and 46 native. The three districts have 30 stations and circuits, with 3,063 members, and 1,185 Sunday-school scholars. The total collected on the field

was \$3,497, and the mission property is valued at \$159,772. There are 25 church edifices, 14 parsonages, 1 school building. American churches are maintained in Mexico City and at San Luis Potosi. The *Colegio Wesleyano*, training school for young preachers, is at this point.

The American Friends Foreign Board has three mission centers—Matamoros, Victoria and Matehuala, with excellent schools in each place. Especial attention is paid to the educational work, with good results. There are 7 churches, with membership of 773.

The Cumberland Presbyterians have a mission and school at Aguascalientes. There are seven missionaries and teachers. The total put into the work is about \$8,000, half of which is for school work.

The Presbyterian Church South entered Mexico in 1874, at Matamoros. It now occupies six fields with a combined population of 165,000. Nine missionaries are at work, three of whom are men; besides 8 native preachers and 16 native helpers. There are 10 churches, with 721 communicants. One boarding and high school is maintained in Matamoros, with 120 girls in attendance, and five day schools are well attended. About \$2,500 is raised by native contributions.

The Christian Woman's Board of Missions of the Disciples Church has 32 missionaries at work, 16 of them American, and 16 native ministers and teachers; 11 churches and 21 out-stations, and reported 596 members in 1908. There are 370 pupils in the day schools. The amount raised on the field was \$2,746. The principal stations are at Monterey, where the mission was opened in 1897; Coahuila, the Texas frontier district, Saltillo, and Sabinas, and in the State of Coahuila, the frontier district. Evangelistic vigor characterizes the work.

ANNUAL REPORTS OF THE GERMAN MISSIONARY SOCIETIES

A REVIEW BY REV. LOUIS MEYER

Since the German missionary societies have published their reports for the year 1909 it seems profitable to review them that our readers may thus gain a clearer view of the large work done for the Master by these societies among the heathen.

The eighty-sixth annual report of the great Berlin Missionary Society contains a multitude of valuable and important facts and figures, which clearly prove the blessing of the Lord upon the faithful work. The fields of the society are the Cape Colony, Orange River Colony, Transvaal, Rhodesia, Natal, German East Africa, and China. In 86 missionary centers, 439 out-stations, and 616 preaching-places, 115 ordained and 14 lay missionaries, 6 physicians and teachers, 33 lady teachers, 4 trained nurses, and 11 tradesmen, of European birth, were assisted by 23 ordained and 1,006 lay native workers. The number of converts from heathenism baptized during 1909 was 4,249, so that the number of native Christians increased to 60,048 in the different fields. Of these native Christians 49,245 are found in South Africa, 1,982 in German East Africa, and 8,821 in China. The number of inquirers under instruction at the close of 1909 was 1,952 in South Africa, 1,351 in German East Africa, and 812 in China. The 409 missionary schools of all descriptions had an attendance of 15,381 pupils. The financial condition of the society is a serious one, alas. The deficit of the past year amounted to almost \$48,000, so that the total deficits of 1905, 1907, 1908, and 1909, amounted to the large sum of \$180,000. Providentially, the society has been enabled to pay this whole debt with the money left by a friend of the work some time ago, but becoming available only now, yet its financial condition is such that a mortgage had to be placed upon the property in Berlin and an increase of the contributions to \$350,000 in 1910 (from \$284,000 in 1909) is needed if the work is to be continued without retrenchment. The difficulties encountered during 1909 have been

numerous. In South Africa the financial difficulties from which the whole country suffered had a retarding influence upon the work, and the racial question, which is becoming more pronounced there, by no means aided the work of European missionaries. In German East Africa, Islam proved so successful in its aggressiveness that the German Government quietly and kindly urged an extension of missionary activity, which, however, is not possible under existing circumstances. In South China the enmity of the Chinese reformers toward everything foreign proved a serious hindrance, while everywhere sickness of the laborers, lack of means, and lack of men retarded the work for the Master very much. All these difficulties, however, were more than balanced by the manifest blessings of the Lord. The report of the Berlin Missionary Society for 1909 is a most encouraging document in spite of difficulties and hindrances recorded in it.

The Breklum Missionary Society held its annual meeting on June 7. Its sphere of activity is East India, where the work is being carried on upon 14 stations. Its 29 European missionaries (23 men) are being assisted by 126 native teachers and catechists and 145 voluntary helpers. The number of baptisms in 1909 was 372 only, so that the number of baptized Christians increased to 10,791, but 2,239 inquirers remained under instruction at the close of the year. The 68 missionary schools were attended by 1,722 pupils, of whom 825 were heathen (653 boys and 172 girls). The income of the society for 1909 was \$51,300, so that the year closed without a deficit. The reports of the missionaries tell the story of the irresistible progress of the gospel in spite of immense difficulties and of the growth in grace of those who have come out from heathenism and placed their trust in Jesus in former years.

The German Baptists in Berlin are able to report large numbers of baptisms in its field, which is Kamerun, in German West Africa. Their 30

European missionary workers are faithfully assisted by 59 native helpers, and the gospel is being proclaimed by this missionary staff in 5 missionary centers and 51 out-stations. The missionary schools have increased to 42, and the number of regular pupils to 1,782, while the 12 Sunday-schools are attended by 817 young natives. The income for 1909 was about \$27,000, so that all obligations could be met. The work is progressing rapidly and blessedly in every department.

The German East Africa Missionary Society well speaks of blessing and trial in its last annual report, for its work is abundantly blest, tho the difficulties, chiefly caused by the aggressiveness of Roman Catholic missionaries, are great. In Ruanda, where its missionaries settled only three years ago, the third station has been founded and the people continue to attend the preaching of the Word of God in large numbers, so that the missionaries look into the future most hopefully, especially since the first applicant for baptism has come. In Usambara, the original field of the society, the number of native Christians has increased to 1,200, and that of inquirers to 400. Among the inquirers is one of the most prominent chiefs of the country, Shedafa of Mshihui, who has to suffer especial temptations and difficulties on account of his prominence. The number of pupils in the 44 schools has increased to about 1,700, and the school at Kirinda, one of the stations in Ruanda, is especially promising. Upon 12 stations and 21 out-stations 24 European missionaries are assisted by 49 native helpers, and the income was equal to the expenses, about \$8,000.

The General Evangelical Protestant Missionary Society has continued its work in China and in Japan, but has been forced to somewhat limit its activity in the latter country on account of the decrease of its income. Upon its 4 stations and 10 out-stations, 10 European missionaries and 33 native laborers were employed, while

about 300 pupils attended its 9 schools. The total income was about \$25,000.

The Gossner Missionary Society has labored many years already among the heathen Kols of Chota Nagpur with wonderful success, in Assam, in Jaspur, and in the district immediately adjoining the Ganges. At its last annual meeting the statement was made that at the close of 1909 the number of Christians among the Kols was 74,626, while that of inquirers was 14,355, tho the propaganda of Roman Catholic missionaries continued to lead away considerable numbers of both baptized and inquirers. The congregations are so widely scattered that it is most difficult for the 45 European missionaries and their 797 native helpers to look properly after the members or to instruct the inquirers thoroughly. In Jaspur no station has been founded yet, tho already 2,426 heathen have been baptized and 2,740 have become inquirers. In Assam, where 3 missionaries are laboring, chiefly among the Kols laboring upon the tea plantations, 1,957 of these immigrants have been baptized, while 329 have applied for baptism. The harvest in the district immediately adjoining the river Ganges is still small and 7 missionaries have gathered only 674 converts and 57 inquirers. The financial condition of the society is still unsatisfactory, the year closing with a new deficit of \$5,000, so that the total deficit is \$33,000 now.

The Hermannsburg Missionary Society has laborers in South Africa, Persia, and East India. In Persia the work is to be reorganized in the near future, while in Africa and India it is in a most satisfactory condition in the 57 missionary centers and 169 out-stations. There 67 European missionaries are assisted by 300 native workers, and more than 70,000 heathen have been baptized, while almost 9,000 heathen pupils were in attendance at the 200 missionary schools.

The Jerusalem Society in Berlin can look back upon fifty-seven years of missionary work among the Arabs of the Holy Land. Its stations are Beth-

lehem, Betdjala, Betsahur, and Hebron, where one European minister and one Kaiserswerth deaconess are assisted by 16 native helpers. No baptisms were reported for 1909, but the missionary schools were well attended by Mohammedan children. The orphanage for Armenian orphans at Bethlehem was so crowded that it became necessary to transfer eight of the older orphans to the Syrian orphanage. In Jerusalem the society has employed one of its native evangelists from Betsahur as assistant pastor at the evangelical church of the Redeemer, who has entered upon a wide and much-appreciated ministry in the Holy City. Besides the missionary work among the Arabs, the society takes care of the German evangelical congregations at Jaffa and Haifa, with their schools and other religious work. The income of the society for 1909 was almost \$30,000, so that all expenses could be met.

The Leipsic Missionary Society reported much progress upon its three fields in India and Africa. In India it is the successor to the old Danish-Halle mission in the Tranquebar field. There the European missionaries need aid most urgently, for in 41 stations, 862 out-stations, and 264 preaching-places, only 37 German and 13 Swedish missionaries are at work, who were assisted by 29 ordained and 204 lay native workers. The number of baptized heathen has increased to 21,001 (193 adult baptisms in 1909), while 184 inquirers remained under instruction at the close of 1909. The missionary schools were attended by 10,920 heathen pupils. In German East Africa many difficulties were caused by the progress of Islam and the increase of the number of European settlers, yet 17 heathen were baptized and the total number of baptized heathen is now 1,352. There are 11 stations, 36 out-stations, and 6 preaching-places, and a staff of 32 European and 59 native workers, while in the 64 schools 5,817 pupils were enrolled during 1909. In Ukamba the first free Wakambas have come for-

ward for baptism, so that the missionaries there are greatly encouraged. The total income of the Leipsic Society increased to \$150,000 during the year, yet it closed with a deficit of \$15,000.

The Moravian Missions have continued their great work in Labrador, Alaska, California, West Indies, Nicaragua, British Guiana, Dutch Guiana, Cape Colony, German East Africa, India, and Australia faithfully, but have not yet succeeded in overcoming their financial difficulties, so that the gradual retrenchments decided upon by the General Synod a year ago must probably take effect, much to our regret and that of every friend of missions.

The Neuendettelsau Missionary Society has met with continued blessing and success in its work in New Guinea and in Queensland, where 35 European and 14 native workers are employed in 13 stations. Its native Christians have increased to more than 2,000 and its missionary schools are crowded by more than 600 pupils.

The Neukirchen Missionary Institute is reaching out for new fields in German East Africa, its fields upon Java and in the Lamu and Tana districts of British East Africa being in a most prosperous condition. Its missionaries number 29 Europeans and 69 natives upon 15 stations. The native Christians gathered by the faithful work have increased to more than 2,000, and the schools report an attendance of about 1,800 pupils.

The North German Missionary Society reported another year of labor and success in Togoland, West Africa. For the first time within seventy-four years of missionary activity more than 1,000 were baptized in one year, the total number for 1909 being 1,143, and among them 826 adult heathen. Upon 8 stations and 143 out-stations, 53 European and 204 native workers were employed. The number of native Christians increased to 7,635 from 2,908 at the close of 1902, and the schools were attended by 5,627 pupils, an increase of 565 over the number of

pupils in 1908. The increase of pupils is not as large as in previous years, but still very satisfactory. The income was almost \$63,000, but the total deficit now amounts to more than \$35,000, so that the financial condition of the society is by no means good.

The Rhenish Missionary Society has sent its missionaries to Cape Colony, German Southwest Africa, Borneo, Sumatra, Nias, Mentawai Islands, China, and New Guinea, and from every part of its great field of work came most encouraging reports for publication in its eightieth annual report. The number of its European missionaries has increased to 201, that of native helpers to 1,907, while there are now 115 stations and 534 out-stations. The converts from heathenism and Mohammedanism number now 144,929, while in the 679 schools

864 Christian teachers impart instruction to 15,114 heathen pupils (out of a total of 35,334 pupils). The number of inquirers was 14,746 at the close of 1909, larger than at the close of 1908. Financially the year 1909 was quite satisfactory, the total income of the society amounting to more than \$235,000, so that it closed with a little balance in the treasury. The society, however, urgently needs an increase of men and means.

There were 25 missionary societies in the German Empire at the close of 1909, which employed about 1,200 European and 5,000 native laborers, upon 605 stations and 3,000 out-stations. The baptized converts numbered almost 550,000, while the schools contained 150,000 pupils. The total incomes of all the societies amounted to almost two and one-half millions of dollars.

THE FIRST LAOS BELIEVER

BY REV. DANIEL MCGILVARY, D.D.

Missionary of the Presbyterian Church, U. S. A.

The first Laos believer to be baptized was Nan Intah, the man who became a believer through an eclipse of the sun. But for the first believer we must go back to that ever memorable first month of the mission. Forty-two years ago (April 3, 1867) the first mission family, husband, wife and two children, reached Chiang Mai, after a journey of eight-nine days from Bangkok. The only possible place to receive them was a *sala* or rest-house built by a Buddhist officer for merit. It was 12 by 20 feet, with teak floor and walls on the back side and two ends, opening on a veranda 6 feet wide. Tho small, it had the virtue of being brand-new. It really proved meritorious, as it had been planned by the all-foreseeing Father for the new mission family.

The *sala* was just outside the city gate, on the greatest thoroughfare in the country. Into it was crowded all the family furniture, tables, chairs, bedsteads, boxes and trunks. It was

to be their sleeping, dining, reception room and chapel for months to come.

News of the arrival soon spread far and near and was the signal for a rush. They had anticipated a rest from the small hot boat, but they themselves proved to be the greatest show the country had ever seen. The arrival of Barnum's menagerie in a country town in the back woods would have been as nothing to it. The exhibition was in a public rest-house where one was presumed to have as much right as another, and there was no fee. And so from early dawn till shades of evening they came; princes and princesses, officers from the court, market women and children with their baskets, the *sala* crowded above, and crowds below pressing for a sight.

The favorite act of the scene was the eating-time, with their interesting criticisms on seeing the white people eat. "Father, mother and children all eat together sitting around a table." "They have knives and forks and they

eat their rice with a spoon and not with their fingers as we do." When begged to wait and come again, they said, "Oh, no; go on, we will not disturb you, we just wanted to see how the white people eat."

But it was a fine time for mission work. The missionaries had not to seek the people; the people came to them. Time with the Laos was not money, and they were in no hurry to go. Many were the interesting conversations with the more thoughtful of the callers on the great themes of sin and salvation, Buddhism, spirit worship and Christianity.

Sen Ya Wi Chai

It was early in that very memorable month that Sen Ya Wi Chai, an officer six days distant to the north, called with the crowd. He saw and heard only the mother teacher, as Mrs. McGilvary was talking to a crowd on the folly of idolatry. He caught the name of Jehovah Jesus, the living God, the Creator of all, and "He is able to save."

The crowd passed on and he with them. But like Lydia his heart had been opened. A great thought had touched his mind. He ceased to worship his idols. He talked to the people, but his words were as an idle tale. It was not till his next annual visit to the city that his history became known. He was delighted to meet the father teacher. His honest face and evident sincerity guaranteed his truthfulness. He called daily, and when his business was finished he still lingered till his comrades would stay no longer. But he did not leave till June 27, 1869; then he was baptized and received into the communion and fellowship of the church. Meanwhile, on the 3rd of January, Nan Intah had

been baptized and two others in the interval, so his name stands fourth on our roll.

In September our Christians were scattered by the martyrdom. We wondered how the Sen fared in his distant home. It was not till May, 1872, that we saw him and learned the facts. Dr. Vrooman and I were on a long tour to Luang Prabang. While in camp on Sabbath we saw a man had spied us from a passing crowd and was making his way to us. It was our dear old officer. When the martyrdom occurred he had been sent for by the Governor of Lampun, who, it seems, had joined with the Chief of Chieng Mai to stamp out the dreaded heresy. When he confest to being a Christian, he too would have died had not the governor's son, and afterward successor, begged his life on the ground that he was a countryman who knew no better.

When the old city of Chieng Sen was resettled, as he belonged to the captive race, he was sent back and settled at Ban Thum, a day's journey west of Chieng Sen. He became one of the charter members of the Chieng Sen church. On all of my subsequent visits it was a great pleasure to commune with him. His knowledge was limited, but his faith was strong. Like the father, the three sons became officers. That in itself would then have made it difficult to profess the faith of the father. But they always said the father was right. They would still wait. They were fine business men, revered their father, and Sen Ya Wi Chai himself, after an upright Christian life, "came to his grave in a full old age," in his eighty-fourth year, "like as a shock of corn cometh in its season."



EDITORIALS

WASTED ENERGY IN MISSIONS

The work of the missionary in most of the foreign fields has radically changed in the last twenty-five years. Formerly he was a pioneer, preaching the Gospel, translating and distributing the Scriptures, and doing the work of a general evangelist and teacher. To-day, in the great mission fields, the foreign worker is, or should be, not a pastor or general evangelist, but a supervisor and trainer of native Christian workers. It is wasted energy for a man, who is receiving a comparatively large salary, and is capable of training and directing a hundred workers, to be preaching to a handful of people, where a low-salaried preacher of their own nationality could do it better, or to be spending his valuable time over mission accounts and minor details of the work.

We need, in addition to the all-important spiritual power, generalship in the mission field. The same reason that justifies, yes necessitates, the use of clerks, stenographers, assistants and numberless labor-saving devices in mission boards and churches at home, demand that they be employed to a much greater extent on the foreign fields. Any other course is foolish waste of energy, waste of money, waste of time, waste of life. Many a missionary has broken down and become discouraged because of the multitude of minor details that he was not authorized or was financially unable to delegate to others.

Missionaries to-day must be leaders, men and women with spiritual power, spiritual insight, organizing and executive ability, many of them specialists in certain lines of Christian work. They must, by example and by careful instruction, train the future leaders of the churches in the mission field. This was the method of Paul, and this was the method of Christ. This is one secret of the great work in Uganda and in Korea. Success in foreign missions does not consist in the number of missionaries employed, in the number of stations occupied, in the number of educational and medical in-

stitutions established, or even in the number of converts gathered in a year. Success in missionary work consists in the establishment of the Kingdom of God with true spiritual leaders who will carry on the work as the early apostles carried forward the work committed to them by Jesus Christ.

MISSIONARY SERMONS

No subject is more scriptural, more Christian, more rich in material or productive of better results than the subject of city, home and foreign missions. This is the work of the Church, this great need of the world is the fact that calls forth the compassion and the heart-longing of Christ. The minister who neglects to present the Biblical teachings, the commands of Christ, the need of the world, the progress of the work is an unfaithful steward. He can not expect the blessing of God in his own life, or on his ministry.

On the other hand, it has been proven in experience as well as in theory, that the pastor and the Church awake to the need of the world, and ready to sacrifice home comforts to give the Gospel to all men, are blest in their own spiritual growth. Churches or Christians can not prosper without the blessing of God, and can not have the blessing of God unless they cooperate in the work of God in the world field as well as in that which is near at hand.

Pastors are the keymen in the Church, and are responsible if they do not educate their people in world-wide missions. A Church never yet died in which the spirit of Christ was manifested in self-sacrificing service for the advancement of the world-kingdom of God.

Among the missionary sermons of the past century are those delivered at the annual meetings of the American Board. Many great men have given them—Dr. Timothy Dwight, Lyman Beecher, Mark Hopkins, Richard S. Storrs, and others. Their texts may offer suggestions to other pastors who plan to discharge their responsi-

bility in the missionary education of their people.

Numbers 14: 21; 1 Samuel 7: 12; 1 Kings 19: 7; Nehemiah 6: 3; Job 23: 3; Psalms 2: 8; 55: 22; 72: 17; 96: 10; 102: 13-16; 119: 96; Isaiah 11: 9; 32: 15; 41: 14-15; 43: 21; 45: 1-16; 58: 12; 60: 4-5; 62: 1-2; Ezekiel 47: 9; Daniel 7: 27; Zechariah 4: 9; Malachi 1: 11; Matthew 6: 10; 10: 6 and 8; 9: 37-38; 13: 38; 28: 18-20; Mark 7: 24; 10: 45; 12: 31; 16: 15; Luke 4: 18; 11: 2; 11: 41; 14: 28-30; 24: 45-47; John 1: 4; 8: 32; 10: 16; 12: 24; 12: 32; 14: 6; 14: 9; 17: 20-21; 20: 21-23; 21: 17; Acts 2: 14-18; 4: 12; 8: 30-31; 11: 18; 12: 2; 20: 24; 26: 17-18; Romans 1: 14; 4: 25; 10: 14-15; 1 Corinthians 1: 28; 2: 1-5; 3: 9; 9: 19-23; 15: 58; 2 Corinthians 5: 14; 6: 11-13; 10: 4; Galatians 1: 15-16; 2: 20; Ephesians 1: 23; 3: 8; Philippians 2: 15-16; 3: 13; 1 Timothy 1: 15; Hebrews 11: 13; 39; 40; 1 John 4: 20; Revelation 14: 1, 21: 1.

THE NEED OF FRENCH PROTESTANT MISSIONS

French Christians have suffered financial loss through the recent laws depriving all religious sects of State support. The Protestant churches have always struggled against the Roman Catholic superstition, formalism and failure to present a living spiritual Christianity, and in late years have had a still greater struggle against growing infidelity and agnosticism. Being few in number, and comparatively poor in this world's goods, it is not to be wondered at that they are seeking to enlist the help of American Christians in giving the Gospel to the people of the French colonies and dependencies in Africa, Asia and the islands of the sea. These have been especially committed to the care of French Protestant churches, and they can carry on the work most satisfactorily, and with least opposition from French officials.

Rev. A. Boegner, D.D., the secretary of the Paris Evangelical Missionary Society, has recently come to America, at the invitation of Dr. John R. Mott, and is seeking to enlist the sympathy and support of Americans in carrying on this work. We bespeak for him a careful reading of his valuable paper in this number of the REVIEW. It sets forth the conditions and opportunities that confront the Paris Society at home and on the foreign fields, and shows the need for co-operation in the interests of the Kingdom of God.*

* Dr. Boegner may be addressed at 124 East 28th St., New York City.

THE EDITOR'S CHANGE OF ROUTE

In the plans of the editor-in-chief for a world tour of the missions fields, he has sought to follow the leading of God without reference to his own personal preferences. This led him to Japan and Korea, where, in spite of ill-health, he has been able to visit many stations, has conferred with missionaries of various denominations, and has been able to address meetings for prayer and Bible study, and to help forward the work by gifts from funds entrusted to him.

After a month in Japan and two months in Korea, it has seemed wise to abandon, for the present, a further tour in Asia, and to seek for rest and recuperation in California. With Mrs. Pierson and her daughters, Mrs. Curtis of Korea, and Miss Anna W. Pierson, he sailed from Yokohama on the S.S. *Manchuria*, February 1st, and will probably remain in Los Angeles for one or two months, should the climate prove such as will hasten his recovery. Christian friends are asked to pray that strength and guidance may be given him from God.

THE PATON MEMORIAL HOSPITAL IN KOREA

In Korea the editor-in-chief had the pleasure of meeting Rev. Frank H. L. Paton, the son of Dr. John G. Paton, who is hoping to see erected a hospital in Chinju, Korea, in memory of his mother. This hospital is undertaken by the women of Victoria, Australia, who have raised for the purpose £1,100 (\$5,500) and £400 was given for a church in the New Hebrides. Later £300 more was given for Korea. It has been found, however, that even with the utmost economy \$55,000 more is needed for the hospital and furnishings. Owing to financial stress at home and the need for putting extra missionaries into the Korean field, the Victoria Church can not supply the additional amount. Chinju is a town of 40,000 inhabitants and is the center of a population of 600,000. It is hoped that some Amer-

ican friends will come forward to make possible the completion of this much-needed hospital.

THE LATE KING OF SIAM

There are two deaths which have recently taken place, and which have vast significance, and should not be passed by either in silence or lightly and cursorily, as tho they were matters of only common interest and importance. One is the death of Leo Tolstoi, and the other the death of the Siamese king, Chulalongkorn.

The latter took place on Sunday morning, October 23d, at the Dusit Park Palace, Bangkok. There was no serious development till Friday evening previous, and the gravity of the crisis was not fully felt until Saturday night. The cause of death was uremia. A comatose condition was developed on the evening of the 22d, and his Majesty passed away peacefully the next day. Early the same morning his Royal Highness, the Crown Prince, Somdet-Chao-Fa-Maha-Vajiravudh, was proclaimed king. Profound grief pervaded not only the court but the nation, and the distress of the members of the royal family was very great, as the calamity fell with such suddenness.

On Sunday evening the body of the late king was removed to the Maha-Chakkri Palace, with befitting dignity and solemnity.

Then followed the Tamrueat Guard, accompanied by a band with a single reed instrument and muffled drums, the effect being uncommonly weird and peculiar, a singular melancholy monotone, hollow and startling, being produced by the intermittent sound of the numerous drums as they were struck in unison with the mournful sound of the reed.

The body of the departed king was enclosed in a large gilded casket, borne upon a platform, with three rows of bearers, and, high above the casket, a parasol in nine tiers, held above the throne of the king, swayed as the platform was slowly borne forward. On the sides of the casket sat

its royal guardians, the princes Dilock and Suriyong, the brothers of the late king, walking by its side. Then came a body of retainers, bearing the Chammorn, or ceremonial fans. Then, alone and solitary, the present king at the head of his regiment of guards, whose uniform his Majesty wore. Between long lines of guards walked the male members of the royal family, clothed in white, followed by government officials, all in full dress uniform, but with bands of crape over their brilliant badges and insignia. In the rear of the procession were naval officers and sailors. Minute-guns were fired while the procession was moving. In accordance with ancient custom, the last ceremony was the dressing of the body in full regal robes with a crown broken, and the face covered with gold; then the body was placed in the urn, in the accustomed position, and the urn enclosed in a great golden casket. For king and princes to move on foot in a funeral procession, conveying the sacred urn, is a novelty, but it added to the solemnity and significance of the occasion.

The new king promptly issued a message to the people announcing his father's death and his own accession, and directing that the old custom of shaving the head should not be followed.

We have recorded the facts about this funeral, not only as a matter of interest to the people, and of value as a contribution to future history, but because Chulalongkorn has been for many years the earnest and consistent friend of missions, especially of medical missions. He and his queen have been accustomed to give aid from time to time to the mission enterprise in Bangkok, and have encouraged the missionaries in their work. This king was one of the most enterprising and progressive of the sovereigns of the Orient, and Siam owes a great deal of its peaceful conditions to his pacific character and prudence and wisdom as a sovereign. Let us hope and pray that his successor may manifest a like spirit.

A. T. P.

GENERAL MISSIONARY INTELLIGENCE

SPANISH AMERICA

Radical Changes in Bolivia

It will be difficult for people accustomed to another type of civilization to fully appreciate the present condition of affairs in Bolivia. One hundred years ago Bolivia raised her first cry for liberty, and struck the first blow, and after some fifteen years of conflict political freedom was gained. But, to their amazement, the people found that by throwing off the yoke of Spain they were not yet free, but still in bondage to another master. It has taken them one hundred years to make this discovery; and now the opening years of the twentieth century are witnessing a determined struggle against the bondage of Rome. What sweeping changes a few years have wrought! Fifteen years ago the Archbishop of Sucre had the boldness to hint that Mr. Payne, who was under arrest, should suffer capital punishment, seeing that no other penalty was prescribed in the penal code for the crime of selling Bibles. Ten years ago the missionaries were on the defensive. Until August 29, 1907, the article still existed in the penal code of the Republic, a relic of other days. But what a story it tells of the power and intolerance of Rome: "Every one who directly or through any act, conspires to establish in Bolivia any other religion than that which the republic professes, namely, that of the Roman Catholic Apostolic Church, is a traitor AND SHALL SUFFER THE PENALTY OF DEATH."

Open Doors in Colombia

Within a semi-circle with a radius of 100 miles, using Barranquilla as a center, are at least 100 towns, some of considerable size, and all easily accessible by carriage, mule or boat. In many of these towns churches could be soon organized if there were a missionary to itinerate among them systematically. Some of the larger ones have definitely asked for evangelical teaching and preaching.

Elder Coll, as colporteur for the British and Foreign Bible Society, has

several times visited all this region, holding cottage meetings in many of the towns in houses freely offered, always with large and attentive audiences, who beg him to return soon and to bring a "ministre" (minister). He has had as many as 400 people in attendance at these cottage meetings, all listening reverently and respectfully. In one of the letters to the station, Elder Coll wrote: "The town of Carmen (10,000 inhabitants) desires a Protestant school, a minister and a chapel. They are very enthusiastic. There are many who want to subscribe for the Sabbath-school quarterly and evangelical periodicals.—*Herald and Presbyterian*."

Education and Religion in Guatemala

Persecution for religious belief has not ceased in the intensely Roman Catholic country of Guatemala. In the village of Sija, the public school teacher of the town was arrested and arraigned before the local magistrate on the charge of having visited her neighbors and tried to convert them from Catholicism to Protestantism. Local Romanists had been much stirred up by the visit of the Presbyterian missionaries, Mr. and Mrs. Mc-Bath, who had just spent two days in the town, and they evidently inspired these measures to counteract the influence of that visit. When the teacher was given her liberty she complained to the governor and he promised her protection and told her to return to her village. The governor at the same time sent a stringent order to the local authorities that they should desist from further persecution of the Protestants. Through the influence of this teacher a number of persons in Sija are ready to acknowledge themselves as Protestants.

Mr. and Mrs. Allison, in a recent itinerating trip through Guatemala, were repeatedly asked to recommend some school where children could have good Christian training, but they were unable to give any satisfying answer to these requests, since the one Protestant school in Guatemala, maintained at Chiquimula by the Friends,

is full to overflowing. The Presbyterian missionaries very eagerly hope for some gift which will enable them to establish a much-needed school.

A Good Plan in Guatemala

The Presbyterian mission in Guatemala which has been carried along in the face of many difficulties, due to lack of sufficient workers and to insufficient support, has taken on a new lease of life with the help of a Christian layman, Mr. Walter McDougall of Brooklyn, New York. New property has been purchased, new buildings and equipment are planned, new workers are to go out and the whole proposition has assumed a new phase. There is still need of co-operation in securing additional financial support that the equipment imperatively needed may be provided. The missionaries are earnest, self-sacrificing workers and the need for medical, educational and evangelistic work is pressing. It would be a great blessing if every mission could have definite co-workers at home who would help to share the burdens of the workers who have gone to the field and would see that the pressing needs are brought to the attention of friends at home, in order that the missionaries may be saved from physical and mental break down and that their spiritual work may be unhindered by financial worries.

NORTH AMERICA

Notable Gains in Missionary Giving

Among many notable gains in contributions to foreign missions made in the Pittsburgh district, following last year's convention, these are stimulating examples: Three churches of the Evangelical Association increased 79, 143 and 56 per cent., respectively. One Presbyterian church increased 114 per cent. Three Episcopal churches increased 175, 139 and 541 per cent. Six Methodist churches increased 45, 49, 143, 43, 25 and 27 per cent. One Methodist Protestant church increased 45 per cent. Two Lutheran churches increased 94 and

107 per cent. Eight Baptist churches increased 52, 38, 144, 86, 106, 522, 219 and 230 per cent. These Baptist churches also report an increase of 89 per cent. to home missions.—*Men and Missions*.

Gifts for Y. M. C. A. Foreign Work

A few weeks since, at a gathering of men in the East Room of the White House in Washington, a gift of \$540,000, by Mr. John D. Rockefeller, tendered on the condition that a like amount be raised, was met by contributions made by many prominent laymen, among them Mr. John Wanamaker, who offered to erect another building in China in addition to the 5 foreign association buildings already given by him; Mr. C. H. Dodge, of New York, who pledged funds for two buildings in the Levant; Mr. S. W. Woodford, of Washington, \$35,000 for a building in Kobe, Japan; Mr. James Stokes, of New York, and an unknown giver, \$100,000 for a building at Moscow; Mr. John Penman, of Ontario, \$50,000 for a building at Hankow, China; Mr. J. W. Ross, of the Montreal Y. M. C. A., \$40,000 for a building at Canton, China; Mr. Dupont Clark, Jr., funds for a building at Bangalore, India; and citizens of Buffalo, \$35,000 for a building at Tokyo, Japan. Dr. John R. Mott, Secretary of the Foreign Department of Y. M. C. A. outlined a program for the expansion of the work, which involves an addition of 50 secretaries for the Far East in the next three years, the erection of 49 buildings in ten countries, provision for equipment for such expansion, and \$1,515,000 in money to cover the cost of equipment.

Growth of Christian Endeavor

The United Society of Christian Endeavor has had a year of great progress. President Clark writes as follows: "With gratitude to Almighty God, I record that the past year has been one of unexampled progress and prosperity in the Christian Endeavor movement throughout the world.

America still leads by a large margin in the number of its societies; and there seems to be no diminution, but rather an increase, in the rate of growth. More than 3,000 new societies have been formed in America alone during the last year, and not far from 500,000 new members have joined our ranks. During the last quarter, from September 1st to December 1st, a new society was formed every three hours.

"Thirty years ago there were very few organizations of young people in our churches. Now there are few churches without them. Thirty years ago there was no organized national, State, or city union of young people's religious societies. Now there are no countries of any considerable size, and few States or large cities the world around, without their Christian Endeavor unions. Thirty years ago there were no young people enrolled under a distinct covenant to commune daily with the Unseen, and to give regularly and proportionately as God hath prospered them. Now there are tens of thousands thus enrolled. Thirty years ago there was little fellowship between the denominations; the young people of the different sects never thought of mingling one with another. Now ten thousand such union conventions and great meetings are held every year, when the young Christians of one hundred denominations meet face to face and see eye to eye. In the Pennsylvania Christian Endeavor Union alone 46 different denominations are enrolled.

Friends of the Stranger in Chicago

In the railroad stations of Chicago a blue badge marked "Travelers' Aid," worn by a motherly-looking woman, indicates that to her all sorts of troubles may be confided. A corps of women is maintained by the Young Women's Christian Association of Chicago, and instances of faithful human friendliness set to their credit are numbered. These faithful workers take at their homes no more hours of rest than are absolutely necessary to keep them on their feet, and even those rest hours

are frequently broken in upon by an insistent telephone message asking for help.

In all, 3,000 strangers in the city, women younger and older received the direct aid of this ministry in a single year. Many who are in danger of being led away to the worst places in the great city are sent to safe boarding houses. Friends are hunted up for others who have lost or forgotten addresses to which they were going in the city. Many, stranded midway of their journey without sufficient money, are supplied with tickets to go on to their destinations. Altogether, the Young Women's Christian Association "aids" are undoubtedly the most efficient foes the white slaver in Chicago meets.

Jubilee of a Woman's Society

On January 18th, the Woman's Union Missionary Society of America celebrated its golden anniversary. It marked the completion of the first fifty years of organized Woman's missionary work in heathen lands. This society is undenominational and its work is carried on by unsalaried officers at home. Its workers labor in India, China and Japan and there has never been a debt.

The English Bible 1611-1911

Much interest has been awakened throughout America and England by the preparations for the coming celebrations of the Tercentenary of the King James Version. The American Bible Society has issued a Bibliography of the King James Version as the Tercentenary Leaflet No. 1. Various commemorative exercises will be held to celebrate the anniversary.

A New Missionary Training School

The Christian Woman's Board of Missions (Disciples of Christ), have succeeded in establishing at Irvington, Ind., a new missionary training school for home and foreign workers. Irvington is a suburb of Indianapolis, and here are located Butler College and the Bona Thompson Memorial Library. The school is to be unsectarian, and is called "The Sarah Davis

Deterding Training School for Missions." Prof. Charles T. Paul is principal. The curriculum includes oriental and European languages, elementary medicine and hygiene, physical culture, domestic science, bookkeeping, industrial work, music, and the Bible and science and history of missions, comparative religions, anthropology, sociology and pedagogy. The home mission course includes preaching and pastoral work, city missions and rescue work, work for foreigners, Indians, Y. M. C. A., Y. W. C. A., etc.

The new building contains 80 rooms besides chapel and with grounds and equipment. Cost over \$100,000, raised through the efforts of Mrs. Helen E. Moses.

The Fruit of Church Federation

In the first ten years of the Federation of Churches in New York, the following things were done:

Twelve churches, of six denominations, located by federated investigation and approval.

Tenement-house reform furthered.

A people's park secured in a densely crowded section.

Summer playgrounds made part of the municipal activities.

Six kindergartens opened in churches and elsewhere.

Two Christian settlements founded.

Crippled children cared for.

A cooperative parish system developed for neighborhood visitation, vigilance and ministry.

Special summer work, including moral and religious instruction for children, by six denominations at 14 centers.

The formation of similar federations in other cities.

Work for the Red Man

There are about 300,000 Indians in the States. In California, 20,000; Arizona, 39,000; Oregon, 3,600; Washington, 8,000; Nevada, 5,300; Idaho, 4,000. Oklahoma has more Indians than any other State, 117,124, according to 1908 statistics. In New Mexico there were 18,255; in Montana, 10,428; in South Dakota, 20,065; in Wisconsin, 10,688. In 1908 it was ascertained that 116,333 of the Indians then in the United States wore citizen's dress, and that 43,602 wore

a mixture of Indian and civilized apparel. At that time there were 63,147 who could read, and 69,209 who could carry on in English an ordinary conversation. In 1908 the Indian population had increased to 300,412. For the fiscal year which ended in June, 1909, the United States Government expended in their behalf \$15,724,162. The Government supports 116 boarding schools and 163 day schools, and spends about \$10,000,000 a year in their maintenance. The total expenditures for the Indians from 1789 to 1909, inclusive, have been \$485,091,300.

The Chinese Christian Students in North America

One of the most wide-awake and hopeful of the Christian organizations in America is the "Chinese Students' Christian Association" which is affiliated with the Y. M. C. A. of China and Korea. The object of this association is to unite all Christian Chinese Students in North America in order to promote growth in Christian character and to carry on aggressive Christian work, especially by and for Chinese Students. The Association is divided into four departments to develop the work for students in various parts of the country. Annual conferences are held and have proved of great inspiration and practical help to the students who have met. In September last the second annual conference was held in Hartford, Conn., and two other similar meetings brought together students in Evanston, Ill., and at San Francisco. One former Harvard student, Mr. David Z. T. Yui, is to give his whole time to the work during the coming year. He was the winner of the Bowdoin prize of \$250 at Harvard last June where he secured his Master of Arts degree.

Since the organization of the conference in 1909 the membership has increased from 39 to 166 and the influence of the association has been felt throughout the country.

At the conference last September the Chinese students pledged \$634 for

the work during the coming year. The executive committee of this conference is composed of the following members: President, Y. T. Tsu of New York, Vice-President, Miss F. Y. Tsao of Columbia University, and H. S. Chuck of Stanford University, Treasurer, H. J. Fei of Oberlin. The General Secretary is Chengting T. Wang.

Politics and Missions in Alaska

The 65,000 red-blooded Americans of Alaska believe they are entitled to elect their own public officials—not to be kept forever under “carpet-bag” appointees from Washington. These Alaskan pioneers are getting anxious not to have conservation conserve too long. At present towns lying right alongside measureless deposits of the best coal in the world are paying \$18 a ton for a poor grade of coal from British Columbia, and paying duty on it into the bargain. Naturally, citizens feel this intolerable.

Dr. S. Hall Young is in the East to find four young preachers who have the grit to sleep outdoors at fifty below zero. If he can get four men of that quality into Alaska, he is sure they won't come away. It is the best country on earth to keep well and grow strong in; its air is like wine in the veins, and hard work is such a physical joy as it can hardly be in any milder climate. Dr. Young “mushed” across Alaska snows longer and farther than any other man who ever took the gospel into that vast Northwest territory.

A Chinese Christian Teaches Japanese

Miss Ethel Lee Toma, a Chinese teacher in the government school at Kalaheo, Territory of Hawaii, has recently established a Sunday-school for the benefit of Japanese. The attendance is so great that she now has to have the assistance of a Portuguese young woman.

EUROPE—GREAT BRITAIN

British Medical Missionaries

In January of each year *Medical Missions at Home and Abroad* publishes a list of all medical missionaries holding British degrees or diplomas.

The number is now 414, as against 403 a year ago, and they are in the service of 42 societies, and scattered all the world over. The Church Missionary Society leads with 81, the United Free Church has 63, the London Society 39, S. P. G. 25, etc.

Islam in Britain

It is stated that there are over 800 Moslems in England, dispersed in London, Liverpool, Edinburgh, Manchester, Oxford, and Cambridge, and that a large number of them are Englishmen who have gone over to the Eastern faith. Some of these latter wear the green turban, as a sign that they had performed the pilgrimage to Mecca. Anxious as we are in regard to the spread and development of Mohammedanism in North Africa, it is not unreasonable for the London *Christian* to ask: What are we doing in respect to these Moslems in our very midst? The statement in the October, 1910, REVIEW as to Moslems in Liverpool was not quite correct, as the Moslem sect, their “quilliamism” is weak and their “mosque” is an insignificant affair.

A Moslem Forward Movement

Mohammedans in London are initiating what may be called a “forward movement.” Hitherto they have confined their religious services to periodical meetings held at a central restaurant. In Great Britain, we believe, there is not one mosque, with the possible exception of a certain building in the city of Liverpool. Now this warlike faith, which is such a terrible obstacle in the way of Christian missions in heathen lands, proposes to invade the metropolis of Christendom, and a sum of £100,000 is asked for in order to build a mosque in Bayswater that shall be the headquarters of Islam in the British Isles. Among the promoters we are amazed to find several who are bearers of English names! We are not at all afraid that it will make headway among the people at large, but we recognize in this proposal a loud call to Christians of all shades to return to their “marching

orders," and redouble their zeal for the spread of the Gospel in the unhappy lands which are still under the blight of the False Prophet.—*London Christian.*

London's Charities

According to the "Directory of Metropolitan Charities," recently published, the sum total for last year was £7,894,591, and was divided among 948 objects, such as these:

14 Bible, Book and Tract Societies....	343,964
103 Home and Foreign Missions.....	3,310,284
4 Church and Chapel Building Funds	41,877
38 Charities for Blind, Deaf, etc.....	242,091
179 Hospitals, &c.....	1,197,211
89 Pensions and Homes for Aged....	676,010
93 General and Food Relief Charities..	482,794
57 Voluntary Homes	311,001
46 Orphanages	193,384
50 Reformation, &c., Institutions.....	74,662
63 Education Institutions	607,234
33 Social Improvement Institutions....	166,828
20 Protection Institutions	247,251

Arthington's Gifts Finally Available

Mr. Robert Arthington, of Leeds, England, died ten years ago, leaving the bulk of his large estate to missions. The contests made by the first cousins are now over, and the Baptist Missionary Society has received \$2,334,630. Mr. Arthington willed that the legacy, principal and interest must all be spent in twenty-one years.

THE CONTINENT

Roman Catholics Want the Bible

A remarkable Roman Catholic congress held its third annual meeting in Paris a short time ago. Its purpose is the promotion of spirituality among Christian (Roman Catholic) families. Its watchword is, "Back to the Gospel!" Its chief aims are thus stated: 1. Return to the ancient custom of evening prayers, which are to be followed by the reading of some verses of Scripture. 2. Reading of the Bible in school and catechism classes, in meetings of societies, and in teachers' classes. 3. Public reading of the Bible at all masses without a sermon. 4. Presentation of Bibles to those who are confirmed or married, and use of the Bible as a premium in the schools. Thus, once more is revealed the longing of many Roman Catholics after the Word of God.

Church and State in Portugal

The bill for the separation of Churches and State in Portugal guarantees liberty of conscience, education, and propaganda subject to simple control. The churches will be placed at the disposal of the clergy, the only stipulation being that the clergy shall show they are able to keep them up. Bishop Joseph C. Hartzell, of the American Methodist Episcopal Church, forwarded to President Taft an account of an interview with Dr. Alfonso Costa, Portuguese Minister of Justice. Dr. Costa asked Hartzell to explain to the people of the United States that the Republican Government of Portugal is not anti-religious, but anti-Jesuit and anti-reactionary. Portugal purposes to give perfect liberty to all sects and even to those of no faith whatsoever. The Legislative Assembly will be asked to pass a law under which these organizations will be expected to furnish the Government with their rules and regulations, methods of work, and information as to how funds are to be raised. All contributions must be voluntary, and there will be no subvention by the Government.

In schools established and maintained by the Government all religious instruction will be prohibited on the ground that the Government does not wish to impose religious beliefs upon any. But great stress will be laid upon morality and patriotism. Private or church schools, such as the Wesleyan Methodist School at Oporto, will be authorized, the Government requiring them to report regularly their school regulations, exact plans for work, the time set apart for religious instruction, and proof that children are not forced to enter the schools or that parents are not coerced to send their children there as against public schools. The same program is to be carried out in the colonies.

A Blind Woman's Gift

A poor, blind woman in Paris, we are told, put 27 francs into a plate at a missionary meeting. "You can not afford so much," said one. "Yes, I

can," she answered. On being prest to explain, she said: "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—*New York Observer*.

Mission Study in Holland

"Holland is just in the beginning of her Mission Study Movement, but she has begun well. A sense of the need for intelligent enthusiasm and reasoned convictions in the Church's work of Christianizing the world's life, and for the most thorough educational means of keeping the world's needs before individual Christians, has struck deep root in Holland. We look forward with confidence to the success of their movement, and its spread in the future from them to other countries on the Continent. We shall not readily forget the kindness which welcomed us to the first missionary summer school this year at Lunteren. It was a time of inspiration, in which we felt ourselves to be members in a spreading movement, as the young life of to-day is responding to the call of Christian ideals in the face of unprecedented opportunities and duties."—*Life and Work* (Church of Scotland).

Temperance in Germany

One of the most significant facts in connection with the present world-wide temperance reform is the stand being taken by the Emperor of the German Empire, together with the leading scientists, educators and business men throughout Germany. Mr. William E. Curtis, who has recently made an investigation of conditions in Germany, writes a very interesting account of the present German movement against alcohol, which appears in the *Chicago Record-Herald* of January 12. The most hopeful aspect of the situation, however, is to be found

in the aggressive attitude of the Kaiser. The statement is made that he never fails to discuss the subject in his speeches—urging upon his subjects, and especially upon the soldiers and sailors, the evil effects of the use of all intoxicants. He has advised the soldiers and sailors of the German army and navy to join the Good Templars and other total abstinence societies, and has ordered the making of total abstinence from liquors one of the qualifications for naval officers.

Interest for Missions in Germany

Some years ago a colonial training school was founded in Witzenhausen in Germany. Its purpose is to prepare those who expect to settle in the German colonies, especially in those in Africa. Little attention has been hitherto paid to the work of the missionary in these colonies, tho its progress was occasionally mentioned in lectures referring to culture and history, ethnology and national economy, but a change has come, and now the curriculum is extended and a special course for missions has been added. Thus, Professor Mirbt of the University of Marburg, one of the German authorities on missions, is now giving a course of lectures on "Missions and Policy in German Colonies."

Jews Coming to Christ

There has been 204,000 Mschumodim (Baptized Jews, apostates) in the last hundred years. Dr. Ignatz Zalsen, of Wien, Austria, the well-known learned Jew, and author of a book on the Jewish race, has in a lecture brought out startling figures about the number of Jews that have been baptized in the last one hundred years. He has shown through statistics that, in the 100 years which closed 10 years ago, not less than 204,000 Jews left their religion and went over to Christianity. From these fallen away Jews were 22,000 in Germany, 28,000 in England and her colonies, 44,000 in Austria-Hungary, 84,000 in Russia, and 13,000 in America. . . . The number of Jews accepting Christianity increases every year. In the year

1890, 300 Jews in one city left their religion and were baptized as Christians, while in 1904, 600 Jews became Christians in the same city.

Cave-dwellers in Rumania

In *Die Tägliche Umschau*, Dr. Emil Fischer, of Bucharest, publishes an article about ancient habits among inhabitants of Rumania, which so clearly illustrates the necessity of more missionary work in that nominally Christian land that we translate some of his interesting statements.

According to the latest statistics, there are still in existence in Rumania over 54,000 cave-dwellings, in which a quarter of a million peasants live in circumstances almost as primitive as those of the ancient cave-dwellers of the stone age. These inhabitants of the remoter parts of rural Rumania still use ancient plows, while wild pears and crab apples are the only fruit known to them. Their vegetables are wild herbs boiled with oil, which has been prest from the seeds of the sunflower, the hemp, and the gourd. Until very few years ago, millet, the ancient grain of these people, was crushed by means of hand-mills and stored in primitive granaries as peculiarly shaped as those found in Central Africa. Medical men are still known as wizards among these peasants, and at funerals a repast named *coliba* is partaken of which is like that prepared and eaten by the ancient heathen tribes of Europe. It consists of soaked and boiled corn. Thus, the customs of the stone age still prevail in rural Rumania, says Dr. Fischer.

Russian War on the Jews

Herman Rosenthal, a Russian editor and author who formerly lived in Kief, reports that the bloody massacres of Jews in Russia have only given place to a more silent program of persecution and extermination. This work has now taken the form of merciless repression and degradation. First, there is the limitation of the right of residence and the herding of the great majority in Poland and

the Pale of Settlement. In this great Ghetto, says Mr. Rosenthal, 95 per cent. of the Jews are confined, and they are forbidden to settle in the villages or to move from one village to another. Even a temporary absence is sufficient to forfeit the right of residence. Last year thousands of Jews were expelled from Kief. In many places throughout Russia the commercial boycott has increased the miseries of the Jews, and the Ministry of Education has closed to them many of the schools and universities. Insanity has increased among them and poverty has caused thousands to become beggars. Many Jewish bankers in America and England have refused to have financial dealings with Russia while the Government persists in these plans of persecution.

ASIA—MOSLEM LANDS

Fatalism in Islam

Every action, including every *sin*, is "maktoob" (written, fore-ordained). How often we have heard the worst sins excused in this way! A man kills another, and his deed is excused by his friends, who say it was "maktoob," or "maksood" (purposed of God). This fatalism enters into every detail of life, and is the cause of much evil, cruelty and neglect. Children seriously ill are often uncared for, or, what is far worse, cared for with such ignorance and superstition that they die off like flies, and this is God's doing, according to Islam. Look on it as favorably as we can, excuse much of what we see, interpret its sacred book as liberally as possible, and we have still a religion corrupt at its source, founded and based on deception, and tainted in all its springs by the world, the flesh, and the devil.
—*Egypt General Mission News.*

Robert College to Date

The annual report of Robert College, Constantinople, for 1909-10, shows a register of 198 students in the college, and 210 in the preparatory department. The Greeks number 196, the Armenians 61, the Bulgarians 70, the Israelites 17, the Turks 52, and

others divided among Albanians, Americans, Dutch, Hungarians, Persians, Poles, Rumanians, Russians and Sudanese. The income is \$92,763, of which the students paid \$69,584.

Are Missions in Turkey Worth While?

While not making so large a proportion of converts in Turkey as in some other lands, nowhere in the world, says an observing writer, not even in China or Japan, are the results of the labors and influence of American missionaries more conspicuous or more generally recognized than in the Ottoman Empire. Mr. Bryce, the British ambassador to Washington, in one of his books, says: "I can not mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire." Sir William Ramsey, the famous British scientist, who has spent much time in Turkey, is quite as enthusiastic. The American missionaries have over 400 schools, 130 or more large churches in the centers of population, with congregations numbering as high as 2,000, besides a multitude of out-stations in the villages of Asia Minor.

The Mission at Sidon, Syria

One of the most successful stations in Syria from an evangelical standpoint is the American Presbyterian Mission in Sidon, where Dr. Samuel Jessup and his son Stuart Jessup are laboring. Emigration continues to deplete the ranks of the Syrian laborers and church-members. Army conscription is now accelerating the emigration in spite of difficulties, however, the education and evangelistic work are progressing and there are many encouraging results both direct and indirect. One great need is for a new Arabic hymnal. It is hoped that some friend will make possible its preparation and printing.

A Missionary Farm at Sidon

"An interesting development in missionary effort has taken place at Sidon, the Syrian mission of the Presbyterian Church, having opened an agricultural

school and a mission farm of several hundred acres, some two miles outside the city. Agriculture must always be the staple industry of Syria, but the vast stretches of fertile plains have been neglected for generations through lack of honest and efficient government. The present methods of cultivation are centuries old, and the tiller of the soil has no scientific help for dealing with pests and other problems. This undertaking will round out the symmetry of the Presbyterian mission's educational work in this district. Dr. George A. Ford began the preparations fifteen years ago, and will act as superintendent of the farm. The mountain sides have been tunneled into for water, and the slopes terraced for the planting of fruit trees. The farm is accessible to a seaport market for the disposal of its produce. —*Assembly Herald*.

Bedouin Revolt at Kerak

The revolt of the Bedouin on December 5, 1910, against the Turkish Government at Kerak, in the East Jordan district, appears to have been due in the main to an attempt on the part of the authorities to disarm the tribesmen. The first outbreak was at Katraneh, the nearest station to Kerak on the Hejaz Railway, where several of the station officials were killed, telegraph wires were cut, and the line destroyed for five or six miles of its length. From thence the Bedouin, in strong force, marched upon Kerak, and delivered an organized attack. Many of the leading Turkish officials and soldiers were murdered, while nearly all the Government buildings, including the school, were burned. The lives of the Christians were spared and their horses were not damaged or looted. For thirteen years the Church Missionary Society maintained medical mission at Kerak, but in 1908 it was closed.

Girls' College at Smyrna Burned

It is a cause for regret to learn of the partial destruction by fire of the American Collegiate Institute, the American Board mission college for girls at Smyrna.

It is feared that this will seriously interfere with the work of the institute, which was established thirty years ago.

The students at the college number about five hundred, while the Faculty includes several American women.

Medical Work in Resht, Persia

Dr. J. D. France, of the American Presbyterian Mission in Resht, Persia, writes that their dispensary last year treated 2,432 new cases and 3,498 patients who returned for treatment. The assistants prescribed for or dressed 3,703, so that the total was 9,633, or an average of 30 a day. There has been a great increase in native Persian physicians, some of whom are *skilful but many of whom are quacks*. The hospital and surgical work has been very important, some patients being obliged to sleep on the floor.

There is still a strong popular prejudice against minor operations, but this prejudice is decreasing and patients have been coming from practically every place visited last year by the missionaries. The evangelistic opportunities are beyond the power of the missionaries to accept. Resht is 20 miles from the Caspian Sea, and is a city of fifty or sixty thousand inhabitants. There is great need for a larger hospital and more workers.*

INDIA

Self-Support and Self-Christianization

Those who heard George Sherwood Eddy during the Laymen's Movement Campaign last year will recall the powerful use he made of the career of the Rev. V. S. Azariah, a native only two generations removed from devil-worship, but who had been associated with Mr. Eddy in Christian service as the honorary secretary of the Tinnevely Missionary Movement, and was likely to become the first Anglican bishop of Asia. Speaking of the Tinnevely Missionary Society, Mr. Azariah has said: "In the first year of its life we gathered only 1,500 rupees; but last year, the seventh, our income

was close on 10,000, all for missionary purposes, this in addition to over 60,000 for self-support. The first missionary was sent out in 1905, and to a field where no Christian work had ever been done, but where to-day there is a community of 1,000 Christians, looked after by a band of 20 Telugu teachers, themselves early converts, and 6 native Indian missionaries from Tinnevely, all wholly supported by the native society.—*Men and Missions*.

A Mission Arranged by Native Christians

In September last the Tinnevely itinerating band, under the leadership of Mr. E. Keyworth, worked for a week in Srivaigundam in a "mission" arranged by friends of the Indian Missionary Society of Tinnevely. Mr. K. writes: "They had arranged a campaign for the benefit especially of English-speaking government officials, land-owners and lawyers. Mr. Appasami, a widely-known and much-respected convert of long standing, now retired from the bar, threw himself into the work with great enthusiasm in arranging lectures on 'The plan of salvation,' 'Follow the gleam,' 'The Supernatural in nature,' etc. For four nights the meetings, enlivened by Tamil Christian music, were well attended by the class of hearers that we sought to reach, some of whom afterward bought a quantity of Christian literature."

A Union College at Bangalore

The *Madras Mail* gives an account of the opening meeting of the United Theological College for South India and Ceylon. The principal is the Rev. James Mathers. The International character of the college council is interesting—England, Scotland, Ireland, America, and Denmark have each their representatives. The Wesleyan mission has decided to participate in the work and support of the college, and has made a nomination of a professor. The members of the staff include a Danish Lutheran, an Irish Presbyterian, a Wesleyan, and a member of the South Indian United

* Rev. and Mrs. Henry C. Schuler, of Resht, are now in America on furlough.

Church. It is expected that the establishment of this college will mark an era in the progress of Indian Christianity.

Illiterates in India and China

The Christian Literature Society of India, of which the Hon. Lord Reay, of London, is president, is calling attention to the deplorable illiteracy in the Far East. In the Indian Empire it is stated that there are 277,000,000 and in China 300,000,000 who can not read and write their own languages. This illiteracy is one of the greatest of all hindrances to the progress of the Gospel. They can not read, they can not think, they can not understand the teachings of Christianity. In India practically all the women and girls are illiterate, only 1 in 90 being able to read and write. A phonetic method is advocated by Mr. Joshua Knowles, a method by which roman letters and roman symbols will displace complicated characters and will greatly simplify and facilitate the instruction of the Far Eastern peoples.*

CHINA

A Union Revival Effort

Suchou, the capital of Kiang Su province, is the home of about half a million souls. It was occupied by missionaries more than fifty years ago. Never in its missionary history has there been such a revival as the one with which it was so wonderfully blest during the last year. Baptists and Episcopalians, Methodists and Presbyterians, on both sides of the Mason and Dixon line, united in one union effort. The results vindicated the wisdom of the plan. There was no friction. Every denomination was represented in the pulpit at some time during the meeting. And yet there was unanimity in the messages of the preachers, for Jesus Christ, the Savior of the world, was the burden of every sermon. The results of such are not

easy to estimate. Believers are not immediately taken into the church. Two thousand persons signed probationist slips. A geographical distribution of these has been made among the various denominations, so that each church becomes responsible for the converts and probationers in its immediate neighborhood.

The Future of the Chinese Church

A self-supporting and self-governing church in China is the reward, the fruit, the joy, and the crown of your long period of labor in that land. Some of our missionary friends are, indeed, a little afraid of the Chinese Church Movement. But the Church can only become able to manage its own affairs by actually trying to manage them. A child learns to walk by actual walking. Does this mean the breaking of friendships with those who have sent us the Gospel, or is this anti-foreign? Decidedly no! We can never thank you enough for what you have done for us. But now the time is come when every Chinese Christian should be taught and led to undertake this responsibility, and to know his relation to the Church. What is the motive power of all this? It is the working of the same Spirit that inspired you to realize your responsibility toward men of other lands. Yes, the same blest Spirit of God.—MR. CHENG, delegate to the World Conference.

Christian Endeavor Moving On

The delegates present at the recent three-days' Christian Endeavor convention at Kwangchow, Honan, China. In many ways the gathering was one of the most notable ever held in China. The occasion was the first anniversary of the organization of the first Christian Endeavor society in that section. It was all planned and carried out by the Chinese from ideas which three of them got at the Nanking Convention in May, 1909. At Kwangchow, as in almost every part of China, the missionary force is so inadequate that if a missionary is laid aside for illness or other cause, these young Chris-

* See the leaflet "Our Duty to India and Indian Illiterates," published by the Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C., England. (15 cents.)

tians are often left largely to get on as best they can. Our Christian Endeavor secretaries, Mr. and Mrs. Strother, encouraged these three young men to start a Christian Endeavor Society to hold their people together, and make every Christian feel his responsibility to work for Christ and the Church. Their case is another proof of the efficacy of Christian Endeavor and its wonderful adaptation to local conditions and needs. Four hundred dollars was raised and 50 persons were pledged to do evangelistic work in the country.

No Cabinet Yet for China

The throne has issued an edict, refusing to create a Constitutional Cabinet, in compliance with a memorial recently presented by the National Assembly. The Imperial Senate adopted a resolution praying for the immediate creation of a Cabinet, and it was believed that the throne had decided to accede to this demand.

Christian Work on Japanese Railroad

Rev. T. C. Winn, of Dairen, Manchuria (formerly called Dalny), is extending his work along the whole length of the South Manchuria Railroad. The railroad is under Japanese control and there are large colonies of Japanese at every station. Mr. Winn now has six regular preaching-places on the line above Mukden, and the railroad company has employed five Christian men to spend their whole time visiting the families of employees along the line to cheer and encourage them. The company does not allow these men to talk on positively Christian themes unless individuals express a desire to hear of Christianity, but the president of the railroad says this form of service can be done by nobody save by Christian men. The company in one town has erected a building for religious purposes which Christians and Buddhists use alternately.

Facts About Lien Chou

The situation in the Lien Chou field of the Presbyterian Board of Foreign Missions in Southern China shows

that there was no destruction of property at Lien Chou, but at Sam Kong, ten miles away, where the chapel, school, parsonage and foreign house have been ruined. The first three of these buildings were of brick, and the bare walls remain standing, but the foreign residence is totally destroyed. As no foreign missionaries are now resident at Sam Kong, this house will not be rebuilt. Rev. Stewart Kunkle, who was alone at the Lien Chou station when the disturbances occurred, has been in no danger at any time, and the report from Sam Kong is received from him.

There seems to be no danger of further trouble at either point, and Mr. Kunkle explains that there was no serious anti-missionary spirit manifested in any of the recent occurrences. The wrath of the mob was directed entirely at the local officials, who were undertaking to establish a new public-school system for that part of China, and the point of their grievance was that the taxes for this purpose were being levied on the poor, while the schools were being so organized that they would be especially for the advantage of the rich. After the Sam Kong riot, there was talk among the radicals of marching on Lien Chou to drive out the missionaries there, but the men of a number of the villages adjacent to Lien Chou held a mass-meeting and announced that they would go to the defense of the mission premises there if it were necessary to protect them, and this bold stand dissipated the danger.

The Need of Christian Schools in China

The goal of the old system of education in China was official preferment; the goal of the new system is the same, but the subjects of education and the methods of instruction are different. The Board of Education in Peking has elaborated a complete system from kindergarten to graduate and professional schools, but the Chinese are finding out that it is one thing to formulate ideals and quite another thing to carry them out. The

provinces are joining in the procession for educational progress, but it is discovered that very many of the new schools are a farce, and the students are helping to make them such. In-moralities are conspicuous, and as true educational and moral forces the schools and colleges are failures. They do not teach students how to live, do not develop character, and do not inspire to lofty ideals of service. In many cases teachers who are conscientious and capable are dismissed because they are unpopular.

China's most pressing need is for men of character; there is need therefore for Christian Schools where men are trained not only intellectually but morally and spiritually.

An Innovation in China

The Chinese calendar for 1910—the second year of the new Emperor, Hsüan T'ung—is remarkable for one extremely important fact: the Christian Sabbaths are marked, along with the other Confucian feasts, holy days, etc., etc. The importance of this from our point of view becomes apparent when we remember that this "calendar" is an official document in a way. It is issued by the government for the guidance of its subjects. It is more than a calendar. It is a guide to correct conduct during the coming year. For example, the red printing on the top of the pages mentions the "lucky days" for starting on journeys, etc. There is also full guidance given as to the proper days to select for weddings, burials, etc.; lists of days when visits are to be paid, presents offered and accepted, etc.; the dates for united worship before the tablet of Confucius and this year, for the first time, in addition, the dates of the Christian worship days are marked! The calendar has a huge circulation. They say three out of every five Chinese homes will possess one.

What Paucity of Missionaries Means

The most fully occupied province in China has one missionary to every 40,000 people, while five other provinces have only one missionary to

every 100,000, and no less than four provinces have one missionary to every 250,000. That would mean twelve missionaries for the whole city of New York, and between three and four hundred for the United States. Out of 1,971 walled cities in China, only 527 are occupied, 27 per cent., leaving 1,450 great cities without a single missionary. The aboriginal tribes of China (6,000,000) have no missionary.

KOREA

The Little Land of Big Things

Dr. George Heber Jones has recently said: "Previous to 1905, before Korea's union with Japan, Japan faced America, and Korea was simply a backdoor neighbor; but since 1905, Japan has changed face. She is now facing Asia, big with possibilities and with policies, and Korea has become the front door of the Japanese Empire. Japan during the past five years has spent over \$40,000,000 in railroad exploitation in Korea; but those railroads are built of Pittsburgh rails, laid on Oregon ties, with locomotives from the Baldwin Company, and rolling-stock from the Pullman and other American companies. The Koreans have a genius for religion. There is dawning upon the Christian world a Korean interpretation of Christian life and practise. I used to hope to live to see the day when there would be a thousand Korean Christians. Now there are 250,000, and more believers in Jesus Christ."

The Gains of Twenty-five Years.

When the Rev. John F. Goucher made his gift for the founding of the Korea Mission of the Methodist Episcopal Church in 1884, there was no prophet whose vision could foresee that in 1910 there would be 50,000 probationers, members and inquirers as a result of that small beginning. Prophecy has been outrun. To-day there is an annual conference of this church in Korea, with 34 full members, 21 probationers. Seven conference districts take care of the work

being done in over a thousand cities, towns and hamlets, and the spirit of evangelism in the name of Jesus Christ is flaming from heart to heart among our workers, both ministers and laymen, in a manner unprecedented since the days of the Acts of the Apostles. The Gospel is being preached, and thousands are turning to Christ. The sick are being healed, over 30,000 receiving treatment from our physicians last year. The youth are being taught, there being 6,000 boys and girls in the Methodist schools.

JAPAN

A Japanese Statesman on Ethics

Count Okuma has recently said: "The fatal defect in the teachings of the great sages of Japan and China is that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, tho it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."—*Chinese Recorder*.

Family Worship in Japan

The *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her house lasts less than fifteen minutes. The whole family assembles at 6:45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way

the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the morning meeting at the breakfast table to worship God.—*Japan Weekly Mail*.

Roman Catholicism in Japan, Korea and China

One of the leading Catholic missionary magazines, *Katholische Missionen*, publishes interesting figures concerning the progress of Roman Catholicism in Japan, Korea and China between 1889 and 1909. According to these figures, Japan had 37,016 Roman Catholic natives in 1889, and 65,741 in 1909, so that the progress there was remarkably slow. Korea had 15,416 Roman Catholic natives in 1889 and 68,016 in 1909, which might be considered a quite encouraging increase were it not that the Protestant natives have increased far more rapidly. China had 542,662 Roman Catholic natives in 1889 and 1,210,054 in 1909. While the increase in China was very slow during the closing ten years of the nineteenth century, it has been between 80,000 and 100,000 annually during the last years, so that Roman Catholic missionaries in China are greatly encouraged.

AFRICA—NORTH AFRICA

President Alexander Resigns in Egypt

Universal regret will be felt that Dr. John R. Alexander has felt constrained to tender his resignation of the presidency of Assiut College. The announcement has come to us unexpectedly, and causes a deep sense of loss. The statement made by the Board of Foreign Missions contains no explanation of the reasons for the step, but Dr. Alexander's deep interest in the college would yield only to necessity in asking to be relieved. Dr. Alexander was governed by a well-defined purpose, an educated people and a native ministry for the Church. He made no attempt to give the college a name or a position above or

apart from its actual work. He saw the need of Egypt and met it by a school with a broad curriculum and a high standard, a school in which character and training for effective Christian work were ever kept in view. The result is seen in the native ministry trained within its walls. He and his work have so appealed to the Church and to the large number of visitors from other churches and other lands that the name of Assuit College is known throughout the Christian world, and is a factor of unmeasured power in the spiritual and political regeneration of Egypt.—*United Presbyterian*.

The Girls' College at Cairo

The need for a higher educational school for Egyptian girls has long been pressing. Many have been turned away from the United Presbyterian Girls' Boarding School in Cairo, and the parents have shown a willingness to support a more advanced institution. The First United Presbyterian Church of Allegheny, Pa., has given the money to purchase the ground needed and many have united to supply the funds for buildings. After many delays the college was opened as a day school, December 6th, with 176 pupils in an unfurnished building. The boarding department opened December 20th, with fifty boarders. Among the pupils are 80 Copts, 15 Protestants, 54 Moslems, 12 Jewesses and 15 Roman Catholics. One is the daughter of a former Turkish Ambassador to America. The school building is well planned, with chapel, school-rooms, etc. Beside the regular classes for academic studies, there are Sabbath-school, C. E. Society, Arabic preaching service, etc. Recently the girls gave a thank-offering of \$135 for work among the women in Egypt.

England and Mohammedanism

The British Empire continues to grow in extent, but whether we are sufficiently alive to our responsibilities toward those who are brought under British rule is somewhat doubtful. The

agent of the Church Missionary Society has just reported in regard to the Sudan district of Lavo Enclave, which we have recently taken over from the Belgian Government, that the condition of things "provides a startling object lesson in the meaning of Anglo-Egyptian rule." He states that the thickly-populated district will form a splendid ground for missions, but that, at present, "without meaning it," we have encouraged Mohammedanism. "Some 500 Mohammedan soldiers and junior officers have been poured into the country, and, of course, Friday has become the official day of rest. All government work goes on as usual on Sundays. . . .

The only schools are those held by the Mohammedan mollahs of the Sudanese battalions, and the base of their teaching is the Koran. This system is forcing Mohammedanism on the country, and it has already held sway for years over what we call the Pagan Sudan. . . . At present the nation can only conclude that Mohammedanism is the religion of England." —*The Christian*.

A Traveling Evangelist in Africa

In *Der Evangelische Heidenbote*, Missionary H. Henking, of Nsaba, in the Gold Coast Colony of West Africa, writes concerning a remarkable African itinerant preacher, who visited his station last September quite unexpected on a Saturday. "On Sunday morning, we and our native Christians went to the heathen's town, where the strange preacher, in simple and plain English, discuss the ways to condemnation and to life. One of our teachers translated the exceedingly clear address, which could be understood by any ignorant heathen. At the evening service the stranger admonished our Christians and our teachers and the next day he wandered on, a long cane in his hand, hard sandals on his feet, and a light bundle of clothing upon his back. None would have suggested that the wanderer had been roaming thus through the thick forests and the hot deserts of Africa for four years.

In the short hours which the wanderer spent with us he reluctantly gave a little account of his life. His ancestors had been brought as slaves from West Africa to the West Indies, where he himself was born on the island of Trinidad, and was called George Newton. Brought up as a Roman Catholic, he later came into fuller light and felt called to preach the Gospel to his black brethren in Africa as an itinerant preacher. He started from the West Indies without any certain plan of procedure, landed in Cape Town, and immediately began a life of missionary itinerancy. He wandered through Cape Colony and Basutoland, discarding gradually all his baggage as too heavy or too expensive. Then he went, almost always on foot, through the lands of the Boers, the countries of the Bechuanas and Barotses, and the Belgian and French Kongoes, making his way slowly northward, calling to the people everywhere, "Seek ye salvation for your souls." Trusting the Lord for the supply of every need, he crossed the great continent, until, finally after four years, he reached the Gold Coast Colony and the station of Mr. Henking, whence he proceeded on his mission of mercy. The natural timidity of the African negro has left him and full consecration has taken the place of the common negro's inclination to seek the easiest job.

In every place he preaches but once, because he feels it his duty not to rest until he has brought the tidings of salvation in Christ to all Africa. Thus he expects to go on, from place to place, an itinerant evangelist, until the tired feet will no longer carry him and the worn-out body will be unable to stand the strain.

George Newton, the black traveling evangelist of Africa, is a wonderful example of the power of divine grace in the heart of man.

A New African Railroad

The scheme for a new railroad, 1,750 miles in length, down the west coast of Africa, from Tangier to Dakar in Senegal, is being pushed with

renewed energy. The plan was laid before the international railway congress at Bern last summer. It is proposed to build this line either to Dakar or to Bathurst, which ever is the nearest point to Pernambuco in Brazil. The sea voyage from Pernambuco to Dakar requires three days, the time by rail from Dakar to Tangier would be about two days. From Tangier across the strait to Gibraltar is ten miles. The entire distance from Europe to South America would be reduced to five days. It is proposed to build the road on the standard European gage, so that it will be possible to ship European trains across the Strait of Gibraltar without breaking bulk. The promoters confidently expect a heavy traffic, and plan to build a double track.

Slavery to be Abolished

The *British Friend* is informed by the Anti-slavery and Aborigines Protection Society that, recognizing the unique opportunity now presented for bringing about the liberation of the 40,000 slaves on the coca-producing islands of San Thomé and Principe, and also the prevention of slave-trading in Angola, they have decided to send an influential deputation to Lisbon at an early date. They also state that they have received authoritative evidence confirming the truth of the charges of pillage, outrage and massacre made against the officials of a rubber company trading in the upper Amazon, which has its headquarters in London. The story, which will shortly be made public, surpasses in horror, it is said, the worst of the Kongo atrocities.

Training for Zulu Preachers

A Norwegian missionary to the Zulus writes *Norske Missions Tidende* of his training school for evangelists among these intrepid savages—5,555 of whom are now in the membership of various Christian missions. The course is nine months long, and carries the student through a careful evangelical study of the gospels and certain epistles, the catechism with Klaverness' explanations, and Vogt's church

history, besides providing exercise in preaching and instruction concerning the care of souls. The pupils go out two by two, Sundays, to preach in heathen kraals. "For diligence, attention and Christian walk I can give them the highest praise. It has been a delight to work among them, for they seem to ripen more and more and to get hold of the central teachings of Christianity. I have noticed that the beginners usually preach on moral themes, but as they develop, the ground principles of Christ's teaching take a continually more important place in their thought."

Chinese Coolies Converted on the Rand

"We have been often hearing," writes one of our missionaries in China, "of Chinese coolies deported from South Africa to their native land, coming to varied mission stations with letters of introduction from Christian workers in South Africa. A party of these men returning to China applied on one of the boats to the captain for a place to meet, and there they gathered for prayer and the study of the Scriptures during the voyage. One of these men told the missionary that while on the Rand he and others came under the influence of a remarkable man, a Norwegian, a self-supporting missionary to the coolies and others working there. He preached in their language to blacks, whites and yellows, as occasion offered. He learned Chinese by working with Chinamen in a carpenter's shop. This coolie himself was one of a batch of 40 Chinese, who, coming under the spell of this Norwegian, learned the story of Jesus' love, gave up their evil practises, and entered their names as applicants for baptism; and when they were returning to China they received open letters to various missions there from Christians in Africa."

OBITUARY NOTES

Rev. Samuel Martin of India.

Rev. Samuel Martin, D.D., a pioneer missionary of the Presbyterian Board of Foreign Missions died

December 24th at Sialkot, India. He was born in Irondale, Ohio, in 1836, was graduated from Jefferson College, (now Washington and Jefferson College,) studied at the Allegheny and Xenia Theological seminaries, and was ordained in 1865. The following year he went to India. Three daughters are missionaries in India.

Rev. Dr. John H. Harpster

On February 1st, Dr. John Henry Harpster, the veteran missionary of the Lutheran General Council, died in Mount Airy, Philadelphia. He was born at Center Hall, Pa., on April 27, 1844, and after serving in the Civil War, was ordained to the Lutheran Ministry in 1871. He went to India, where he was stationed at Guntur. From 1879 to 1893 he was pastor of churches in America, after which he returned to India, where he served until 1909, when he returned on furlough and engaged in deputation work. Dr. Harpster was a consecrated Christian and an able missionary. His death means a great loss to his Church and to the world.

Rev. J. H. Sobey, of Costa Rica

After a ministry of forty years, Rev. Joshua Heath Sobey, of Costa Rica, passed away in November. He held a number of Baptist pastorates, and at the invitation of the Baptist Missionary Society he took charge of the Second Baptist Church at Montego Bay, Jamaica, West Indies. In five years he was led to engage in the establishment of Christian work on the Cayman Islands. Then he went to investigate the condition of the people on the coasts of Central America. What he discovered led him to leave his Church to take up pioneer work in the Republic of Costa Rica, at Port Linon, where his work was abundantly blest.

When the Isthmian Canal Commission took charge of the work of constructing the Panama Canal, Mr. Sobey became associated with them as a chaplain.

FOR THE MISSIONARY LIBRARY

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

There is no more important subject in connection with the missionary work of the Church than the essential character and value of the gospel message for the whole world. If Christ brought no all important message which other religions do not possess, or if this message is not adapted to all races and classes of men, then there is no sufficient reason for the Christian propaganda.

Dr. Love shows that the truths that actually save men are confined to Christianity and that they apply with equal force to all mankind. In developing his subject the author shows man to be a religious being, that a supernatural revelation is a human necessity if truth is to be ascertained, and proceeds to give evidence that such a revelation is contained in the Old and New Testament teachings and in the personality and work of Jesus Christ.

If Christ and His religion are true, and if through Him comes the only hope of man's salvation, then the obligation of all Christians to help in the extension of the Gospel is unavoidable. The theology of the volume is conservative.

THE PAST AND PROSPECTIVE EXTENSION OF THE GOSPEL BY MISSIONS TO THE HEATHEN. By Anthony Grant. 1843. Reedited by Canon Charles H. Robinson. 12mo, 270 pages. S. P. G., London, 1910.

Dr. Robinson has considered these Brampton Lectures, delivered at Oxford nearly seventy years ago, of sufficient merit to be republished. Their chief contribution of value to missionary literature is their account of early and medieval Christian Missions. Some of the information in the appendices is not elsewhere to be found in print—it has been gathered from many Latin sources.

Dr. Grant gives us a careful study of the Subject of missions from the view-point of the first half of the Nineteenth Century. He upholds the universality of the Gospel, describes

the hindrances met in missionary work, and gives an excellent account of Christian missions before and after the reformation. One chapter is devoted to early Church of England Missions, and one to the outlook in 1843.

It is interesting to note that even at that early date Dr. Grant recognized the need for a scientific study of missions and of the science of missions. He pleads for a careful investigation of non-Christian beliefs and practises, and an investigation of *Caste* and its influence. He sees in the progress already made an augury of future success and notes in pagan nations the signs of new life. Some of the statements about Africa and Turkey might almost seem to have been written ten years ago, so little has the situation changed except in the number and strength of missionary centers.

LEPERS. By Rev. John Jackson, F.R.G.S. 8vo, 208 pages. 3s 6d net. Marshall Brothers, London. 1910.

The story of thirty-six years of work among lepers is pathetic but stimulating, for it is sad and heroic. This new and revised edition of the history of the Mission to Lepers in India and the East can not fail to awaken sympathy for the unfortunate sufferers who are afflicted with living death and for the noble ministers to their physical and spiritual needs. Such work calls for and merits the hearty support of every Christian. Read the book and then make a thank-offering.

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

An Armenian author gives his views of the social religious and political conditions in Turkey at the present day. The book is a third edition revised to bring it down to date. The author is a strong believer in Christian missions and speaks emphatically in their favor. He was born in Adrianople in 1853, was converted at eighteen years of age in a Protestant Church, was driven from home, became a preacher at Marsovan

and elsewhere, and studied at Crozir Theological Seminary in America.

Mr. Basmajian's book gives an excellent description of the Armenian Church and its condition, of the missionary work among Armenians and the general situation in Turkey under Sultan Abdul Hamid II. The chapters on the "Present State of the Eastern Church" and the "Down of the New Era" throw much light on the conditions and outlook for the general reader.

MISSIONARY HEROES IN OCEANIA. By John C. Lambert, D.D. Illustrated. 12mo, 163 pages. 75 cents. J. B. Lippincott Co., Philadelphia. 1910

No field is more full of romance and adventure, or picturesque atmosphere and thrilling interest, than the mission fields among the savages in the islands of the Pacific. There have been enacted feats of daring heroism and there have been witnessed marvelous transformations. Dr. Lambert has selected some of the heroic incidents from the history of missions in Oceania for his present volume. There are the stories of Patteson in Melanesia, Chalmers in New Guinea, Damien and Kapiolani in Hawaii, Calvert in Fiji and Paton in the New Hebrides.

The author does not give as full and graphic description of incidents with lives of his heroes as the circumstances merit. A more detailed account of some of the adventures would make the volume more attractive to young readers. The biographical sketches are, however, forceful and inspiring.

TRIUMFEN VAN HET KRUIS. Schetsen der Zending onder de Heidenen van alle eenwen en allerei landen. Voor ons Hollandsch Volk geteekend door Henry Beets. Met Afbeeldingen, 282 pages. J. B. Hulst, Grand Rapids, Mich.

The book, written in the Dutch language, is chiefly penned for the benefit of the members of the Christian Reformed Church, of which the author is a prominent pastor and editor, but it is of much interest to any one who is able to understand the Dutch. Giving a brief history of the

progress of Christian Missions since the days of the Apostles, the author chronicles the most outstanding triumphs of the Cross. His language is clear, his conception is fine, and his judgment is good. Thus the book is most instructive and interesting. May it fulfil its purpose which we conceive to be the stirring up of the Christian Reformed Church unto Missionary activity among the multitudes of heathen in foreign lands. That prosperous denomination, with 138 ministers, 189 churches, 14,554 families, and 76,083 souls, has hitherto limited its missionary activity to the heathen Indians of New Mexico and to the Jews in the United States. It has the means and, we believe, the men, to enter upon missionary work abroad without injuring its blest work at home. May this book, which we heartily commend, aid in the starting of a forward movement.

REAL RELIGION. Rev. Howard A. Bridgman. 12mo, 185 pages. 75 cents, net. The Pilgrim Press, Boston. 1910.

The managing editor of *The Congregationalist and Christian World* has gathered together in this attractive little volume a bundle of very practical messages on every-day life and religion. They are short straight talks on such topics as Luck, Beginning Again, Good Cheer, The Buried Life, Business, Easy Street, Snap Judgments etc. They are not intended as studies in fundamentals, but are calculated to start helpful lines of thought and lead on to better living.

NEW BOOKS

THE BALANCE OF TRUTH (The Gospel for Moslems). By Rev. C. G. Pfander, D.D. 8vo. 10s, 6d, net. Religious Tract Society, London. 1911.

UNKNOWN PEOPLE IN AN UNKNOWN LAND. By W. Barbrooke Grubb. 12mo. Seeley & Co., London. 1911.

DR. APRICOT OF HEAVEN BELOW (The Hang Chow Medical Mission C. M. S.). By Kingston de Gruché. 8vo, 144 pages. \$1.00, net. Fleming H. Revell Co. 1911.

THE NEXT TEN YEARS—A Centennial Address by Samuel B. Capen. American Board of Commissioners for Foreign Missions, Boston. 1911.

HENRY GRATTAN GUINNESS, D.D. Memorial Number of the Regions Beyond, London. January-February, 1911.